

# Light:

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

"LIGHT ! MORE LIGHT !"—Goethe.

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

No. 952.—VOL. XIX. [Registered as] SATURDAY, APRIL 8, 1899. [a Newspaper.] PRICE TWOPENCE.

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### NOTES BY THE WAY.

The mighty clatter of the scientific and agnostic schools at least amuses us; but the schools themselves are far from satisfying; and yet how sure they are,—especially when they don't know! We often think of the clever American poem which tells of the discussion amongst the fishes as to what the sea is and where the sea is. And this Parable by Conan Doyle is by no means without significance. We commend it, let us say, to the Folk Lore Society:—

The cheese-mites asked how the cheese got there,  
And warmly debated the matter;  
The Orthodox said it came from the air,  
And the Heretics said from the platter.  
They argued it long and they argued it strong,  
And I hear they are arguing it now;  
But of all the choice spirits who lived in the cheese,  
Not one of them thought of a cow.

Our critics are not always quite as wise as they might easily be if they would try. They do not see the verifying value of intellectual concepts and spiritual insights. Belief may be founded on knowledge even when knowledge is not based on through and through comprehension. Thus, if we do not comprehend the thing believed, we may know the witness, and so far belief may be based on knowledge; and, again, we may intellectually or spiritually discern the thing believed, and so may have a really first-hand knowledge of it. A truth of consciousness only is based upon knowledge; for we know what we are conscious of; and that is very solid knowledge indeed,—though, of course, not infallible. Paul was not a rhapsodist but a philosopher when he spoke of the realities that are 'spiritually discerned,' and when he put the merely earthly man into a lower category as one to whom those realities were 'foolishness.'

Sooner or later it will be seen that Spiritualism, on the higher planes, has no affinity with the idols of the churches, as 'sacramental efficacy,' 'saving doctrine,' &c. There is room, and ample room, in the fold for those who cling to these; and there is time, ample time, for them to shed them: and meanwhile, so far from condemning them or hindering them, we bid them *Go! speed!*: but there must come the parting of the ways. Ritual and sacrament are, at best, only like deportment in relation to character. Doctrine is, at best, only like grammar in relation to thought; the Sacrifice of Christ is but the type of our own surrender to the Father. This is the ideal; and towards it, willing or unwilling, choosing or rebelling, we are all moving. Let those who are willing and who hasten, deal tenderly with those who hesitate; and let those who hesitate hope for the best and wish well to the explorers who may be God's strong ones sent on before to prepare the way.

A discourse by George Eliot Cooley, coming to us from Chicago, puts spiritual religion on a very high plane indeed. He says:—

There is a fermentation going on that is apt to break up any bottles that cork up a monopoly of brotherhood, in churches, fraternities, or nations. What is stirring at the heart of our social life? It is the soul of man asserting itself and accepting the logic of its own convictions.

Some people are apparently afraid of the study of sociology and the term 'socialism.' Let us call it brotherism. Christ expressed it as 'Love thy neighbour as thyself.' Human kind are awakening to their own relationship. Because we are brothers and sons of God, we feel stirring within us the God-purpose and potency—the self-assertive morality. All human institutions must be measured by this power sooner or later. The new wine of brotherhood is being poured into the old bottles of limitation. If they cannot hold it, let them burst! This expanding idea of brotherhood is solidifying righteousness, increasing the desire for service, and deepening the sense of mutual responsibility.

These growing, these hopeful, signs of the times are the blossoming of man's religious nature, and religion must ever live to save and to consecrate.

A sacred literature, man's conception of God's fatherhood, of his own sonship and of his brotherhood, will be as large as the needs of his soul demand. That these ideas are expanding is not because this pulpit or that is tolerating or preaching or denouncing them, but because they are the fundamental longings of a man's religious nature, and a man's religion will be as broad and pure as the needs of his nature require. Sacred literature is not an artifice of the eternal, but the expression of the highest, holiest aspirations beating in the heart of the race. The universal fatherhood of God, man's sonship and man's brotherhood, are not fictions, but the deepest intuitions of man's soul. All these ideas will continue to expand and grow until they reach their full measure, as surely as the waters of the flowing streams fill the sea or the last atom of matter is caught in that stupendous force which keeps our whirling sphere and the distant circling stars in eternal adjustment; and this, not because of tolerance or intolerance, but because it is the law of the life of God fulfilling itself in the growing life of man.

Mr. W. H. Preece, the very clever electrician, and until recently engineer-in-chief to the General Post Office, is clearly well on the way to a recognition of a force even more subtle than electricity. Here is an extract from a reported conversation which a representative of the 'Daily Chronicle' has recently had with him on the subject of wireless telegraphy:—

'Electricity and light,' said Mr. Preece, 'are the same thing; in the latter case minute waves, in the former case waves greatly magnified. Those waves are carried along by the ether—here I speak of wireless telegraphy—which fills all space. So I call wireless telegraphy by the name of etheric telegraphy. That describes what it really is.'

'May there not be some new power which will enable us to communicate without any artificial assistance at all?'

'You are thinking of psychic powers such as Oriental races claim to possess. One often imagines that in these Eastern countries there may be an element of communication of which we are not aware. It was rumoured, you know, that the death of General Gordon at Khartoum was known the day after in Cairo. This, perhaps, may fairly be said, that scientific men are coming to believe in the existence of a new force—a psychic force—of which as yet we have only had glimmerings, and hardly that.'

'There still remains a world of the unknown in which the scientific explorer can delve?'

'We know what we know. Who can say what we don't know, but in the ripeness of time may learn?'

And the 'Chronicle' actually prints this without a

single word of reproof to Mr. Preece for his rashness in admitting even the possibility of a 'psychic force'!

We have received 'Verses in various veins,' by R. D. Stocker (London: J. and E. Bumpus). The little book is so exceedingly small that it is really hardly weighty enough for review; but it reveals a gentle and gracious spirit, and more serious efforts may follow. Two short poems have 'found' us, as Coleridge might have said. They take a good deal out of the book, but we venture to quote them:—

The blossom near its prime is gone,  
And fled  
Forth from the body, which upon  
The ground lies dead.  
Ah! careless world, unheeding gaze  
Until  
Thy soul shall profit by God's ways  
And trust His Will.  
Should not thy life e'en now improve  
Each day?  
Doth it not even now behove  
Thy soul to pray?  
Ask for God's light to brightly shine  
On thee;  
Thus shalt thou gain His gift divine,  
And peaceful be.  
So, when thy time doth come, thy soul  
Shall rest  
Safe at the heavenly wished-for goal,  
And there be blest.

