

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !" — Goethe.

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

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CONTENTS.

Notes by the Way	73	Recent Personal Experiences	79
The S.P.R. and Eusapia Paladino	74	Questions Answered by Mr. J. J. Morse	80
'The New World of Science'	75	A Message from Moscow	80
'Experiences in the Occult,' by Lady Mabel Howard	76	Proposed Psychic Institute	81
Three Prophetic Dreams	77	Who Discovered Mrs. Piper?	81
Transition of Rev. W. R. Tomlinson	77	Science and Spiritualism	82
Angels' Wings	78	Astrology	83
Spirit Photography	79	The Rope Trick	84

NOTES BY THE WAY.

'The Humanitarian' for February contains a somewhat scrappy account of an interview with M. Huysmans, written by Mr. Frederic Lees: but a narrative of the experiences of Marie Julie Jahenny, a 'stigmatisée,' gives it some value. What these experiences are may be gathered from the following extracts from M. Huysmans' account of them:—

Most certainly there are saints at the present day. The great difficulty is to distinguish between hysterical subjects and those filled with the divine spirit. That, I say, is where the difficulty comes in; but there are or were—for I do not know absolutely for certain whether the women of whom I am speaking are still alive or not—some well-authenticated cases. One well-known case was that of Louise Lateau, the Belgian modern saint, who died some years ago. But a better case for our purpose, since I believe the woman is still alive, is that of Marie Julie Jahenny, of the hamlet of Fraudais, near Blain, in the department of Loire-Inférieure, who has been under the observation of Dr. Antoine Imbert-Gourbeyre ever since 1873. In that year the doctor was summoned by Mgr. Fournier, the Bishop of Nantes, to make a medical examination of Marie Julie, who was then a young Breton peasant girl of twenty-three years of age. He did so, and came to the conclusion that he was in the presence of a genuine *stigmatisée*. Soon afterwards the bishop became of the same opinion. And for more than twenty years, as Dr. Imbert-Gourbeyre has stated, has Marie Julie Jahenny been a subject of fruitful study.

Do you recollect any of the remarkable signs which point to her being the object of divine inspiration?

Certainly. Marie Julie's mystic marriage to Jesus was foretold by a blood-red ring which appeared upon her finger—a symbol of her betrothal. That was witnessed to by fourteen people. The woman is gifted with the most miraculous power of recognising relics at a distance, or reciting Latin verses totally unknown to her; she is able to distinguish consecrated wafers from those not consecrated; in a word, she is sensible to divine currents. . . . The case of Marie Julie is the most remarkable of modern times. She has shown all the signs of divine inspiration which one looks for in a saint, especially those mysterious marks which appear on the bodies of saintly personages, generally on the same spots where Christ was wounded.

Will you kindly explain more fully about these marks?

At certain stated periods blood-red marks, resembling wounds, appear on the palms of the hands, on the feet, and on the sides of the saint. Louise Lateau was marked in that way. So was Marie Julie Jahenny, who was further gifted with the power of foretelling that her marks would disappear or undergo changes at set periods. She was always in a state of ecstasy when making these prophecies. Thus, in April, 1880, she announced several times that her marks would alter, and, surely enough, on June 29th, a fresh crown of oval form appeared around the mark on her back, and other curious marks, four in number, one at the extremity of each axis. On September 19th, 1882, when Dr. Imbert-Gourbeyre was at La Fraudais, he heard Marie Julie state that her ring and crown would change. On the morning of October 15th, the mark on her finger to which I have already referred disappeared, and another 'ring,' different in shape and design, appeared in its place. It was bright red in colour.

Then, again, Marie Julie gave another sign of her saintly origin: she gave off holy scents. Dr. Schoof, of Tours, has certified to having smelt them. That is one of the most conclusive signs, though not so conclusive as 'the mantle of living fire.' By these words, not my own, but those of Marie Julie, I refer to the strange luminous emanation which comes from the bodies of saints. Marie Julie stated on All Saints' Day, 1884, that Our Lord had told her she would soon be enveloped in a 'mantle of living fire.' Some weeks later, I think it was on the occasion of the fête of the Immaculate Conception, light suddenly sprang from the two 'wounds' on the palms of her hands, light as brilliant as the flash from a diamond, and which burnt for ten minutes.

The cases of Louise Lateau and Marie Julie are most valuable to us. Both are the most extraordinary of modern times, presenting, as they do, features which cannot possibly be explained by our free-thinking scientists.

We are rather thankful we are not responsible for certain peculiarities of phraseology in this story, and we are at a loss to know what 'holy scents' are. Still less do we know how anyone can make out that the experiences of a 'stigmatisée' are indications of saintship and a 'divine inspiration.' M. Huysmans disavows any connection with Spiritualism: but a knowledge of Spiritualism would have helped him here.

One of Mr. Charles Voysey's lately published sermons, on 'Death,' discusses the subject in an unusually rational manner. Some may think it is rather too matter-of-fact, or perhaps even a trifle hard here and there; but we confess we like it. There is a great deal of terror and complaining which only sober reason can cure. Death is as natural as life: or, as we prefer to put it, —for life to pass on to its next stage is as natural as for it to enter upon this.

Mr. Voysey shows that death is absolutely necessary, and, still better, that it serves most precious uses in the education or evolution of man. The following passages illustrate this:—

In our natural healthy state, we dread death. We regard it as an evil to ourselves and to others, and so we try to put it off as long as we can. And in that endeavour we are forced to learn how to maintain life by proper food, forced into activity of work and toil in producing food or those useful objects which can be exchanged for food. . . . In the pursuit and discovery of these appliances the mind of man has been enormously expanded and enriched with true knowledge. The value of mere knowledge as a safeguard of life has taken now almost the first place. The natural and proper fear of death has done it all.

Yet even this great result of death in the world is as nothing by the side of what it has effected in the soul of man, in developing the conscience and the affections. It was the fear of death for the bodies of wives and children which called forth the loving energies of husbands and fathers and mothers to feed and cherish and protect their families. It was the proximate cause of the earliest form of heroism and nobility of self-sacrifice which led the father to defend his home with his blood, and the mother to give up her own life for her babe. It was to avert death from the home, the tribe, or the nation that warriors went forth, like men, to slay or be slain. The virtue of physical courage would have been impossible in a world where death was unknown. Death and the danger of it are thus the parents of virtue.

To the simple virtue of courage we must add that of conscientiousness, largely due to the sense of the duty of preserving one's own life as well as that of others.

But for death we should have had far less sympathy. Our doctors, nurses, and hospitals are all expressions of

human sympathy with the dying, with those who are threatened by death. It was to avert or postpone death that the arts of healing arose, and this could not have occurred but for the sympathy engendered by a common danger. It is out of death that have grown all the higher and nobler aspirations of mankind, all the endeavours to live here below a life lifted above the ephemeral joys and interests of the mere body, and to look forward to new life and endless progress in virtue in the world to come.

A writer in 'The Church Review' makes the following remarks:—

I have never seen a ghost, but know eight or nine persons who have, and many more who have felt or heard them.

My feeling is that disembodied spirits are permitted to assume a visible or audible shape to accomplish something left undone in this life, such as the careless disposition of a confession by the priest who appeared to Dr. Neale; or in some cases a penance imposed, such as a daily visit to the scene of a crime committed in life.

If I ever should see a ghost I mean to say, 'What can I do to help you?' for I am sure they would not be allowed to become visible unless there was a purpose in it.

Then in some cases may there not be demoniacal possession? For instance, the house in Berkeley-square which has been pulled down. No human spirit, it seems to me, could give such a feeling of horror and fear to another human being as to cause their death or idiocy.

Many nurses know the feeling of meeting someone on the stairs in old houses; for instance, those who work in Seven Dials, who generally feel a cold shiver in consequence. Are they the spirits of the lords and ladies of Charles II.'s court, or are they some demon race hovering over old deeds of evil?

All this may be a trifle crude, but it is useful, as showing how people, and in unlikely directions too, are thinking and expressing their thoughts.

This same number of 'The Church Review' throws a curiously coloured light on the subject of not being spoken to. A certain writer takes the clergy to task for neglect in visitation. A clergyman once called to see him, but never came again. This disgusted him, so he 'sought ministration elsewhere.' He was well received, and has taken 'a prominent part in various departments of Church work.' That phrase, 'a prominent part,' is, perhaps, enlightening. The person who complains of not being spoken to, and of not being called upon, may—we only say 'may,'—need the graces of self-denial and humility.

A very noticeable compilation of choice sayings has been sent to us from The Alliance Publishing Co., New York. It is called 'A Metaphysical Calendar,' and is compiled by E. R. Horton. There is a quotation,—a word of cheer, of guidance, or of inspiration—for every day in the year. The sheets are cleverly put together for hanging up, and the whole is most tastefully produced. Each sheet contains quotations for a week. At the end of each week the sheet can be easily detached and preserved, and every one is well worth preserving. The price, we believe, is about 5s. There is nothing about the Calendar to connect it with one year more than another.

The appointment of Professor William James, of Harvard, as Gifford Lecturer at Edinburgh and Aberdeen, is highly interesting. The results will be worth watching. As an authority in psychological subjects, with an open and receptive mind already enlarged and brightened by spiritual knowledge, and an independent spirit, we may expect a subject and a treatment of it that will greatly interest our readers. Rumour has it that his subject will be, 'The Psychology of the Founders of Religions.'

In 'The Light of Truth' we find a report of the keeping of the eighty-fourth birthday of the strenuous veteran, Professor J. R. Buchanan, of California. We offer our respectful congratulations. During the evening congratu-

lations were announced from Wm. Denton, Cornelia Pierpont, J. C. Bundy, James G. Blaine, John G. Whittier, Gerritt Smith, Horace Greeley, Thomas Carlyle, Edwin Forest, Thomas Paine, Nicholas Longworth, Henry C. Wright, Henry Clay, Kate Field, Charles Spurgeon, A. Lincoln, Wm. Lloyd Garrison, Wm. E. Gladstone, Robert Dale Owen, Geo. D. Prentice.