In the Heavenly city no more pain,  
No sorrow and no sighing, shall be known;  
No tears shall there Christ's pilgrims' faces stain,  
Nor shall they feel alone.  
The Lamb that is on high shall mighty reign;  
His children shall not moan  
In servitude, for they shall gain  
The perfect rule of love.  
In the land of Heaven no tumult there  
Shall rend the peaceful atmosphere;  
No cry of weariness, no groan,  
Shall cleave the air with piteous tone.  
But all in harmony shall prove—Above.

Spring is coming, Nature's yearly resurrection: and with it will come many thoughts. These, by Stopford A. Brooke, have the right atmosphere and light in them. They are entitled, 'The earth and man':—

A little sun, a little rain,  
A soft wind blowing from the west—  
And woods and fields are sweet again,  
And warmth within the mountain's breast.  
So simple is the Earth we tread,  
So quick with love and life her frame,  
Ten thousand years have dawned and fled,  
And still her magic is the same.  
A little love, a little trust,  
A soft impulse, a sudden dream,  
And life as dry as desert dust  
Is fresher than a mountain stream.  
So simple is the heart of man,  
So ready for new hope and joy;  
Ten thousand years since it began  
Have left it younger than a boy.

#### 'SHADOWLAND.'

We have been favoured with a copy of a French translation of Mrs. d'Espérance's interesting and valuable book entitled 'Shadowland.' The French edition is issued under the title 'Au Pays de l'Ombre.' Though extending to about three hundred and forty pages it has only a paper cover, as is very customary in France, but finds little favour in England. We note, however, with pleasure that the work is beautifully printed, and that the illustrations are in every way excellent. It is published by M. Leymarie, 42, Rue St. Jacques, Paris, at 4f.

'LIGHT' SUSTENTATION FUND.—The Treasurer gratefully acknowledges the receipt of £1 1s. from Mrs. Stanhope Speer.

MISS MOLLIE FANCHER.—We are pleased to be able to acknowledge the receipt of the following additional subscriptions on behalf of Miss Mollie Fancher: Rev. E. T. Sale, £1; Miss Glynn, 15s. 9d.

## DEATH AND THE BEYOND.\*

In the 'After-Word'—which should have been the preface—to this treatise, the author thus indicates its relation in the order of his studies:—

'In my book, "Magic as Natural Science," I have treated of magical physics and magical psychology, to the exclusion of spiritistic magic. . . The latter is now dealt with, and the reader will see that magic is the scientific foundation of Spiritism, because the magical agent is the very same inner man—the astral body—which survives death. The problem of magic is thus fundamentally identical with that of immortality. To both the like condition attaches, the separability of the inner man from the outer. In magic this division happens partially and transiently, in death wholly and durably. The last word of magic, the astral body, is thus the first word of immortality and of Spiritism. The astral body, with its transcendental consciousness, is the agent in both cases: in the magical function of the living, and in the normal of the spiritistic phantom. In the magic of the living this function is without the use of the earthly body, in Spiritism without possession of it. The forces of the inner man are thus identical with those of the spiritistic phantom, and have the same conditioned conformity to law. More than all else, these analogies prove that spiritism, studied apart, is not convincing or intelligible. That it may be attached to anthropology, these analogies must be investigated and expounded; and to do that requires a beginning with the study of magic.'

To many occultists, and especially to those of the Theosophical Society, the absence of any differentiation of the inner 'vehicles,' or bodies, will seem a serious defect of this book. Du Prel does not even notice distinctions which are certainly opposed to the identification of the phantom or Linga Sarira with the bearer of transcendental life and faculties. The scientific basis of his argument requires the proof of an ethereal substance, not only independent of the physical organism, but also capable of carrying all the potentialities of spiritual life. Now, the human phantom, or 'double,' cannot claim this dignity and significance. Even if we allow it to survive as the 'ghost' we get a mere replica of earthly activities, a habit-body, semi-conscious and automatic, or at most animated by some care or passion of the past life. Spiritual progress would imply the dissolution of such corporeity, which is rather to be regarded as an extract or as a consequence of the psycho-physical constitution than as a principle superior to it. And, in another degree, the same must be said of the subtler memorial objectivity of spirits communicating through mediums. Memory is itself an embodiment, depending on interest in, and occupation with, the things of the past. Accordingly, these communications are comparatively rare, and do not long persist, except in the case of those whose earthly life has not passed away in a natural euthanasia.

Inferentially, however, the author's thesis is sufficiently supported. His earlier works have shown that the 'magical' faculties are simply in more interior connection or *rapprochement* with nature, than the physical organism mediates. And their manifestation is conditioned by the abeyance of cerebral activity. Our conscious community with nature or the world has therefore another mediation, only masked by that adapted to our incarnate existence. Moreover, Du Prel has shown evidential grounds for believing that the external organism is a construction by an intelligent individualist force, which is therefore prior to it. The argument of the present work can only be properly appreciated by knowledge of the studies preceding it. And they have led the author to accept, more explicitly than at first, the direct evidence of human survival. There is no longer the tendency, observable, for instance, in his 'Philosophy of Mysticism,' to bring all that evidence under the law of dramatisation, in the passage from the trans-liminal to the cis-liminal consciousness. Spiritism, however, was never actually ruled out by Du Prel, nor is there now any change of standpoint. As little as ever is the stress primarily laid on proofs which can rarely be disengaged from all difficulty and doubt, and which are beyond our control for their reproduction. So far from the case for survival being originally established by such exceptional experience,

\* 'Der Tod; das Jenseits; das Leben im Jenseits.' Von DR. CARL DU PREL. Munich, 1899.



Du Prel considers that the immediate proof obtains its true validity from a comparative study of its facts with those which he includes almost indifferently under the terms occultism and somnambulism. For the transcendental, evinced by faculties exceptionally functioning in this life, is already the 'beyond,' and is not first discovered by post-mortem phenomena or communications, in which we have simply to recognise a continuity of experience. In the constant view of the author, subjectivity is only partially identified by the normal self-consciousness of our incarnate life. And if consciousness never showed independence of the organic constitution, if, that is, there were no evidence of a vital medium itself capable of being the bearer and instrument of psychical functions, there could be no suggestion of continuity in defect of the only known conditions. Given, however, the fact of sensibilities and intelligent activities independent of the stable and differentiated organism, the presumption is exactly reversed, and the physical body falls at once to a subordinate significance in relation to personal consciousness and life. The true order of study is transposed, and the scientific progress of the subject is prejudiced by a Spiritism unmediated by familiarity with the occult side of our incarnate personality. For the significance of both is thus perverted in opposite senses. First, a great deal of evidence is set directly to the account of Spiritism, which really belongs to transcendental psychology, and which should establish on this side a basis for our conception of continuity on the other. But instead of being our safe-conduct to Spiritism, transcendental psychology, coming later, is forthwith employed to explain Spiritism away. With that view, E. von Hartmann, for instance, seized upon the earlier works of Du Prel himself, and the present treatise reclaims for Spiritism, as its intelligible ground, much of the evidence mistakenly adduced as immediate proof. In this way the really unassailable evidence of spirit identity obtains that connection with the understanding which is indispensable for its free acceptance. It becomes just what we should expect. The author's extensive acquaintance with the historical evidence of the whole subject enables him to show, by several apt examples, how much the proof of Spiritism gains by association with transcendental psychology. For instance:—

'Aksakow relates a case, which at the same time affords further proof of the identity of the magical powers of the living and the deceased, and is instructive of the point at which we can make the transition from Animism\* to Spiritism. At a sitting at Cleveland, in America, the medium spoke in German, a language she did not at all know. The communicating intelligence asserted that she was the (living) mother of a lady present, a Miss Brant, and the latter was convinced by the purport of what was said. Some time later, a friend from Germany brought the information that the mother had at that time been very ill, and had declared, on awaking from a lethargy, that she had seen her daughter in America, in a large room, with other persons, and had spoken with her.† Now if in this case Miss Brant rightly identified her mother from the purport of the communication, her conclusion must have been equally justified—as Aksakow observes—if the agent had been dead. And of such cases there are plenty.'

Including all cases of extra-corporeal agency and perception under the general term 'Somnambulism'—not, indeed, very happily chosen—the author draws the conclusion that 'Somnambulism is only the "this side" of Spiritism, and Spiritism is only the "that side" of Somnambulism.' In other words, the principle, or etherial substratum of our survival is already established by the facts—innumerable, and of very various kind—which prove its potential disengagement and distinct functioning, during physical life. Some of us can remember the repugnance with which, about twenty years ago, 'psychic force' was regarded by most of the Spiritualists of that day. The tables are curiously turned, though not in the sense in which they are said to be

turned by that force. Now it is the Opposition, retreating step by step from untenable points of scepticism, which is making a desperate stand against 'psychic force,' vowing that there is nothing in mesmerism but suggestion, and that the 'phantasm of the living' is at most the subjective projection of a telepathic hallucination. In the view of the author of this book, psychic force is the indispensable ally of Spiritism, for it means the non-cerebral 'bearer' of intelligent life, and obviates the objection of a breach of continuity. There could be no identifiable communications by the departed, if the latter took with them nothing to mediate *rapport*—nothing which they still have, and we already have. Spiritualists—as English and American Spiritists persist in calling themselves—have not known 'what to do with' the transcendental functions, though constantly accumulating evidence of them. These are, according to our author, the future-present, the beyond-here. They are the normal modes of post-mortem consciousness and activity, usually dependent for their present manifestations upon the very condition, partially, which physical death completes—abeyance of cerebral and externally sensitive energies. In telepathy, indeed, the rule seems to be just the reverse—the excitement of the agent's normal consciousness. But if ever an apparent exception proved a rule, that is the case here. For concentration on a single thought or emotion—'Monoidism'—excludes all the distracting energies of sense and mind as effectually as does the hypnotic sleep or trance. As, in the latter, suggestion monopolises consciousness by reason of the passivity of the subject, so, in telepathy, the same monopoly results from the *passion* of the subject-agent. It thus reaches, and rouses to energy, the motive force behind the 'threshold.' There lie the 'magical' powers of man, which are simply the natural powers of his transcendental state, to which they witness, as soon as any cause depresses the *cis-liminal* condition. If the latency of the latter is only partial, the transcendental functioning inevitably gets 'mixed.' Physical death releases altogether the transcendental faculties, but at the same time deprives them of the evidence they obtain by immediate translation into terms of the cerebral consciousness. In Spiritism the evidence is restored, but through a double mediation, and therefore with greater difficulty. The embodied medium must be brought to a state of transcendental receptivity, and then the communication must be translated for organic expression.

The argument that the supersensuous—for our organic condition—is not the supernatural, is well and forcibly put, but it is too familiar to the readers of 'LIGHT' to need reproduction for them. Of more novel interest is the author's suggestion for experimental inducement of apparitions of the departed. The old mystical magic or sorcery resorted to invocations and ceremonies for this purpose; the modern scientific magician is to rely on the new psychology. We know that contraction of the field of consciousness—concentration on a single idea, emotion, or desire—is the usual condition for definite 'exteriorisation,' especially as the double or 'phantasm of the living.' It is also the condition induced by suggestion in the hypnotic trance, and the action thus suggested is postponable. Now, if the fluidic or etherial substance—*perisprit*, or so-called 'astral' body, the agent in the phenomena of exteriorisation—survives as the bearer of post-mortem consciousness and functions, the psychological cause of the double and of the ghost must be the same. Nor is this a mere inference. Monoidism has always been recognised as the condition and motive of the disembodied agent in hauntings and apparitions. It is pre-occupation with the crime, the suffering, the wrong, the anxiety, or even the habit or the place of the earthly life, that binds and actuates the spirit in these manifestations. So it is the sudden shock, the single care, the possession by a single imagination, that speeds the 'double,' or perhaps only a less definite exteriorisation, to the neighbourhood of a dominant affinity, spontaneously, and without conscious or deliberate volition. The binding and concentrating power of intense imagination can condense the disengaged principle of our organic animation to distant action upon matter, to visibility, and even to palpability. The life and active powers are simply transferred from the physical body to the double. In the often-mentioned case of the governess, Emilie Sagée, the pupils

\* 'Animism' includes all the emanative and ultra-corporeal activities which can be referred to an embodied centre or source. Thus, all the physical phenomena of mediums are 'animistic.' Spiritism, on the other hand, requires proof of distinct and independent intelligence. Aksakow's work is entitled 'Animismus und Spiritismus.'