It is a curious problem. Dr. Buchanan, with his beautiful simplicity, takes it all for granted—and a hundred times as much; and we are all 'blockheads' if we doubt. But this use of names is a sore difficulty.

THE SOCIETY FOR PSYCHICAL RESEARCH AND EUSAPIA PALADINO.

As some misunderstanding appears to exist with regard to the relation of the Society for Psychical Research as a body, or of some of its members individually, to Eusapia Paladino, I shall be glad if you will allow me to state briefly certain facts.

In the first place, as has been again and again stated, the Society for Psychical Research absolutely disclaims any corporate opinion, beyond the opinion that the whole range of alleged supernormal phenomena deserve careful inquiry in a scientific spirit. The Society has from the first included—its founders wished it to include—persons of widely varying opinions; and the selection of papers or articles, for reading or printing, has throughout been guided, not by the views which those papers expressed, but by the degree of scientific care and candour with which, in the Council's opinion, the experiments narrated had been made or the inferences drawn.

Individual responsibility has throughout been defined and guarded, and the Society is not implicated, as a whole, in any view which any of its members may take of a particular medium.

Secondly, even among the more active members there has been no change of view, save a certain change in my own views, to which I will come presently. Professor Sidgwick and Dr. Hodgson are quite unaffected by my report of Eusapia's latest phenomena. They continue to regard her as a mere trickster, and to deprecate further experiment with a person who has systematically practised trickery for years. Professor Richet and Professor Lodge retain their view that she mingles genuine and spurious phenomena.

As for myself, my readers may possibly remember that I witnessed phenomena on the Île Roubaud which I held to be genuine, and afterwards phenomena in my own house which (thanks, mainly, to Dr. Hodgson's acumen) I ascertained beyond doubt to be false; and which Eusapia's 'control' has since admitted to be false. I then felt, and I think reasonably, that in view of all this fraud, although still unable to disbelieve wholly in those earlier experiences, I could not ask other persons to take my recollection of the Île Roubaud séances as proving genuineness. Such an attitude, of course, was *pro tanto* depreciatory of Professor Richet and Professor Lodge, who continued to believe in the Île Roubaud phenomena. And when Professor Richet invited me to attend further séances last December, I felt that I could not refuse;—in spite of the grave objection which I felt, and feel, to taking any further notice of mediums proved dishonest.

The new phenomena were far more striking than even those of the Île Roubaud; I was convinced that they were genuine; and obvious duty to my colleagues, upon whose acumen my previous withdrawal had to some extent reflected, urged me publicly to avow my revised conviction. There is no great change of view here, and this is all the change of view that has occurred with regard to the phenomena or performances of Eusapia Paladino.

F. W. H. MYERS.

Leckhampton House, Cambridge.

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INTRODUCTORY MEMORANDA CONCERNING
THE 'NEW WORLD OF SCIENCE.'

BY PROFESSOR J. R. BUCHANAN.

When informed by the Editor of 'LIGHT' that about twelve hundred words (or less than a page of 'LIGHT') was the preferable length for communications (which is not more than the fifth of the length of the essays I am accustomed to publish in American spiritual newspapers), my first thought was, why cannot the Spiritualists of Great Britain sustain an organ of the magnitude that so great a cause demands, for how is it possible under such limitations to do justice to the immense mass of accumulated and now rapidly growing science which must in the next century overshadow all scientific realms, although it may seem so small now to myopic colleges and churches?

Desiring to give some idea of the new sciences developed and *demonstrated* during sixty years here, but almost unknown in Europe (for the brotherhood and courtesy demanded by true Christianity have not been more prevalent in science than in business,) I can see little opportunity of introducing new sciences in single-page articles. If Professor Carpenter had been invited to give an understanding of modern physiology in a few leaflets, or a similar request had been addressed to La Place in reference to *Mechanique Celeste*, would they have given it any serious attention?

A science, or rather group of sciences, the growth of half a century, which changes with the bases and many facts of physiology, therapeutics, sociology, religion, education, intellectual psychology, and the pneumatology commonly called Spiritualism, fortified by numberless facts and the records of its frequent demonstrations before unanimous scientific committees, may be presented, it is true, in one-page leaflets; but only as sciences are presented in large dictionaries, which show the meanings of their names without either illustration or demonstration. Hence, what I am offering to 'LIGHT' can only be called memoranda or definitions. But I know no other channel for this subject in England, and am not acquainted with the periodicals in foreign languages. But I have been too completely engrossed all my life in investigation to pay attention to propagation, knowing that such a science must have its first effective reception in the twentieth century, as positive science cannot evaporate, and I may then, from a higher sphere, assist its progress, for in that higher sphere the free communication unknown to-day will then be possible. My advent in that region is now so very near that earthly celebrity concerns me but little.

The proposition that the human brain is the central source of all the human life, history and progress in this world, and therefore should be the chief subject of investigation by the seekers of wisdom and lovers of humanity, ought to be self-evident to all profound thinkers, as it was to the great philosopher, David Hume; but as I believe he is the only one who has even imperfectly expressed such a thought and seen its vast consequences, I must introduce these memoranda by insisting upon it with all possible emphasis, for all current doctrine and discussion seem to ignore it, as if the brain were as foreign to humanity as the dog-star.

This opinion is the most intensely concentrated essence of falsehood, or rather of helpless ignorance; and when I began the study of medicine in 1834, I intuitively rejected it and devoted my life to the revelation of the brain, as from that centre alone could the universe of life be surveyed; and as it is of that survey I propose to speak, I must devote a few lines to repelling the falsehood that hides the world of wisdom, unseen until the nineteenth century.

The medical profession for more than twenty centuries has toiled in the dark, ignoring (until its recent spasmodic struggles in blind vivisection) the centre of all conscious life and power in man—hence remaining as unconscious of vital philosophy as the illiterate, and apparently unconscious of their ignorance. So ends the nineteenth century—man unknown! and not even knowing, in the colleges, that he has a soul, or that he is a soul—and a desperate effort in progress to trace relations between the brain and muscles, while slaughtering agonised animals by the hundred thousand, instead of revealing brain life in man. Such is the juvenile

position of the imperial and dogmatic profession which never doubts its own infallibility but always receives the pity of succeeding centuries for its errors.

Unembarrassed by medical dogma, independent inquirers have discovered that the essential man is a soul; but still the brain remains under taboo! and psychic students discuss psychic sciences as if all psychic phenomena were wandering apparitions independent of the brain, which colleges claim as their own private property, without knowing how to get into it. But neither the doctors nor the psychologists *discovered* the souls, for the discarnate souls had to burgle into an entrance into the dark spheres of earth-life, and they are still breaking in, and mankind, in the alphabet class of their kindergarten, are being taught! And their kind teachers will ultimately burgle into the medical colleges, in spite of authorities and critics.

But the vast multitudes, professors, doctors, philosophers, and Spiritualists still shun the brain as a forbidden territory, preparing themselves for a scarlet blush in the next century, when they find the door of the temple of wisdom which they dared not enter, standing wide open for all the world, and in passing that door that celestial realms are equally open.

What the average Spiritualist may think I would not affirm, but he *seems* to think that Spiritualism has nothing to do with the brain, for he knows no more of the brain than the dictatorial college permits. But every Spiritualist needs to be taught that all the grand and beautiful truths of Spiritualism are but phenomena proceeding from the brain—and these phenomena have a positive material basis which science reveals. They are not floating apparitions, but, like the loftiest castle built on granite, they have a firm foundation, and every mental or psychic process has its physical parallel and associate.

The abstract speculator may think it needless to understand the brain, and say the brain does not think; and it is true the *dead* matter of a brain does not think, neither does the dead substance of the eye see, but the living eye does, as the living brain thinks, for life and matter are inseparably united in the living brain, as in the living eye. To understand vision and treat it, we must understand the anatomy and physiology of the eye that sees; and to understand soul life, we must understand the vital anatomy and powers of every region of the living brain, which thinks, wills, loves, hates, adores and desires, and makes the entire soul life as directly as the eye sees, being a vital instrument of the brain and of similar nature. No one thinks of studying vision without knowing anything of the eye, but the brain, being invisible, is functionally unknown to colleges, to Spiritualists and the multitude of philosophisers, for the same reason the Antipodes were unknown to Lactantius. Functions or powers belong to visible organs, and to study a power, ignoring its organs, is a game of blind man's buff. But with what a scowl will the word brain be met by vague thinkers until it is known to be the imperial ruler of all on earth or in Heaven—on earth using physical and wonderfully complex structures—in Heaven their analogues. And if it were not for the necessity of using many instruments, the brain alone might be the entire man. But the word brain suggests to the average mind only the soft substance which the calf contributes to our dinners, which is not *the brain* but the dead material, thrown off like other excreta thrown off living bodies. As an edible substance it may be called brains, but not the brain which is combination of life and matter. But a dish of brains or of beans is merely food.

The soul, which is the source of the world's entire history on earth and likewise in supernal realms, is the subtler element of the living brain, of which the anatomical structure of fibres, cells, fluids, and more ethereal elements, is in life the inseparable twin companion here, and *still its companion* in higher realms, where the spiritual brain survives, while its grosser element returns to matter.

Every power that constitutes the soul is located by divine wisdom where it should be in the nervous structure of the brain, according to a definite law, where its function is performed, as vision depends upon the eye and hearing on the ear. Thus is the soul presented for man's study, as geography is presented on the terrestrial globe; and there for millions of years the psychic map has been waiting for its reader, but the pretentious oracles of the colleges have never seen it as

they never sought it, not knowing that they had souls themselves, and therefore supposing it needless to seek anything so visionary ; and the nineteenth century leaves them *still in the dark* on that question.