† The original of this account was an article on 'The Double,' by Mrs. Hardinge-Britten, in 'The Banner of Light,' November 6th and December 11th, 1875.

saw the double in the garden grow in substance and animation as the original in the room with them sank deeper and deeper in her trance. Had this been artificial, the mesmeriser or hypnotist could undoubtedly have directed the action of the phantom, supposing the latter could have been similarly exteriorised. In death, the subtle body is released; but, unless condensed by a dominant and objectifying imagination, it is too tenuous for our gross perception. Many, however, are the recorded cases, some of them well attested, of agreements between friends for the apparition of the first dying, which have been actually realised. These are cases of auto-suggestion. Foreign suggestion in induced somnambulism has not less force. Try it, therefore, says Du Prel, in the case of a dying subject, with the injunction to appear at a given time after death. This should be easier than similarly to procure an apparition during life, because the psychic body, being in fact the animating principle of the external organism, cannot be completely disengaged without a violent shock and impulse, and probably danger. The possible duration of the latency of a hypnotic suggestion should be experimentally ascertained. It would be unnecessary, with the end in view, to hypnotise a person *in articulo mortis*. Witnesses, and photographic apparatus, should be provided for the time and place appointed for the apparition. Some physical action of enduring effect might also be suggested.

The author thus identifies, under the general term, 'astral body,' the double of the living with the phantom or ghost of the dead. Indeed, the special value of this treatise seems to us to be its insistence on the comparative method of investigation and appreciation of evidence. Every proof of transcendental faculty or agency in the living corroborates evidence peculiarly spiritistic, and forbids an evasive interpretation. But there is reciprocity of significance in this respect. For instance; The 'phantasm of the living' (including apparitions at the time of death) have usually, if not quite invariably, the telepathic characteristic of a special relation or attachment between the 'agent' and the 'recipient,' whereas this circumstance is not nearly so frequent in the case of the ghost of a deceased person. Accordingly, if we take the former evidence out of relation to the latter, we are logically tempted, from the known fact of telepathic impact, to infer 'hallucination' of sense, that is to say, the absence of any true or independent objectivity of sense. And this view is reinforced by the infrequency of community of vision (when several are present), so that, when it occurs, we may prefer the hypothesis of an infected or 'collective' hallucination, to that of apparitional materiality. This comes of abstracting one head of inquiry from another—a mistake of the same kind, and with the same misleading result, as that of neglecting the cumulative evidence for a whole class of facts in estimating the evidential value of a single fact of the same class. We have, in short, not only to generalise our particular facts, but also to generalise our abstract classifications. Proceeding thus, we should observe the points of similarity between the proved phantasm of the living and the alleged ghost. In this way, if we gain a presumption for the latter, we shall also gain a reacting presumption against an exclusive interpretation of the former, the peculiar features of which can no longer claim to dictate our conception, if they can otherwise receive a consistent explanation. And that is easily possible. For if clairvoyance is the functioning of a true inner sense for objectivity, it is only a question of degree whether the telepathic excitement 'runs to' that, or stops short at an impression of inferior force or definitude. It is only when the phantom is projected by the agent, or as the agent, with the greatest condensation, that it can be visible to our ordinary sense.

The characteristic note of this book is the conception of 'life in the beyond' as a more intimate relation to nature, of which here we know only the surface. The last word is Evolution, conceived as the approach to coincidence of nature and conscious intelligence; the supernatural, as an intelligent life divorced from nature altogether, is unmeaning. Metaphysic is the literal meta-physic.

'The two divided worlds, the Here and the Beyond, must come together in Evolution. We see in man that his supersensuous nature and consciousness are for the time divided from his material nature and sensuous conscious-

ness, the one side only prevailing at the cost of the other, as happens through the changes of birth and death. The magical mode of existence is bound through that materialisation which we call birth; death restores it, but at the sacrifice of our earthly nature. Now this relation must be gradually altered, if evolution is to embrace both sides of our being and to prepare their fusion. That it does so, we see already from the biological evolution of man, who has arisen through a long process of organic evolution and differentiation of senses, with contemporaneous elevation of consciousness. Constituents of his unconscious life, whereby he belongs to the whole of nature, have been brought to consciousness, and so the supersensuous world has become the sensible. From the point of view of biology there is thus already a slow fusion of the "this side" and the "that side." Already we live in community with the whole of nature, though cerebrally conscious only of a part; the magical kernel of our being is already one with the magical whole of nature, and unconsciously we already belong to the spirit-region; but it is for evolution, through further exaltation of the biological process, to bring to consciousness this unconscious attachment, till the fusion of the "this side" and "that side" is complete.'

Similar ideals for the race are not always or usually associated with a doctrine of individual immortality. For Du Prel, however, the two conceptions are logically connected through that of the conservation of energy. It is hardly necessary to add that, in his view, the recognition of our magical or transcendental faculties is inconsistent with the supposition that individual life originates at physical birth.

C. C. M.

#### SPIRITUALISTS AND PEACE.

The following manifesto, addressed to Spiritualists generally, has reached us from the Onward Spiritualist Association, Peckham, London:—

As all that read this will be aware, the Tsar of Russia some months ago issued a Rescript in the interests of international Peace, and has convened a Conference of representatives of the Powers to consider what steps can be taken in the direction of bringing about, among other things, a cessation of the piling-up of armaments that is, in Europe, at present going on. A movement has been set on foot in this country to obtain an expression of popular opinion in the Rescript's favour; and with this end in view various efforts (such as the holding of meetings, the signing of a National Memorial to the Tsar, and of one to the British Government, &c., &c.) are at this moment in different districts being put forth.

Now, opinions may reasonably be—and, indeed, *are*—divided, not only as to the soundness of the Tsar's proposals, but also as to the sincerity of his motives. We of this Association, however, hold that *any* feasible scheme having for its ostensible object a reduction of the chances of the outbreak of war, Spiritualists, of all people, should be the first to support. We have therefore thought it well to earnestly urge upon our fellow-Spiritualists, first of all to write at once (the time before the meeting of the Conference being now so short) to the Headquarters, International Peace Crusade, 9, Arundel-street, Strand, London, for particulars concerning the many ways in which the movement now in progress may be forwarded, and then to do all in their power to help to arouse the country to take advantage of the present opportunity, by supporting the Tsar's Rescript, to strike an effective blow against international bloodshed and in favour of universal brotherhood. So far as we Spiritualists have it in our power to do and to endeavour, let it, we would say, be shown clearly, first, that whether the rulers of Europe are in earnest over the present matter or are not, the English people in general, and Spiritualists in particular, are so; and secondly that, whatever the governing classes of this country may say or may do, the masses have, and *can* have, against their brothers of other nationalities, neither cause of quarrel nor feeling of enmity.—Signed on behalf of the Committee,

JNO. THEO. AUDY, President.

HERBERT E. BROWN, Secretary.

80, Grenard-road, Peckham, London.

March 22nd, 1899.

LONDON SPIRITUALIST ALLIANCE, LTD.—A meeting of the Council was held on March 27th, when the following officers were elected: President, Mr. E. Dawson Rogers; vice-presidents, Mr. A. A. Watts and Hon. Percy Wyndham; treasurer, Mr. H. Withall; auditor, Mr. Thomas Blyton. The following members were co-opted to the Council: Mrs. W. P. Browne, Miss H. Withall, Miss Rowan Vincent, Mr. J. J. Morse, and Mr. F. W. Thurstan. The resignations of three Members and two Associates were accepted, and one Member and eight Associates were elected.



## THE RESURRECTION OF JESUS.

The editorial in 'LIGHT' of April 1st, is suggestive of many thoughts on this transcendental subject. The only scientific explanation with which I am acquainted is that given in various parts of the writings of Thomas Lake Harris. These are very fully quoted and annotated in 'Respiro's' pamphlets, 'The Divine Incarnation' and 'The Second Advent,' to which I must refer the student for want of space; but the following thoughts may also be of service.

Was the risen body of Jesus material or spiritual, using these terms in their popular sense? The only extant historical records are in the four Gospels. In these Gospels we find certain discrepancies of detail. Now it has been alleged that such discrepancies add to the value of testimony, because they prove that the witnesses did not concoct a tale. This is true of merely human evidence, and it is acted on in courts of law; but it is fatal to the theory of an infallible inspiration, which could not err even in the smallest point. Another matter to be considered is the possibility of corruption of the text; and this must be seriously taken into account. The earliest complete MSS. of the Gospels now extant are of the fourth century, though fragments of third century MSS. were published last year by the Egypt Exploration Fund. Now, assuming that the Gospels were written about the middle of the first century, as the very earliest possible date, it leaves three centuries for the incorporation of glosses, and also for the fabrication of those forgeries in which the (pseudo) Christian Church has proved such an adept. Not only so, but Ignatius, who flourished in the latter part of the first and the beginning of the second century, refers to the 'corrupted copies' of the Gospel (Epistle to the Philadelphians, ii. 20). On the other hand, the extant Gospels agree on the main statements of the event; and the brotherly hatred which the various sections of 'Christians' have shown towards each other for the last eighteen centuries would have led to denunciation and exposure if there had been any very serious fabrications. We may therefore consistently adopt a middle course—*medio tutissimus ibis*—and conclude that the extant Gospels are substantially faithful narratives, though with human imperfections.

Now as to the question whether the body of the risen Jesus was physical or spiritual, the latter is negatived by His own words: 'A spirit hath not flesh and bones as ye see Me have.' Yet the physical hypothesis is negatived by the recorded peculiarities of the risen body. The fact that He appeared to His disciples through closed doors cannot be considered as decisive on this point, because it is recorded that He once disappeared in the midst of His enemies; thus evolving the body in one case, and involving it in the other. But this great contrast stands out prominently: We nowhere read that after His resurrection He was seen by the people generally, but only by individual disciples, in greater or lesser numbers. Furthermore, we have the statement of John, who alone records it, because probably he alone of the disciples understood its significance, that in the sepulchre the shroud was found lying and the head-covering rolled up in one place by itself. Jesus, therefore, when He rose, neither unwound the graveclothes (could that have been physically possible), nor burst them asunder; but simply vanished from within them, leaving them *in situ*.

Now what is death? Ordinarily it is considered the separation of the spirit from the body; man being generally considered as dual, though Paul gives a triune division, body, soul, and spirit. Man is really septenary. This was taught long ago by T. L. Harris, and later promulgated, without acknowledgment, as a theosophical revelation. Both schools of thought teach that death is, essentially, not merely the separation of the spirit from the body, but of the higher triad from the lower tetrad. Here, however, the two schools diverge; Theosophy teaching that the lower tetrad is lost by the ordinary man, passing away into other forms, and the higher triad re-incarnating later; whereas T. L. Harris denies human re-incarnation (except in the case of those who, having confirmed themselves in evil, have to be disintegrated in the 'Second Death,' and made over again), and asserts that the lower tetrad ultimately, when purified, forms the resurrection body, which the Christian Church

has perverted into the grotesque absurdity of a resurrection of the material body.

In the case of an Adept the process is different. If he attains to the perfection of Adeptship, his physical body is transmuted into something higher; or, as T. L. Harris phrases it, from being natural it becomes arch-natural, as in the case of Elijah, who passed away without physical decease. If the Adept is unable to attain this consummation, and eventually has to pass away through physical decease, he nevertheless retains some portion at least of the lower tetrad, which he has been able to purify during his earth-life, and so unite with his higher triad. Thus T. L. Harris states that Buddha retained, on physical decease, all except the most exterior degree of the septenary organism. And, in 'Respiro's' pamphlet, 'T. L. Harris, the Seer,' is recorded his vision of the departure of one of the Brotherhood who retained the entire septenary, losing only the material atoms which were useless in a spiritual world.

The exact point at which Jesus had arrived at the time of His martyrdom has not been definitely stated; but I judge that He was in what Mr. Harris calls the 'seventh round' of Adeptship, though the consummation had not been reached, otherwise He could not have been physically slain. It may be asked why the Arch-Adept of Nazareth did not protect Himself. This opens a vast mystery, concerning which I will only throw out the following suggestion: He could have put forth His adept power, consumed His enemies, and reigned by force. But He acted as He knew was best for the human race which He had come to save. He was rejected by most, and misunderstood even by many who received Him. To have forsaken Palestine, and transferred His energies to more receptive nations, would have been to remove the attack from the headquarters of evil. The Jews of that time being, in proportion to their privileges, the most evil nation on earth, it was necessary that the pivotal centre of the forces working against the universal evil of the world should be located there. Jesus, therefore, saw that as the Supreme Martyr He would in future ages affect the human race more than as the Supreme Conqueror; that was reserved for a later stage of His work; in the meantime He suffered Himself to be martyred.