Now, reaching my limit in discussing what should never have been a question at all, I approach our theme—Is the soul discoverable in its executive offices at work, as certainly as we discover vision in the eye and audition in the ear, because they are on the outside? Can we reach and understand the corpus callosum, the septum lucidum, the gyrus fornicatus, the gyrus angularis, the cuneus, the pineal gland, the subdivisions of the corpora striata, the six subdivisions of the super-orbital range, and twenty or more subdivisions of the coronal and basilar convolutions, the names of which would be unmeaning except to cerebral anatomists, and discover by what laws they are associated together, what they are daily and hourly doing, and whence and how come all the mysteries of life in the two worlds, and what practical lessons for life, what divine wisdom, all this teaches?

I answer emphatically, yes ; and all this was done in 1842, fully published or outlined in one volume in 1854, embodied imperfectly in twelve volumes and various essays—but ! all done in America, and never presented in Europe, having no evidence that such knowledge was desired there ; but I hope this 'New World of Science' may be recorded in the latest stage of its unending progress if my pen shall continue able to move.

San Jose, California, January 15th, 1899.

EXPERIENCES IN THE OCCULT.

BY LADY MABEL HOWARD.

The 'Mid-Cumberland and North Westmorland Herald' reports at some length a lecture on some 'Personal Experiences in the Occult,' recently given by Lady Mabel Howard to the Penrith Literary and Scientific Society. Here are the salient points of her ladyship's address :—

AUTOMATIC WRITING.

Her ladyship, in describing how she first began automatic writing, said that both her sister and she had the power. It was during their girlhood in Ireland that they made the discovery, after which it was always a source of the greatest amusement to them. She remembered one night trying the pencil whilst staying with friends. Upon being asked who would take her sister in to dinner, the pencil immediately wrote : 'Mr. A.' Her sister said it was wrong, as there was no one staying in the house of that name. The question was repeated, but the same answer was given. Upon appealing to the hostess and asking the question, she said that Mr. B. would take her sister in to dinner. They decided that the pencil had been wrong, and the matter dropped until they went down to the drawing-room, when their hostess came up to the lecturer's sister, and said : 'I hope you won't mind, but Mr. B. has been called away by telegram and Mr. A. has arrived unexpectedly, and will take you in to dinner.' Sometimes the pencil was wrong, but it was very wonderful how often it was right, especially as the writer had no knowledge of what question would be put.

A man once asked her ladyship if he would ever marry. She knew nothing whatever about his private affairs, but the pencil immediately wrote that he wanted to marry a lady whose initials were 'E. G.,' and that he had proposed to her the previous week in a street in London. He immediately asked : 'When will I marry her?' and the pencil immediately wrote : 'You will never marry her, it will be broken off.' He was quite angry, and said it was all nonsense, but she afterwards learned that the engagement was broken off. It was quite possible, Lady Mabel said, that the lady might then have broken it off, and the result had been conveyed to her by a brain wave.

Some time ago her ladyship was staying in a house, and on the day of her arrival a fête had been held. She was asked if she would give a demonstration of pencil writing, and the agent of the estate, who was present, and possessed exclusive information, asked how much money they had taken at the fête. The pencil not only gave an exact

answer to the question, but also stated the exact number of people who had passed through the gate. On that occasion, the host, who was sitting near, and who was a disbeliever in the occult, was so impressed with the pencil writing that he would try it. He said he had lost a valuable manuscript of Johnson's, and he asked where he would find it. The pencil wrote : 'The librarian in London has got it.' Her host said the librarian had been there, and had taken a number of books away for repair, but it was impossible that he should have that one. The pencil again wrote : 'Write at once,' and he did so, and the book was returned.

Other remarkable stories were also given, including the case of the Netherby burglaries, where the pencil indicated, before the jewels were found in the river at Tebay, the exact spot where they had been thrown. There was another very curious form of occult vision which was somewhat rare, and that was known as 'second sight,' which can foresee events that are going to happen. She herself possessed that gift on occasions. The pencil had also told her of things which would happen in the near future. Once when she was staying on the Continent a young man came to her who was going home and asked if he would arrive safe. The pencil warned him not to go as there would be an accident on the first part of the journey. Asked if anyone would meet him in Paris, the pencil wrote—'Nobody.' He said that was all nonsense as he had arranged for a young medical friend of his to meet him. She had a letter afterwards from the gentleman, who stated that the first part of the journey was attended by a blinding snowstorm and an accident, and when he got to Paris he found the friend who had arranged to meet him had died a week previous from typhoid fever.

CRYSTAL GAZING.

On the subject of crystal gazing, Lady Mabel said she had spent some time in trying it. She exhibited a crystal, which, she said, was nothing but a perfectly round glass ball. After looking intently into it for a few minutes a mist seemed to rise, and then pictures could be discerned in the ball, but they were always in black and white. The pictures did not always come. About six weeks before the wreck of the Victoria she saw in the crystal the bottom of the sea with wreckage strewn about and numbers of men in uniform struggling in the water. In another picture she saw a room, at the far end of which was a curtain, and a dead girl lying on a couch, whilst sitting near her was the figure of a man wearing a long wig like a barrister. The next day Lady Mabel got a letter from a lady asking for information about her sister. She asked the pencil, and it said that this was the picture of her sister she had seen in the crystal. She further asked what the barrister with a wig was doing, and the pencil wrote that he was not a barrister ; he was an old clergyman who was writing to see whom the girl belonged to. She had also seen several things in the crystal which meant nothing, such as carts driving along roads. Last week she saw a great fire, but these were very common.

THE DIVINING ROD.

There was only one thing more she would like to draw their attention to, and that was the use of what was called a divining rod, which had been used for about four centuries. It was used first in Germany for many purposes, and was introduced into England at the beginning of the seventeenth century for mining. The words 'divining rod,' no doubt, sounded very alarming, but it was only a hazel twig, which was held firmly in the hand until the diviner walked over water, when the twig twirled round violently. She herself possessed the power of finding water in this way, and was about to try to find water on the Greystoke estate. In conclusion she thought they would agree with her that at present they were very much in the dark with regard to these occult messages. What were they? Were they merely brain waves or messages from the unseen spirit world? It was a grave question whether science would ever help them to know, and in her opinion they would have to rest content with but the uplifted corner of the veil which shrouded the great mysteries of the spirit world.

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

THREE PROPHETIC DREAMS.

The following article appears in the February number of 'Mind,' from the pen of Mrs. Alice D. Le Plongeon, better known to our readers as Miss Dixon, daughter of an old and highly respected London Spiritualist, the late Dr. Dixon:—

Prophecy, though a very rare gift in its higher phases, is less uncommon in a limited degree than is generally supposed. But prevision usually comes in flashes so exceedingly brief that the seer scarcely realises it before it is gone; and if the impression is not at once related or recorded, the light flees, evading all pursuing thought.

In dreams, coming events certainly cast their shadow, and in some cases regarding matters that are quite unimportant. Atmospheric and magnetic conditions have much to do with dreams: when these, as well as the mental and physical condition of the sleeper, are favourable, interesting results sometimes follow. As an instance of this I will relate a personal experience, first describing the conditions under which the dreams occurred.

In the peninsula of Yucatan, famous for its ruins, one of the most fascinating places is Chichen, the site of what was, in olden times, a city of considerable extent. There, centuries ago, deserted temples and palaces became shrouded in dense foliage, and the former abodes of haughty priests and princes sheltered only wild creatures of many a form.

While making archæological researches, Dr. Le Plongeon and I found it convenient to occupy the upper portion of what had been an extensive palace, built of white stone and richly ornamented with sculptures. The room in which we slept had no window, but its portal was without a door, and we left it uncurtained—having always to sleep dressed, ready to resist hostile Indians—so that the cool night breezes fanned us just a little. The room opened upon an extensive terrace, 40ft. high, composed of great blocks of stone. Strolling along that broad elevation, it was easy to become enthusiastic over the gorgeous sunsets and serenely beautiful nights. At our feet the tree-tops of the forest that extended away to the horizon swayed and murmured, and among their dense foliage the fluttering fire-flies seemed, as it were, a reflection of the countless stars above. From our hammock, hung so that our heads were to the north—a rule of health that no one should fail to observe when dwelling in the northern hemisphere—we could still look out into the glorious space, breathe the pure air, and rejoice in the inspiring silence.

Such were the conditions. It may be added that our fare was severely simple; that our days were spent in hard work beneath a scorching sun; and that, our lives being in constant danger from hostile Indians, leopards, snakes, and insects, we had acquired the faculty of sleeping very lightly. At daybreak, between five and six o'clock, we were always astir.

The three dreams I am about to relate occurred in each case just before waking—on alternate mornings of the week. The first was in connection with excavations that had resulted in the unearthing of several ancient sculptures and other interesting antiquities from the tomb of a certain high priest. Among other things, we had brought to light nine large stone snake-heads, finely chiselled and coloured. In my dream I directed our labourers to remove a lot of rough stones from one spot, telling them they would find, concealed beneath, three more snake-heads.

When I related my dream to Dr. Le Plongeon, at that time unable to leave his hammock owing to an injury he had received, he said: 'If it pleases you to have the men look there, direct them to do so.' At midday I returned to him with the news that the three heads had been brought to light, just as foreshadowed in the dream.

At the present time the twelve snake-heads adorn a public garden in the city of Valladolid, Yucatan. Had their historical value been better understood by the authorities in that country, those antiquities would have been preserved in the museum at Merida. As it is, heavy rains have washed off the colours.