This martyrdom necessarily was a catastrophe; it temporarily impeded the complete evolution of Adeptship. Yet this evolution was recommenced in the sepulchre, the natural particles of the body being transmuted into the arch-natural, the powers of which He manifested after His resurrection; and the evolution was finally completed at His Ascension. E. W. BERRIDGE, M.D.  
48, Sussex-gardens, Hyde Park, W.

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 WARNED OF APPROACHING DECEASE.
 

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A correspondent of the 'Religio-Philosophical Journal' writes:—

I have in my possession a little paper, worn faded, and in some places torn by age, which to me is worth more than all other tests I have ever seen given or received.

This paper was found pinned in a fold of my grandmother's dress, after she departed from this life, and the prophecy it contained had been fulfilled to the letter. It reads as follows:—

'On the 24th of December, at midnight, or near it, the well-known voice of my dear Edward called "Mother!" It startled me. At first I did not answer. He called "Mother!" again. I replied, "Well," but kept my eyes closed. He said: "I was sent to warn you to be in readiness; you will be sent for on the 15th of January." He said: "Will you be ready?" I answered: "Yes." I asked him: "At what time?" "In the fore part of the day," he answered. I said to him: "Depart! thou holy child!" He said: "Reveal this to no one till after death."

This is but one of the many instances when the foretold events, that were to happen, did occur, and at the exact time stated. She was one of the best of women, and a member of the Methodist Church. T. R. MEADER.

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LIMERICK. A correspondent is anxious to have the names and addresses of any Spiritualists or investigators resident in the city of Limerick. Information may be addressed to Dr. D. Moore, care of A. H. Rocke, Esq., 9, Park-place, Cross-lane, Salford.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, APRIL 8th, 1899.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

## Light,

A Journal of Psychical, Occult, and Mystical Research

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '——— & Co.' 'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

### THE SPIRITUALIST'S CENTRE.

The acute and scholarly editor of 'The Open Court' lately gave us a charming little paper on 'Santa Claus,' the object of which was to make us charitable to, and patient with, children of all ages, and to put the emphasis upon the right thing. As a rule, we are apt to put the emphasis on the external, the dress, the symbol, as though these were the realities; and we talk of spiritual things as abstractions, even when we stop short of dismissing them as unrealities. One of the main duties of life is to correct this; and one of the refinements of true civilisation is the discovery that the vital matters are not external things at all.

The editor of 'The Open Court' hung his thoughtful study upon the simplest possible peg. Conversing with a bright little boy, he tried to show him the real meaning of 'Santa Claus.' He explained to him that all the presents he got were purchased by mother, father, uncles, aunts and friends, and that 'Santa Claus' was only a pretty allegorical expression of their love and goodwill for children. The little fellow took it all in, quite saw that all the presents had to be paid for, and that the people mentioned probably paid for them; and then, just when the good editor thought he had won the game and swept the board, the boy coolly blew him into the 'middle of next week' by saying: 'O yes, I know that Santa Claus means love of papas and mammas for their children; but I do not mean that kind of Santa Claus: I now mean the real Santa Claus.'

All the poor editor could do was to go home and pen the following profound sentence: 'This reply reminded me of the views of many adult children who do not as yet understand that all abstractions are real.' And that really is profound. We are only misleading ourselves when we encourage the very natural but very nonsensical delusion that things are what they seem to be. External things are never the realities; though they may be passable manifestations of realities. We know perfectly well that none of the phenomena of nature are really what they seem to be. There is no colour, for instance, in nature, apart from eye and brain. There is, in the so-called coloured object, nothing in the slightest degree resembling colour. There are only varying vibrations of that which we call 'light,' though, again, we know that there is no such thing as light. If we could know in themselves that which we call 'colour' and 'light' we should become acquainted with phenomena bearing no resemblance whatever to colour and light. So with sound. There is no sound anywhere in nature apart from ear and brain. A thousand cannon might be fired at once, but if there were no ear to receive and no brain to translate, there would not be the faintest whisper: there would only be waves or vibrations of a certain character.

But these are elementary commonplaces: and yet they have a profound bearing upon the deepest problems and the gravest facts of life. The editor of 'The Open Court' applies his Santa Claus story to the belief in God. In a way of his own he believes in God, and with a moral fervour which leaves nothing to be desired, but he overworks the story or does injustice to his belief when he leaves us to infer that Santa Claus and God must both be dismissed together. In reality, this is not what he intends. All he wants to convey is that the giant God of the popular imagination, or the picturesque God of the child, does not exist, but he says: 'It would be very wrong to tell the child, "No; God does not exist;" for, while the child's idea of God is wrong, there are notions connected with it which are true.' He says: 'Meet the question, "Does God exist?" by the counter question, "What do you understand by God?"' And here comes in another child story:—

A little chap of scarcely three years was once quite shocked when he heard that the air above us grew thinner and thinner, and that at last there was no air left. No one can breathe there, and we should, if carried up, immediately die. The source of his anxiety became apparent when with suppressed tears he exclaimed in a state of tension: 'But, then the Good Lord must die?' 'No, my boy,' I said, 'the Good Lord cannot die; He has not a body as we have; He has no lungs; He need not breathe in order to exist. His existence does not depend on a body like ours. He is not an individual as you are and as I am. If He were, He would not be God. He is not a man. He is God.' The child felt greatly relieved, and it helped him to come a step nearer to the truth.

The good Christian, the spiritual Theist, the Spiritualist pure and simple, could all accept the underlying thought of this: and that underlying thought is really one of very great value, enormously needed just now in what is called 'the religious world.' It is indeed appalling to think of the misery that has grown out of the pitiable delusion that human representations of God are vital. One might as well fight and excommunicate over pictures of Santa Claus. The really vital matter is the emotion, the aspiration, the surrender to an ideal. After all, there is something pitifully small in all the present-day clamour concerning crosses, incense, millinery, posturing, pictures, wafers and wine. What do these express? That is the main matter. One man, for reasons perhaps turning only upon accident or habit, likes his religion diluted and weak; another prefers it neat and strong: one likes a surplice, another will tolerate only a black gown, a third is content with a white tie, a fourth glories in a Salvation Army jersey. Why quarrel? All mean the same thing; all are trying to gratify the same longing; all are stirred by the same emotion. The trouble comes in when we harbour the curious delusion that externals are the realities, whereas the realities are and must ever be purely ethical, intellectual and spiritual, as belonging to the real Self.

This is why the careful and well-seasoned Spiritualist hesitates to call his Spiritualism a religion. He knows that it gives the explanation of all religions; and he prefers to hold the key to all symbols rather than yield himself to any one of them. Religion is entirely an affair of the inner self, and has all the springs of its life in the affections, the conscience, the mind and the will: and, all along the line, from faith in God to the hope of Heaven, the Spiritualist knows that all symbols and descriptions are but temporary and imperfect pictures. When the pictures are outgrown, the reality remains,—and, to the developing spirit, a deeper reality than ever.

Here we come face to face with one of the greatest spiritual sorrows of the age,—that serious-minded men and women are gradually giving up belief in God and in the Unseen because they can no longer hold by the crude imaginings of bygone days. God has been described as a huge man, with exaggerated human attributes; and Heaven and Hell have been pictured as blissful and abominable



places, just as one might depict Paris and the Soudan. The really modern mind must either pretend or sheer off in the presence of these crudities, and in the absence of explanations. Now it is precisely these explanations that our philosophy can supply, and by the simple expedient of shifting the centre of gravity, so that whereas that centre has hitherto been the world of evanescent appearances, it is now the world of abiding realities: for 'the things which are seen are temporal, but the things which are not seen are eternal.'

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#### SUPERSTITIOUS PARSONS.

Speaking of superstitious men, Martin West, in 'The Church Gazette,' says:—

'The grossest cases of unreasonable superstition I have met with have been among men who have lived in towns, and most of them have occurred within the last dozen years.

'A quite recent case impressed me greatly. It was that of a scholarly and able man. His wife died a few years before, but he believed firmly that her spirit never left the house, and made a totem, so to speak, of a particular table. This table, he averred, followed him about the house—his wife's affection for him had been notorious—and once went after him into the road. When he re-married, the table was locked up in an upper room, but he declared that whenever he went up the attic stairs the table banged at the door to get to him.

'Only a few weeks ago I met with a parson who denounced Spiritualism as an unmixed evil, but owned he had a firm belief in ghosts. He had explained the matter to his own satisfaction, but he did not make it clear to me.

'Many parsons have a good deal of belief in folk-medicine, queer though much of it is. Warts and certain other ailments they believe can be charmed away, and far be it from me to deny that they can, if only the patient has sufficient faith.

'I have known men who implicitly believed in witchcraft, arguing from the famous case of Saul and the Witch of Endor, and, though they shuddered at it, in sorcery, for which they accounted by equally Scriptural references. I have known parsons who were earnest Spiritualists, and some who accepted esoteric Buddhism; the latter I could count on my fingers, but I have never known one who believed in "black magic."

'One man I have known firmly believed in the old theory that the soul exists in the form of a bird. I shall never forget how he told me, with a brow wet with perspiration, how on the death of his wife he saw her soul take the form of a dove and flee away through the open window.

'Another believed in tutelary spirits, and described with much unction what his was like. As he approached in mind to this spirit, so a wreath of flowers round his head developed, till he was almost able to read a book by the magical light it gave.

'Taken on the whole, I have come to the conclusion that parsons are as superstitious as other men, no more, no less, only, I think, as a rule, they are more reticent.'

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#### LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing-room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on the evening of Friday, April 21st, when

'T I E N,'

speaking through Mr. J. J. Morse, will answer questions from the audience. Friends wishing for 'Tien's' help towards the solution of problems which may have occurred to them will do well to come prepared with their questions already written.

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WRONGLY DESCRIBED.—In 'LIGHT' of March 25th, Mr. Will Phillips was spoken of as 'organising secretary of the National Federation of Spiritualists.' Mr. W. Harrison, of Burnley, writes to say that this was a mistake, that Mr. Phillips was engaged as a 'missioner' for a time, by the Propaganda Committee of the Federation, but that the appointed 'organiser' is Mr. Swindlehurst, of Preston.

#### MENTAL THERAPEUTICS.

AN INTERVIEW WITH DR. CH. B. PATTERSON.

The most remarkable present day feature of psychism in America is the rapid extension to which healing by influence of thought has attained, whether under the name of Mental Science, Mind Cure, Spiritual Healing, Metaphysical Healing, or Christian Science. Dr. Ch. Bradie Patterson kindly consented to give some explanations with regard to the system which he followed, and the differences distinguishing it from auto-suggestion.

Dr. Patterson starts from the basic necessity of getting his patient to recognise the oneness of the all-pervading life, its identity with real intelligence, and the fact that the patient is part of this oneness. In proportion as man recognises his unity with this universal life, and opens his mind to its presence within him, does he receive influx from it.

Man usually supposes that his mind is solely in relation with the external world, because his imaging faculty only represents that world to him. But man's mind is dual, and his inner mind may relate the all-pervading life, the foundation in which it rests, as the outer mind relates the outer world. Dr. Patterson assures his patients that by turning to the inner force-world in thought, they can draw strength from its infinite power, through the gateway of meditation.

Meditation is a mental action in which the outer mind must be rendered passive; all thought pictures must be stilled. This is followed by a conscious influx of strength from within, which is known in feeling rather than in thought. Intuition is related to this inner world as mind is to the outer world. Intuition does not present images as the outer mind does. Yet it draws strength, hope, faith, love from within, which influence the external mind, giving colour thereto. Thus the inner mind replenishes itself from the internal source of strength and uses this strength, bringing the result into the outer mind and through it into the outer world (body). To restore ourselves mentally, we must acquire the art of drawing force and power from within. The outer mind then takes this force and uses it in the outer world.

Concentration brings the mind to a focus. It is not power in itself, but the use of power, as the energy of the sun may be focussed into power by the use of a sun-glass. The power is in the sun's rays, and not in the focussing lens. While concentration is the highest faculty of the mind, it must have an object on which to focus. Meditation is a lower state of mental activity, but is the highest state of conscious feeling. In analysing meditation we pass from reasoning activity to a state of quiet in which thought ceases to be, and we pass into exalted feeling. In passing from concentration to meditation we lose sight of the body. The tension of the mind relaxes, and with it that of the body, entailing lethargy, trance. Tension of body shows antecedently tension of mind.

In healing, we make the mind realise this inner world of feeling, and that all the power of life in man is found in this inner world. After finding power and strength in the inner world it must be used in the outer.