The second dream was on the day Dr. Le Plongeon was able to return to the scene of his labours after a fortnight's confinement to our room. While he was dressing, I said to

him: 'Just before waking, I dreamed that three men came to this place. They did not see me, and I did not know who they were, but I can describe them fully. One was tall and thin, and wore no coat or vest. Another was of medium stature, clad in only two white cotton garments, just as the Indians dress, though he was a white man. The third party was a small man, and had a brown linen jacket, but no vest.'

That very morning these three men put in an appearance at the place of excavation. Later we learned that they were petty officials from a neighbouring town, and their object was to do a little spying. They asked Dr. Le Plongeon if they might visit the rooms we occupied at the palace. He assured them they would do well to keep at a safe distance from them, as he had a very reliable sentinel on duty there, and that no one would be allowed to intrude upon the Senora (the writer) who was at home in those rooms.

Knowing nothing of what had occurred at the place where the work was going on, I was walking on the terrace, when, glancing down, I saw the men of my dream, exact in all details, approaching the palace. Had they looked up they would have seen me, but they did not. Besides myself, the sentinel was the only person who had not gone to the scene of excavation that morning. This man was pure Indian, and spoke only his native tongue—the Maya. I hastened to where he stood—at the head of a steep stairway, the one ascent to the terrace—and said, in a suppressed voice: 'Three men are arriving. They are not to come up these stairs. You understand?'

His orders were to shoot any person that would attempt to force his way without a permit from Dr. Le Plongeon. '*Bey, Colel*' ('all, right, lady'), the sentinel stolidly rejoined, nodding his shaggy pate.

I withdrew from view, and soon heard the Indian growl out a surly 'Down!' in his Maya language, with which all the people there are familiar. A moment later the order was repeated, more menacingly, accompanied with a sharp rap of the butt end of the rifle on the stone platform. The intruders were on the stairs. The sentinel raised his weapon to his shoulder. The click of the lock sounded on the still air. Convinced that the Indian 'meant business,' the three men lifted their voices in joint protest and quickly descended. Again I looked over the terrace and saw them making a hurried departure; but they did not see me.

Two mornings later I remarked: 'Our bodyguard will arrive to-day, or at least I have just dreamed that soldiers came along the path at the foot of this building; there were thirty of them, for I counted as they passed.'

'You saw double,' replied Dr. Le Plongeon: 'only fifteen men are due here.'

At ten o'clock that morning, however, *thirty* soldiers came in single file along the narrow path. I stood on the terrace and counted them. Fifteen were to remain with us; the others were going on duty at another outpost. It may be added that these are the only prophetic dreams the writer has experienced. What is the explanation of these psychic phenomena?

TRANSITION.

Another good friend has passed on, in the person of the Rev. W. R. Tomlinson, late rector of Sherfield English, Hants, and son of the late Admiral Nicholas Tomlinson. His transition occurred on the 6th inst., at his residence 'Briarswood,' Weymouth. The rev. gentleman was an old and ardent Spiritualist, and a frequent writer in the pages of 'LIGHT,' his last contribution having appeared so recently as January 14th, little more than three weeks prior to his departure—at the ripe age of eighty-eight.

'THE ENGLISHWOMAN.'—The enterprising editor of this popular monthly magazine has introduced a useful and interesting novelty, which cannot fail to be of immense service to educated ladies seeking employment as private secretaries, governesses, amanuenses, French and German correspondents, typists, shorthand writers or commercial clerks. To all such he offers, free of all charge, an announcement, stating age, qualifications, and salary required; these particulars being in many instances accompanied by portraits of the applicants. This new feature of the 'Englishwoman' will be a great boon to the hundreds of ladies who are seeking to earn their own living in suitable and congenial occupations.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors

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ANGELS' WINGS.

'Angels' Wings' is the title of a thought-provoking book by Edward Carpenter (London: Swan Sonnenschein and Co.). It is somewhat of a surprise. One scarcely expected anything so purely intellectual and so carefully critical from the author of 'Towards Democracy' and 'Civilisation; its cause and cure'; though the inspiring emotion of both these rousing books is perceptible enough in this; but what was rhapsody or violent satire there, is here clean criticism and analysis in the serene spheres of music and art.

Mr. Carpenter has no direct message for us; but, indirectly, he indicates the very 'moral' we are always trying to draw; in the application of the facts and philosophy of Spiritualism to life; and in giving to symbol that which is symbol's, and to the spirit that which is the spirit's. Take the very title of this book, 'Angels' Wings.' We no more believe in angels' wings than Mr. Carpenter. At best, they are only symbols. Mr. Carpenter, with very gentle humour, dismisses the old fancy. He reminds us of the modern child's budding rationalism when he admitted the question,—'How did these winged beings get their clothes on?' There is Piero Della Francesca's picture of the Baptism of Christ, with three stout country girls looking on at the ceremony, and they all have wings. Mr. Carpenter, as a youngster, was taken to see that picture,—with results. 'One of them,' he says, 'had her back towards us; and we looked, and the wings came straight through the pink gown without the least little hole or wrinkle to show how they came through, or any buttons or hooks, or anything to show how the gown might be put on or off: and we began to doubt if they really could use such wings; and certainly the young women did not look the least as if they were likely to fly.' Then certain upsetting anatomical notions came along; 'and so at last we felt sick and miserable, and inclined to tear the wings off if we could, and to disbelieve in the existence of Angels altogether.'

It is instructive, however, to note that these very difficulties, obvious as they are, explain the whole matter. The wings were purely symbols of speed. So were the little wings on the feet of the Herculaneum Mercury, palpably strapped on—strapped and not ashamed! Gradually the gross forms and heavy wings fell away. In Correggio's painting of Venus, Mercury and Cupid, the Venus has 'only a sort of gauzy shimmer on her shoulders, a mere suggestion of flight.' Tintoret, in his Bacchus and Ariadne, makes Venus come sailing over the sea without wings of any kind; and Michael Angelo makes his angels of the last judgment

dash to and fro 'in human forms untampered.' And now certainly it is high time to dismiss the wings altogether, and to rely upon the truth which is fast dawning upon the world,—that the spirit-self is emancipated from the needs and limitations of the flesh, and has, in its own right, all that wings ever symbolised, and more.

We do not know how far Mr. Carpenter would go with us in our strong acceptance of the reality of spirit-life, but he sees clearly that 'the recurrence of wings in Cupids and Angels, all down the history of Art and in so many nations, suggests a great need in the human mind—suggests the haunting vision of the real existence of beings capable of swift translation through space.'

The step from this to 'the haunting vision' of God or gods is, in reality, not a great one. Man, from the beginning, has had to express his sense of relation to or dependence upon the unseen powers: and he has pictured 'lords many, and gods many,' of which Mr. Carpenter, in his independent way, says:—

It has been said, 'An honest God's the noblest work of man.' And so it is. The gods rise ever as man's Ideal rises—of which they are the expression. And yet there is something more in it all than the mere *growth* of the type; there is the actual variety and abundance of types represented. How rich is humanity in its gods! *All* the types are needed. Here we have a heritage far beyond the scope of any single deity—the Eternal Soul itself. It would seem as if every faculty and feeling, every thought and passion of Man, was preserved in this splendid museum.

Here, again, the symbolism of wings applies. The human soul is the veritable winged angel. Hence the inevitable and ceaseless conflict between Tradition and Vision. This is the living significance of the book before us. After all, everything centres in and returns to Man himself: and, so far as we see and comprehend the meaning of Human Life, the whole resolves itself into making Life itself the culmination and expression of all Art, as indeed 'the greatest of the Arts.' Life, as Mr. Carpenter reminds us, is expression,—a movement from within outwards—an unfolding, a development. All our arts and sciences, our inventions and commerce, our politics at home and our colonising abroad, our ethics and our religions, are efforts at self-expression. Humanity is on the wing. Nothing else is the matter with us: and that accounts for our sorrow as well as for our joy, our dissatisfaction as well as our content. The animal must go under, and the spiritual must rule: or perhaps we ought to say that the animal will cease to be the wild and erring master, and become the strong and happy servant of the spiritual part of man. Mr. Carpenter is a genuine optimist here. He says:—

We are approaching a great culmination in the history of the human race. We are approaching a period when mankind will rise to something like a true understanding of Life, and to a subjugation of Materials to the need of Expression. . . . The coming Age, with its marvellous development of mechanical powers, must free the human race at last from its bondage to earth, and give wings to Man, so to speak, by which he may rise into something like his true life. He will not work from Fear, but from Love—not from slavish compulsion, but from a real live interest in the creation of his hands. Then, at last, after all these centuries, his Work, his very Life, will become an Art—it will be an expression of himself.

Then will follow the ideal Social state. The expressed Individual will bring the harmonious Society. 'That instinct of loving Union which lies at the root of every human soul awaits its expression in humanity at large. Even now this is not so far off. To your own Self be true, and it will follow, "as the night the day": you will be in touch with all other Selves: you will have the Angel-wings which will carry you in an instant from one end of Heaven to the other.'

One higher note we miss—just one more to make it perfect. What of the wings of the soul in relation to the

Unseen? Here Mr. Carpenter halts, but there is one passage of deep significance. In his text he says that 'to be blocked on all sides, pinned down, maimed, and thrust out of existence, is to die.' But, in a footnote to this, he says: 'It may be, of course, a question whether the human soul *can* be completely blocked and thrust out of existence, whether, in fact, what we call Mutilation and Death does not always mean growth and expansion on some other side.' A truth, indeed!

SPIRIT PHOTOGRAPHY.

It may perhaps interest the readers of 'LIGHT' to hear of some successful experiments we have recently had in spirit photography. We employed no camera, the slide enclosing two sensitive plates being placed on the table before beginning the séance, which was held in the dark.

The medium is a young lady well-known for her psychic powers, but whose name I am not at liberty to divulge. The séances have been held in her house and our own as convenience required.

We have been trying to get the portrait of a child who passed into spirit life two years ago, and as our object was not for the conversion of sceptics, we imposed no tests, having implicit confidence in one another. Should, however, our efforts continue to meet with success, we shall try to get a photograph under strictly test conditions.

On developing the plates after the séance on January 4th, we found on one the distinct outline of a child's head, the figure being enveloped in drapery. The other plate showed a large eight-pointed star.

It was my suggestion that the experiment should be made, my friend, who understands photography, maintaining that it was impossible to get any impression without light and a camera; but she was willing to try, having a packet of plates which she did not mind 'spoiling,' as she said. I think she was more surprised than any of us at the result.

I may mention that I went into the dark room (photographic) and saw the plates put into the slide, and took charge of them until we were all seated round the table. I also witnessed the development of the negatives. During the séance we had various phenomena—materialisation, moving of objects, and, what we all enjoyed most, conversation with the 'control' in the direct voice, at intervals, for an hour or more.

At a séance on January 28th, the father of the little spirit boy joined the circle. The photographic plates were put upon the table, as on previous occasions. During the sitting, the control told us she would write her own and little Jack's name upon one plate, and would try and get his photograph on the other. But at the end of the séance she said there was something wrong with one plate, and she could do nothing with it. When they came to be developed it was discovered that one glass was broken. On the other, however, the two names were written.

At the same séance a bunch of snowdrops, freshly gathered and wet, was put into the hand of little Jack's father, and he was told to take them home to the child's mother. We each had a single blossom given to us by unseen but materialised hands. There were no snowdrops in the house before the séance commenced.

The father also received a little letter from his son, written with pencil on paper, and finishing with a number of crosses to represent kisses, in the usual childish fashion.

You have my name and address, and will, I have no doubt, be ready to vouch for my *bona fides*, but for the present I must withhold my name from a publicity which would in all probability be found inconvenient.

LILLIE.

EITHER death is annihilation, or it is the passing of the soul from one place to another. In the former case, death will be a night without dreams or self-consciousness; an eternal, happy night. In the latter event, what happiness to meet those one has known, and to hold converse with the sages of all ages! But it is now time for us to separate; I to die; you to continue to live. Which of us has the happier fate? It is a secret known only to the gods.—SOCRATES.

SOME RECENT PERSONAL EXPERIENCES.

By 'AN OLD CORRESPONDENT.'

IV.

In my last article I mentioned that the spirit control promised to write me through the medium on the evening of Tuesday, January 24th, and to explain to me about the Brighton firm whose address I had previously got, and who now appeared to have left the place in which they undoubtedly had carried on a chemist's business, and (I presume) had supplied the medicine mentioned in the spirit communication formerly given. The spirit friends on the other side have, apparently, their own ways of doing things, and the manner in which this explanation was given was, to say the least of it, both new and original. The ex-Lancashire doctor had all along informed me that it was his spirit colleague, Dr. Moxton, who knew of this valuable medicine and its component parts, and had given the name of the Brighton firm as the vendors. I naturally expected, therefore, to get some information which would enable me to find out the new address of --- and Company, late of Brighton, with a view to ordering a supply of the medicine in question. Instead of that the medium came to me on the morning of Tuesday, January 24th, with a letter from a London publishing firm addressed to her, stating that they had written to a certain firm in Brighton to inquire about --- and Company, and would let her know the result. This was a surprise, and I accordingly asked my lady psychic friend how she came to write to the publishing firm on the subject. Her explanation was that on Sunday evening, January 22nd, she was directed by her control to write to this publishing firm, because, as he informed her, an advertisement regarding this particular specific had appeared in one of their serial publications, and they would be sure to know the whereabouts of the firm of chemists after their removal from Brighton. Next day (Wednesday, January 25th) the medium brought me a second letter from the London publishing firm expressing their regret that their Brighton correspondents could only say that --- and Company had some time ago ceased carrying on business and their whereabouts was unknown. The same evening the medium informed me that after she had retired to her room a spiritual personage appeared to her, whom she described as being very like a literary gentleman of our acquaintance (who is still incarnate, however). This spiritual personage informed her that since he left Brighton he had passed on, but when in earth life he was the senior partner of the firm of --- and Company, chemists, Brighton, but owing to the demise of his son he had given up business and left the place. He further informed the medium that in all probability a certain firm whose address he gave would be able to supply me with the specific in question, as they had the prescription. On receiving the information I accordingly wrote the chemists named, desiring to know if they could supply the medicine required. Some correspondence thereafter passed, the result of which is that it has been conclusively proved to me (1) that --- and Company had carried on business in Brighton and sold the particular specific in question, the ingredients of which were a trade secret, and (2) that the other chemists whose address was given to me were in possession of it; but it is at present very doubtful if I can procure a supply. As the correspondence is not yet closed, and as I have since had another written communication from the spirit doctor on the subject, I am reluctantly compelled to crave space to deal with the remaining facts in a later article.

(To be concluded.)

LONDON SPIRITUALIST ALLIANCE, LIMITED.—At a meeting of the Council of the Alliance, held on Wednesday last, three new Members were elected and eight new Associates.

THE NEED OF A HEREAFTER. Mr. Justice Darling a few days ago gave to a jury his views as to the need of a hereafter. 'It is not my experience,' he said, 'that people are either rich or poor because they deserve it. If that were so, there would be no need of the next world.'

ANSWERS TO QUESTIONS.

MR. J. J. MORSE AT CAVENDISH ROOMS.

On Sunday evening, 5th inst., at Cavendish Rooms, MR. J. J. MORSE answered questions from the audience.

The following is a selection from the answers given upon this occasion, the more lengthy replies being condensed from considerations of space.

QUESTION: 'What is spiritual affinity?'

ANSWER: 'Affinity is the blending together of elements, atoms, or conditions that have a mutual need each of the other. You ask us what is spiritual affinity. Well, supposing two persons feel the need each of the other, the psychical, mental and spiritual atmospheres of their natures will necessarily coalesce. They will intersphere; and the two persons will become one in mutual affection, desire, hope, and aspiration, and in such case become the closest and best of friends. Such spiritual affinity may take place either between the opposite sexes, or between the sexes each in its own department. The absolute bond of spiritual sympathy will bind them in friendship, and as long as each needs the other the bond will remain intact.'

QUESTION: 'Does not the happiness of the next life depend upon the use we make of our opportunities in this?'

ANSWER: 'So far as your first entrance and experience in that life are concerned, undoubtedly the question states a truth, but to draw the large inference that the whole of your future happiness depends upon present conduct would be absolutely incorrect.'

QUESTION: 'Do the children grow up in the spirit-world?'

ANSWER: 'Undoubtedly; since to deprive them of the advantages of a matured and developed personality—that is to say, of the appropriate machinery for the expression of a developed consciousness—would be an injustice.'

QUESTION: 'In what manner do the spirits preserve their discoveries and researches? Do they embody their information in books or anything corresponding to our literature, or is memory the only record?'

ANSWER: 'Experiences, researches, reflections, calculations are all recorded with us as with you, partly in the memories of those who make them, partly in scrolls or books or proper records designed for the purpose. In this matter there is nothing essentially different between spirits and yourselves except, of course, in the peculiar methods employed in making the records.'

QUESTION: 'As a student of the philosophy of Andrew Jackson Davis, I should be glad to learn whether it can be regarded as being in harmony with the general tenor of spiritualistic teaching as presented by yourself and other controls. It seems to traverse some of the received tenets of popular Spiritualism, as, for instance, in its implied doubt of the phenomena of materialisation?'

ANSWER: 'The general basis of the philosophy of Andrew Jackson Davis is in strict accordance with all the more well-attested phenomenal facts of Spiritualism, and the clearer conceptions of its philosophy. It must be remembered that no finality can be attached to the writings, researches, or utterances of any psychical or mediumistic person. Each and every statement must be judged on its own merits in relation to the facts of Nature rather than as the teachings of any particular school, or as being an expression of all the truth on any given topic. Andrew Jackson Davis, for example, would possibly modify some of his writings in the light of later researches. As for the implication that materialisation is impossible, that, possibly, was a thought due to an imperfect understanding of the forces tentatively experimented with by us at that time (now many years ago) with a view to gaining an acquaintance with the possibilities of phenomenal manifestation on your side. But, taking the philosophy of Andrew Jackson Davis as a whole, you will find it is well calculated to liberate the mind from worn-out errors and misconceptions.'

QUESTION: 'Do spirits have food?'

Replying to this question at considerable length, the control said that there seemed to be an idea in some quarters that spirits lived on ambrosia, not that anybody had a very definite idea what ambrosia was. Some people said that spirits 'absorbed' sustenance from the

atmosphere, giving one the idea that they were a sort of glorified sponges. In short, there appeared to be an impression that spirits, although preserving the human form, did not need the organs devoted to the reception and assimilation of food. Did it not occur to the persons who held these views that the great organs of the human body might serve other functions than the grosser methods—chemical disintegration and dissipation of food? Might they not be centres of magnetic force—of spiritual power—and if a man died and found himself an organised being possessed of a spiritual body, might not that spiritual portion which functions while in relation with the material part, functions just the same when separated from the material? Was it not necessary that there should be magnetic and spiritual laws related to the spiritual organisation that should nurture that organisation and sustain its powers? And if these organs of digestion and nutrition existed (and they did exist), was it not natural that the sustenance of the spirit body should be in accordance with the new condition of its interior economy? Spirits ate and drank. The only difference was that the substances which they consumed were of a more refined order, and the processes by which such substances were converted into energy were governed by a higher set of laws.

QUESTION: 'Are evil and good co-eternal?'

In the course of his reply to this question the control said: 'Evil and good are but terms applied to relative conditions of human experience, and in each case arbitrarily determined by the individual for himself. . . Good and evil are the relativities of the point of view concerning actions and opinions.' Continuing, the speaker said there would always be in life the inevitable contrast of light and shade, but the condition of human consciousness would continually modify and improve; the nature of the contrast would change, and the evil due to ignorance, inheritance, and the unhealthy condition of modern life would inevitably ultimately disappear. But the contrast would still be made: the good of to-day would be lesser than the good achieved to-morrow; there would always be the contrast between the greater and the lesser good, even when all the evils that affect human development to-day had passed away.

QUESTION: 'Do those in spirit life require rest, mental or otherwise, as we understand the word?'

The reply was in the affirmative, the control adding that whenever man in spirit life needed change either of scene or occupation, rest, either absolute or relative, meditation or sleep, he found what he needed there, even as he found it here in the material world. The speaker concluded his reply to this question with a touch of characteristic humour. 'Remember, if you please,' he said 'that some of you find it difficult to keep awake all night, and grumble desperately when you are aroused from your beds in the morning. How would you find the prospect of having to keep awake for ever?'

A MESSAGE FROM MOSCOW.

The following interesting little letter comes to us from Moscow, written in fairly good English, and needing but few slight alterations. These alterations, however, we have ventured to make in obedience to the writer's modest request:—

SIR,—Here, in Moscow, in our private little circle, we have received, and continue to receive, the very same teachings that were received by the highly-esteemed Stainton Moses; and when afterwards we obtained his 'Spirit Teachings,' we found that they were as much alike as would be the teachings of two professors resident in two different countries teaching the same subject. And yet we are a people altogether different from Mr. Stainton Moses, for we are but little educated, simple men and women. I know but little English, but I have managed to read Part XXXIII. of the 'Proceedings' of the Society for Psychical Research, and find that Dr. Hodgson's statements and conclusions are absolutely the same as those received from our spirit teachers and learned by our own experiences. I am much ashamed to write to you in such bad English, but I feel that it would be a still greater shame not to let you and your readers and Dr. Hodgson know these facts. If spirits convey to us, with such great difficulty, the truth of their communion with the human world, it would be a shame to fear the difficulty of communications between us mortals.—Your thankful subscriber,

A. BOBROW.
Moscow.

THE PROPOSED PSYCHIC INSTITUTE.

While it is a sign of the times to suggest and discuss the establishment of a 'Psychic Institute'—a term which has such an eminent air of respectability about it that it is pretty certain to overawe the flippant outside critic—I think Mr. Richard Harte's spirited letter in 'LIGHT' of February 4th, shows that the time is not ripe for the realisation of such an idea. Of course every lover of progress is on the side of 'Q. V.' in the desire to advance the cause of the Supreme Science of Human Development, but it is a doubtful point whether the motto 'Union is Strength' applies with the same force here as in a Trades Union of daily life. Indeed it might be unhesitatingly asserted that it does not, for the very essence of spiritual progress is the development of the latent individual force. 'Religion' wrote Emerson, (and by Religion he meant character and spiritual power) 'is a crab fruit. It cannot be engrafted. The Spirit saith, "How is it with thee, *thee individually?* is it well, or is it ill?"'

What has this to do with a Psychic Institute? it may be asked. Everything; for respectable institutes in all countries and ages have smothered individual aspiration by creating formalism, hypocrisy, incompetence, and inanition of the soul. If you want the evil of false mediumship and imposture increased a hundredfold, start an institute or college governed by a recognised body, with power to grant degrees to students when proficient, and then declare that registered students of the institute are alone genuine and qualified to practise. But if we are not going to get something of the kind, what are we to do to distinguish between the sham and the genuine? The very question betrays an utter lack of spiritual power—which, bear in mind, it is the end and goal of occult science to develop within each individual. This can best be shown by an illustration. Take any of the arts, such as music or painting. How are you to distinguish between the good and the bad musician or painter? Will it help you to be told that such and such a man is a Doctor of Music, or a Doctor of Painting? It will certainly settle the question, for you will know at once that however much dry-as-dust knowledge he carries in his head, something more is wanted to make a musician or a painter, and you also know that this something, as a rule, is not partial to 'learned doctors.' In ordinary art, the public can easily, and does easily, protect itself by patronising or not what it likes or dislikes, *through the cultivation of individual taste*, which is an enormous step in advance upon the idea of being protected by 'recognised degrees conferred by authority.'

Now, the real aim of Occultism, Spiritualism, Theosophy, &c., is to make a *regular system* of this 'cultivation of individual taste,' not in one department of life, but in life as a whole, so that ultimately the individual becomes the real artist himself. The more he is pampered and cockered by so-called 'protection' of 'recognised authority and law,' the more difficult it is for him to develop his spiritual power; while the less he trusts to this recognised authority, and the more he cultivates his own latent force, the more spiritual he becomes. What would be gained by any Psychic Institute over and above the work carried on by the existing organisations? There are several already diffusing general knowledge of the principles of mental and spiritual science. The London Spiritualist Alliance appeals to one class, the Theosophical Society to another, the Rosicrucian to another, the Psychical Research Society to another, &c. Suppose that these were amalgamated in one institute, individual spiritual power would not be thereby quickened, for when it comes to the heart of the matter, as Emerson says: 'The Spirit saith: "How is it with thee, *thee personally?*"' Are you, am I, developing the inner man? Never mind what Jones does, or what he thinks. Time was, certainly, when you had to mind what your neighbour thought of you, but now it is no longer so. We live in an age of freedom, when the individual is free to think for himself and to act for himself. *That is the real spiritual power, to act from within*, to think from within. The very idea of institutes and colleges is opposed to this interior development. There is no use blaming them; they can't help it.

Instead of feverishly waiting for something 'great' to be done outside, let the individual look for the something 'great' to come from within. I am referring now to harmonious development, that is to say, healthy growth of spiritual force, not morbid cultivation of passivity. The only way this can be done is by (1) getting a general idea of occult science by reading, talking, &c.; (2) taking the work of self-development seriously in hand, and marking progress week by week. When this point is attained, the individual, so far from gaining, loses by indiscriminate fellowship. Whether recognised or not, that is the law of spiritual power, so that in this case union is certainly *not* strength. Still less would a psychic institute or a college of mediums foster spirituality. Art has an inherent and necessary contempt for degrees and titles, and the art of arts—the development of spiritual power—intensifies this contempt.

5, Portman-street,
Portman-square, W.

ARTHUR LOVELL.

WHO DISCOVERED MRS. PIPER?

It would be an amusing spectacle for old Spiritualists, if it were not a melancholy one, to see how a sceptical enemy of Spiritualism, when he becomes 'converted' (often much against the grain), seems to fancy that now that *he* believes, Spiritualists may breathe freely, for their assertions are put beyond the possibility of future question; the fact, of course, being that the quondam sceptic has only arrived, after much stumbling, as far as those he formerly ridiculed and abused had got years ago. We have heard a good deal lately of Mrs. Piper (whom we have no reason to doubt as a competent and honest medium), and some people think that she was discovered by Dr. Richard Hodgson; but if it be she who is referred to in the following extract from Professor James's 'Principles of Psychology' (Vol. I., p. 396), she was well known and triumphant while Dr. Hodgson was still in darkness, for Professor James's 'Psychology' was published years ago. We need hardly point out to our readers, by the bye, that as one of the leading psychologists of the United States (if not actually the leader), the opinion of Professor James on psychological matters is worth a great deal more than that of Dr. Richard Hodgson, as no doubt that gentleman would himself be the first to acknowledge. Professor James says:—

I am myself persuaded by abundant acquaintance with the trances of one medium that the 'control' may be altogether different from any possible waking self of the person. In the case I have in mind, it professes to be a certain departed French doctor; and is, I am convinced, acquainted with facts about the circumstances, and the living and dead acquaintances, of numberless sitters whom the medium never met before, and of whom she has never heard the names. I record my bare opinion here unsupported by the evidence, not, of course, to convert anyone to my view, but because I am persuaded that a serious study of these trance phenomena is one of the greatest needs of psychology, and think that my personal confession may possibly draw a reader or two into the field which the *soi-disant* 'scientist' usually refuses to explore.

It strikes us very forcibly that, when a leading psychologist writes like that, for the daily Press to talk the nonsense it does about Spiritualism is pretty exactly equivalent to a procession of 'able editors' down Fleet-street carrying a banner inscribed with the legend, 'We are a pack of donkeys!'

WHY IS SPIRITUALISM TABOOED?—Mr. Thomas Heywood took this question as the subject of an address on the 10th inst. to the Members and Associates of the London Spiritualist Alliance; and he treated it very humorously and certainly very cleverly, but not so fully as he might have done with satisfaction to his hearers. Having stated the popular objections to Spiritualism in very plain and amusing terms, he gave no sort of hint as to how he himself would meet them; apparently thinking—and perhaps with some justification—that, thus stated, the objections carried their own evidence of weakness and absurdity. Of course Mr. Heywood himself regards them as foolish and inconclusive—but it would have been agreeable to hear him say so, and tell his audience why.

SCIENCE AND SPIRITUALISM.

BY DR. FOVEAU DE COURMELLES, OF PARIS.

Translation of Address written for the International Congress of Spiritualists, held in London, June 19-24, 1898.

If the principle of authority be admitted, science is not necessarily atheistic, as is shown from the fact that Newton, Descartes, Pascal, Voltaire, Leibnitz, Euler, Laplace, Ampère, Liebig, Fresnel, Faraday, Robert Mayer, G. B. Dumas professed a belief in Divinity and the soul. On the other hand, Auguste Comte, Littré, Moleschott, Updall, Nüchuer may be cited in contrasting opposition. The advocates of Modern Spiritualism, W. Crookes, Zöllner, Lord Lytton, appear to have discovered some new relations between spirit and matter. But we still have to solve the problems of the transformation of motion into thought; the production of psychic phenomena by a physical force; the exteriorisation of cerebral energy, and its conversion into material energy. There always remains a lack of continuity in the theories presented, and the problem is only solved by the recognition of the existence of two different principles, spirit and matter. Just as motion is incomprehensible as an abstract principle, the mind having to associate it with matter in vibration, in order to conceive it, so similarly the idea of energy is but an abstraction which cannot be conceived apart from an impulsion or an initial direction. Thus, energy is the product of cerebral conception, becoming perceptible to our senses through material effects. It is an immaterial element which obeys physical laws under certain circumstances, but escapes them in certain phenomena, which will remain unexplained till the conditions under which these elements become united are understood.

How many apparently simple facts baffle or escape our observation is known to all observers. Notwithstanding the length of time that electricity has been known to the world, it remains unexplained. For instance, electro-plating presents a veritable levitation or ascension of heavy material particles to the electrode, where the object to be coppered, gilt, or silvered, is placed. In the copper-plating of an object placed in a solution of sulphate of copper weighing little more than water, we see that from this light solution, through which the current passes from two electrodes, a metal five times heavier than the liquid evolves, and rising up to the object, becomes attached thereto. The metal does not fall to the bottom of the solution, it should be remarked; because some inexplicable, attractive force is produced in contradiction with the laws of gravity.

Probably similar laws are at work in the following experiment, often effected in electro-therapeutics. If an electric current is passed through a bath of water containing a globule of mercury, the mercury ascends the inclined side of the bath, under the attractive influence of the negative pole. An invisible transition of matter occurs; an intangible propulsion of a very heavy substance (density 13.6) takes place between the two poles of the apparatus. Similarly, the generation and evolution of thought may be said to be an immaterial and imperceptible process.

While in materialism matter is made to evolve thought, in Modern Spiritualism thought becomes an exteriorised, tangible force. According to the theory of the conversion of energy into shocks, heat, and light, the hypothesis, which I proposed in 1890, might be entertained that energy volitionally projected beyond the brain by thought is modified by its contact with the skull in passing outwards. Just as the sudden stoppage of a projectile transforms its motion into heat, while on the other hand if the interference is insufficient, the ball, while becoming slightly heated, continues on its course, so projected thought-energy might be partly conscious thought and partly material force, capable of reacting at a distance on material objects. This theory, taken up again in 1897, after the translation of my book, 'Hypnotism,' into English by Mac Erin, of New York, finds confirmation in the phenomena of the cathodic light, part of which constitutes the X rays of Röntgen, usually invisible to the naked eye,* the remainder subsisting as greenish-

yellow cathodic rays. In this instance the energy assumes two forms, one invisible, the other visible. The latter, when in contact with a fluorescent plate, renders it luminous, while it veils a photographic plate. Similarly thought-energy, reacting in a sensitive, produces the hypnotic or the mediumistic state, accompanied by suggestion. Whether this immaterial force has any as yet unknown electrical character or not, it produces phenomena, including action at a distance, the energy of which has been measured and registered, including phantasms of the living (incorrectly called telepathic hallucinations in France). It constitutes the monads of Leibnitz, the perispit, the astral body, and materialised will,† carrying substantiality and force. The disintegration and reintegration of matter, of which Spiritualists speak, would be explainable by electric action co-existing with the medium's will-energy. The brain would thus become a veritable battery without transmitting wires, capable of producing impressions, shocks, and movements of objects at a distance, like wireless telegraphy. The famous formula, 'The cells of the brain secrete thought,' may consequently be inverted, and we may more justly conclude that the soul, emanated from the universal spirit, secretes energy which is transmissible into matter. The will, itself immaterial, may materialise itself and, like all energy, communicate itself under certain conditions (through certain beings) to matter, and vanquishing its inertia, imbue it with motion.

Thus the mind may admit the existence of certain rare phenomena difficult to produce, and exclusively dependent on the spirituality of the being.

THE GERMAN PSYCHIC JOURNALS.

The 'Uebersinnliche Welt,' of January, contains, among other articles, an exhaustive review of Alexander Aksakow's latest work, 'Forerunners of Spiritism,' translated from the Russian into German by Herr Feilgenhauer, of which it speaks very highly; a paper by A. de Rochas on the 'Exteriorisation of the Power of Sensation'; and an account of two séances, at which the writer was present, with Eusapia Paladino, in July of last year.

These séances took place in the medium's lodgings at Naples, on the fourth storey of a house, one of the windows of which commanded a view of Vesuvius. Besides the writer (E. Andreack, of Berlin), there were also present Signor Chiaia and Mr. Wigley, English chaplain at Naples. The séances were held partly in light and partly in darkness, and the usual phenomena attending Eusapia's sittings occurred. The writer concludes by saying that at both séances he and Mr. Wigley had control of the medium's hands as well as her feet, and that he is convinced that there was no possibility of deception or hallucination, and he adds, 'But my opinion, which is of a purely subjective nature, is that the phenomena observed with the medium, Eusapia Paladino, were entirely of an *animistic* character.' There are some persons 'who will give in to anything rather than spirits!'

'Psychische Studien,' of the same month, has an article on 'Space and Time from the Standpoint of the Occult Powers of the Senses,' by A. Knieff; 'Curiosities of the Demon Period of the Middle Ages,' by Dankmar; a reply by Dr. G. v. Langsdorff to Mr. Aksakow's attack on the political mediumship of his son at the Russian Court between the years 1882 and 1886; and many short, interesting articles.

CONVERSAZIONE.

For particulars of the Conversazione of the London Spiritualist Alliance, to be held at St. James's Hall on the evening of Friday, March 3rd, our readers are referred to the advertisement on the first page of this week's issue.

perephric lesions, perceived the X rays (which are not visible to the normal eye), while an impression appeared on their retina which was similar to that produced by X rays on a photographic negative. [Communication by Dr. Foveau Courmelles, presented to the Institut de France (Académie des Sciences) by Professor Marcy, March 21st, 1898.]

† This manifests by a current which is registered by the galvanometre, when, for instance, the muscles of the arms are violently and voluntarily contracted.

* In recent experiments made under the most rigorous conditions at the Paris Institute for young blind people, we found that out of two hundred and forty of the blind subjects examined, nine, suffering from

ASTROLOGY.

The science of Astrology has often cropped up in 'LIGHT,' sometimes in letters from correspondents, and occasionally in editorial notes.

It will, therefore, not be considered amiss if I record in a journal whose chief object is truth, a few experiences which I, as an investigator, have had with a well-known astrologer, during the past three or four years. And I hope that in doing so I shall not be suspected of a desire to advertise that particular gentleman, because I shall feel it a duty to mention him by name.

Somewhere in 1895, curiosity impelled me to consider the question of having my horoscope cast, and Mr. Stead's remarks in 'Borderland' decided me to write to Mr. George Wilde, of Halifax, and, complying with his requirements, I shortly received the desired document.

After learning that Leo was the ascendant at my birth, and also the names of the planets in attendance, I was forcibly struck by the accuracy with which he went on to delineate my character, especially in the direction of my failings. But 'Doubting Thomas' began to whisper, 'Perhaps he judges from your handwriting!' Soon, however, there came particulars which handwriting could not convey, and I began to feel in the presence of something new and worthy of attention. Yet again, friend 'Thomas,' knowing of my penchant for certain studies, suggested something about Mr. Wilde's possible psychical gifts. This increase of doubt detracted much from the pleasure of my investigation, and consequently I determined upon writing for 'future directions,' and in reply I was furnished with a manuscript recording the planetary aspects, together with their resulting influence upon my destiny. Probable dates were given, and particulars of possible occurrences during the ensuing year.

This was more to my liking. But, alas! what future trouble was unfolded to me, which, if eventually overtaking me, would undoubtedly impress upon me in good earnest the genuineness of astrological prediction. And that readers may compare those predictions with my ultimate experiences, for themselves, I will summarise the chief events.

Mr. Wilde began by informing me that I had a great desire at that moment to change (correct), and that I *might expect a friend to mislead me*.

Unfortunately this was fulfilled to the letter some four months later, and was a great surprise, notwithstanding the warning. A trusted friend did mislead me, causing me much loss and great unhappiness.

Following this prediction came one pointing out several months in succession when I might expect mutations of fortune. These months proved very adverse indeed.

My first experiment having thus proved only too satisfactory, I determined on having 'future directions' cast annually; and Mr. Wilde's next important forecast was 'trouble about the middle of the following year.' Alas! trouble I did have during June, July, and August, resulting in a law suit in a foreign land; the only comfort being a successful action against a bad landlord.

In regard to this occurrence I will also remark that some months previously Mr. Wilde had informed me that I should not have gone abroad, as I was threatened by indignities, litigation, and sorrow.

For October 8th, 1897, and few subsequent days, much annoyance was predicted. This was remarkable for its fulfilment exactly to the date. I was still upon the Continent, and with the 8th came one of the most extraordinary experiences of my life. My landlord, in revenge for the late action against him, endeavoured to make another illegal *coup*, forcing me to seek the aid of the police against personal violence and other acts whilst I removed my goods. The subsequent week proved equally annoying in other directions.

Mr. Wilde had all along cautioned me not to go abroad. He also told me that when abroad, under malific stars, I should be in danger of a violent death and suffer loss. In reference to this I may say that when sojourning in the East, one or two serious things happened to me, one nearly costing me my life, viz.: an explosion of liquid ammonia, when my head was the chief part affected. This, by the way, my horoscope tells me to be a part always threatened by cuts

and blows, a statement to which many past occurrences testify.

All my foreign experiences, as had been foretold, resulted in trouble, loss, and anxiety. I was present at the 'Bazaar de la Charité' fire, the agony of that dreadful time being increased by the thought that my sister was probably among the victims whom I saw swallowed up in flames. I lost money, and my only gain has been knowledge.

Readers will have observed that, notwithstanding the predictions and cautions I had received, I did, with perhaps some perverseness, and hope that literal fulfilment was somewhat improbable, exactly the opposite to what I should have done to escape much that befel me. Consequently it was left to bitter experience to force the conclusion upon me that there is evidently a great deal in this science of astrology to justify the enthusiastic support of its votaries. And it must demand great skill to be as successful as in the case presented. I enclose my name and address, but prefer to use the signature of 'SERVABO FIDEM.'

LETTERS TO THE EDITOR.

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

A New Physical and Trance Medium.

SIR,—May I be permitted to call attention to a lady, Mrs. Giddins, who is about to announce herself regularly in 'LIGHT' as a medium with physical, trance, and healing gifts?

I have been interesting myself lately with the case of this lady and her daughter, who through no fault of their own have been left with no other means of earning a living.

Their powers are not yet developed to the extent of acting under every circumstance of adverse and hostile criticism, but I have examined them patiently and received undoubted manifestations of raps at a distance on numerous occasions under conditions of full light. I have it also on trustworthy testimony that occasionally, when conditions are perfect, marvellous phenomena of extraneous intelligences take place in their home.

As regards the healing powers of Mrs. Giddins, I can vouch for a remarkable case where by the laying on of hands, under control, she has almost entirely removed the deafness of one of her sitters. We used to have to bawl to him; now he can hear us talk in a whisper. This gentleman's name is Mr. W. Lang, of 78, Brackenbury-road, Hammersmith, and he will be happy to answer all references to him.

I have, as a sort of beginning of my scheme of providing a medium's home, taken a small villa for Mrs. Giddins and her daughter at Kew, where they will live under conditions of perfect seclusion and fresh air and the environment of the Gardens and the river.

I now invite such co-workers as are interested in the promotion of mediumship to visit these two in their seclusion on Tuesday and Saturday evenings, when they will be at home to any who come in a friendly spirit to see what communications can be vouchsafed by communion in the fellowship of their surroundings, and they ask only one shilling fee to enable them to buy their daily bread.

Mrs. Giddins will on other days visit the homes of applicants to offer her services for healing and for aiding home circles in their development.

Further particulars will be found in the advertisement. Mrs. Giddins will forward particulars of how to reach her house to anyone sending her a stamped addressed envelope.

F. W. THURSTAN, M.A.

Miss Goodrich-Freer and Mrs. Piper.

SIR,—It would not be fair to allow Miss Freer's suggestion of inaccuracy on the part of your reporter to pass unnoticed, and I therefore beg to state that the account published in 'LIGHT' was perfectly correct. As I had the advantage of sitting quite close to Miss Freer, I heard all too plainly the words which fell from her lips. They do not look pretty in print, but Miss Freer must take their entire responsibility.

BIDSTON.

[Our reporter assures us that he heard Miss Freer quite well, and that his report, as it appeared in 'LIGHT,' was perfectly accurate.—ED. 'LIGHT.']

The Rope Trick.

SIR,—May I describe a very simple trick, now being palmed off upon inquirers into spiritualistic phenomena, by a medium in London? This person seats herself upon a chair behind a curtain, and a length of rope is thrown into the cabinet thus formed. In a few minutes she calls out in a mannish voice, 'It's done,' and on drawing the curtain her hands are discovered apparently bound to the top rail of her chair. (She is seated sideways.) The curtain is then closed again for a few seconds, and the voice cries, 'Open and look,' when you find a second chair has been hung upon her arm! Again the curtain is closed, and again you are called upon to open. This time two rings from her fingers are resting on the top of her head, while a third hangs on the tip of her nose! Seeing that her hands appear to be tied cross-wise to the rail of the chair, all this seems very remarkable; but the explanation is that the hands are *not tied at all*. The piece of rope encircling the wrists is a *loop*—twisted, not knotted—and one turn of the hands sets them free. Now from what is known of this person's past history, I think it quite certain that she is, or has been, a good medium; but it is equally clear to me that she resorts now to trickery, at times, if not always. I may say she has a near relation who aids and abets. I would earnestly advise all who witness this rope trick to closely examine the manner of tying the rope, or if possible to supplement it by a piece of sealed tape. The trick is done by passing the rope over the *top* rail, *knottling* it to the *lower* rail, and passing the hands through the loop left at the top. The simple act then of crossing the hands gives them the appearance of being actually bound. Recently this medium was seen under the influence of drink, when her language was coarse and abusive. I will not publish the name and address at present, but enclose them, Sir, for your private information.

OBSERVER.

Concerning 'Death.'—A Suggestion.

SIR,—It has occurred to me that Spiritualists are not justified in making use of the terms 'dead,' 'death,' &c. As these words have lost all meaning to those who believe 'there is no death,' it would be more logical and consistent to employ a word which conveys the meaning attached by Spiritualists to so-called 'death.'

Men speak of a dear one who has passed over as 'dead.' They speak of a dog being dead. 'Man hath no pre-eminence over a beast.' 'He giveth up the ghost and where is he?' The idea inculcated in these words is one of total annihilation, extinction—an idea which we utterly repudiate.

Then why continue to use the obnoxious word 'death'? A Spiritualist has to go into a long explanation when endeavouring to make clear to a non-Spiritualist the idea he attaches to the term. I think this could be obviated if they would always in future make use of the word 'pass-over.'

I believe it was Andrew Jackson Davis who first used this word to illustrate his idea of 'death,' which it does fully and clearly. It is a plain Saxon word, easily understood by all. I think it could scarcely be improved, and I hope that Spiritualists will see the necessity for using a word which will adequately convey their idea of what men call 'death.'

NAFTALI.

Professional Mediums.

SIR,—As a 'professional' medium I was greatly interested in reading the letter of Mrs. Russell-Davies, and while fully endorsing what she says, would like to say a few words as to the letter of 'Anglo-Irish.' Investigators like 'Anglo-Irish' evidently want the very best of mediumship, and yet are reluctant to pay for it. Evidently they do not understand what our mediumship costs us. They only see us when we have developed; they do not, or will not, understand that it takes months, in some cases years, for us to reach the efficiency which will enable us to give tests; nor do they think of what we suffer in the course of our development, or of what we have to endure at the hands of those who will have their pound of flesh from us.

Many of us have the gift who are uneducated, and we are sometimes unkindly reminded of the fact. But are we to sit down after a day's toil and learn our grammar and generally improve ourselves for the benefit of the more

fortunate investigators? Are we to have no time, no leisure? Of course we should be glad of a good mental training, for we know that the more refined and educated a medium is the better instrument he (or she) is for the unseen operator; but in this respect some of us are almost helpless.

It has been my *privilege* to meet some people who are like-minded with our friend 'Anglo-Irish,' and I well remember, when residing and working at Stratford, having a letter from a 'lady' at Balham, asking me to go one Saturday afternoon and give her and her friends a *séance*. She would pay my fare, and give me some light refreshments, she said, but could not think of offering me money for spiritual gifts, as though she were buying cheese, candles, and flannel. These are her exact words, yet she tells me she had broken her heart because of her 'dead.' And what was to compensate me for the loss of time, loss of vitality, and the long journey? I maintain that no one feels exhaustion like a medium, and I hold that Spiritualists would be wise to protect, help, and shield their mediums, and not, when worn out, cast them aside as an old glove.

ALFRED PETERS.

4, Merrington-road,
West Brompton.

A Helping Hand Wanted.

SIR,—Your correspondent 'G.V.' asks, 'Are the means used to develop a medium identical with those practised by mesmerists and hypnotists on their subjects, because if so, and if the results are identical, must it not be the same thing under a different name? But if a difference exists, what is the difference?' 'G.V.' has found this to act as a 'red rag' to Spiritualists, and I certainly only propose making one or two remarks in reply:—

1. Is it reasonable to expect one *in* the flesh to thoroughly understand and explain the *modus operandi* of one *out* of the flesh?

2. The chief difference between the hypnotic and trance conditions is probably that in one case you *see* the operator, while in the other he remains invisible.

3. In hypnotism the customary tenant of the physical organism would seem to be laid low by the operator, who usurps the legitimate tenant's place for the time being, and to whose mental action the organism responds.

4. In trance the usurper generally claims to be a disembodied intelligence. Here are at least some points of difference and agreement.

5. As to 'alternating personalities,' has the last word yet been spoken on this matter? Has final truth yet been reached? 'Alternations of personality' may, perhaps, sometimes be explained by 'Alternations of tenant.'

If I can be of any use privately to 'G.V.' my name and address will be given gladly. I apprehend, however, that other and more competent assistance will be forthcoming.

BIDSTON.

'The Contradictions of Theosophy.'

SIR,—I see no contradiction in the two statements to which Dr. Berridge calls my attention. True, the animal at death passes back into the same block of monadic essence as that from which it emerged; but inasmuch as the monadic essence is itself progressing, evolving, progressive incarnations naturally follow.

Another of Dr. Berridge's alleged contradictions in 'LIGHT' of January 21st, is based upon a misunderstanding of the statement that the Ego is latent in animals. This does not mean that the Ego is present but not active; it means that there is the possibility of evolving or developing the Ego in the animal kingdom, but that up to the present it has not been evolved. It would be equally true to say that the Ego is latent in the vegetable, mineral, and elemental kingdoms.

I repeat, that association with man is not the only way of advance for animals, and I do not see that the quotations justify the idea that the writers intended otherwise. They obviously refer to only one aspect of a complex subject.

H. S. GREEN.

PECKHAM.—'LIGHT' is now on sale at Mr. Edwards, 109, Queen's-road, S.E. (near the Station).