The Eastern system realises the truth of this inner world, but it depreciates the outer world, which misconception leads to an unbalanced state. The effects of this mistaken position are displayed in the history of India, which has been repeatedly conquered by foreign races. The Westerns give all their attention to the outer world, and ignore the inner. This also is a mistake, and unbalances. The object of this system is to acquire the ability to enter the inner world to the extent of drawing power therefrom, and to apply that power in the outer world, purifying and elevating the latter thereby.

This inner force world is universal: one. There is no separation between the power in the patient and the great universal power. The patient can draw all the power he needs from within, but, if drawn, he must use it. Constant use develops the faculty, as in all exercise or training. He gradually becomes able to draw more and more power.

The difference between this system and suggestional therapeutics is that we do not induce sleep, and we leave

people free to act. We do not seek to give, but to bring out the patient's latent power into active expression. Suggestion gives a temporary stimulus only. We do not shape the patients; we show them how to develop themselves. We do not subordinate, we individualise. Our patients show greater individuality of action. Their memory becomes quickened. By instilling the conception of unity, oneness, into their minds, patients begin to see the relations in, and realise the unity in, the outer world. This brings different pictures of life into their minds and colours all their thought images.

As man thinks in his mind, so his body will be. The body is the passive instrument of mind and is built from within. Mind is the seat of all potency; the body is a general expression of past thinking consequently. Thought both produces and heals disease. A healthy mind, imbued with hope and love, reacts its tone on the body and expresses itself therein. Thought quality qualifies the chemical changes going on in the body. Illness is the result of false imagings, of inharmony. Mental acidity makes physical acidity. A bilious mind entails bitterness to people. Mental states lead to corresponding states in body. Anger is first a mental state, but entails an inflamed mind and begets a corresponding activity in the body; the blood becomes inflamed. The mental vibration induces a physical vibration. But if bad emotions and thoughts entail unhealthy reactions, so do pure, elevated thoughts and emotions entail health-giving reactions. Consequently, thinking should be controlled and unwholesome thoughts expelled. The thoughts should be turned to grand ideals and daily meditation practised as a health and force giving exercise.

Action is always followed by realisation. Action and reaction are equal. Mental anger is followed by reaction. It lets down the tone of the mind, and is followed by a letting down of the tone of the body. One should think no evil, and turn out sensuous thoughts, and accept only good.

When the mind reacts, the body reacts. The surface shows only the physical laws, and people judge therefrom, from effects, appearances merely. Drugs do not reach the cause, they only deal with effects. We deal with the cause. By mental reaction physical reaction is entailed, and this law holds throughout the universe.

The distress that follows sometimes on eating is brought about by mental distress. Food is only the secondary and not the primary cause. To eat food when not in good mental condition begets distress. Ministers and students in seminaries show more indigestion than any other class. This effect is produced by mental indigestion. The seminary does not call out the natural ideas of the student, but forces a lot of ideas into him which are difficult to digest mentally. The mind needs healthy natural food as much as the body does. Having to conform his mental activity to artificially restricted standards begets mental indigestion, which entails physical indigestion. To effect healing, seek the correspondence between the afflicted function and the corresponding mental faculty, then call out the content of the mind that requires healing, and deal with that.

With regard to the action of the doctor upon the patient, the doctor having trained his faculty of drawing strength from the inner force world, may impart it, stimulating the patient on that level, and assist him in that way. But the effort is rather to train the patient to cure himself.

As to action at a distance; in reality there is no such thing as distance. Whether the patient is close to or far off, makes no difference. A letter assists to make relation, but a photograph is necessary for concentration, and a description of the patient's temperament assists. 'After thinking of a person for some time,' said the doctor, 'they become close to me. I feel close to them. By producing a thought-picture of the person in my mind, the vibrations in my mind are reproduced in that person. Whether these inner vibrations react in the outer brain, I cannot say, but I have often been awakened myself by people thinking of me. After making connection with the patient, by making a mental image of them in my mind, then I wish them to be strong, to be whole in health. I then pass to the great reality of life, the oneness of life and intelligence, and wish a development of love to the patient, of hope, of faith, adding feeling to the thought that they should be made better, more spiritual. This entails a reaction in the patient if he is

passive. The sleeping state in the patient is the best for such action to be effective.'

People of well-balanced temperaments, with well-developed imaging faculty and power of concentration and meditation, make the best healers.

Dr. Patterson showed the photographs of several recent patients, before and after treatment. A man of sixty-eight, suffering from Bright's disease, had been given up as hopeless by the doctors of New York and Boston. He was cured after six weeks' treatment. His photograph showed him looking ten years younger than before treatment. Another case was one of cancer of the breast. A tumour the size of a fist was cured in twelve weeks. Miss Maud de la Haye, of Jersey (Channel Islands), had been in a London hospital bed-ridden from spinal affection. She sent her photograph and description of herself to the doctor, who commenced to treat her from New York on February 1st last year. On June 1st, she was walking about. No medicine was used.

Dr. Patterson has published several books on this system of treatment. Their titles are 'The Library of Health,' 'Beyond the Clouds,' 'Seeking the Kingdom,' and 'New Thought Essays.' These may be obtained from the Alliance Publishing Co., Life Building, New York, or from himself at 47, West 43rd-street, New York. He intends to lecture in London in June next. Letters to him with regard thereto will reach him if addressed care of Dr. J. H. Clarke, M.D., 30, Clarges-street, W.

QUESTOR VITÆ.

#### MR. LYNN'S COMMUNICATIONS.

In the 'Progressive Thinker' of March 4th, Dr. Peebles has published four columns chiefly devoted to spiritual communications through that remarkable medium, C. W. Lynn, coming from the unhappy millionaires, Pullman, Astor, Singer, and Jay Gould, followed by Tweed, of New York, Abraham Lincoln, Wm. Denton, Luther Colby, Dr. J. Borce Dodds, Wm. Lloyd Garrison, John B. Gough, and John Pierpont. Dr. Peebles says:—

'Automatic writing is one of the most interesting and convincing phases of spiritual manifestations. I knew a lady a number of years ago who would write rapidly automatically with both hands at the same time upon two different subjects, and in the meantime would converse with persons upon a still different subject. She was the daughter of a distinguished judge, and I regret to say, that because of the tendency to persecute mediums she would never appear in public nor manifest her gift, except to a select few. Mr. Stead, editor of the London "Review of Reviews," is, as is well known, an automatic spirit writer; Mrs. Underwood is another; Chas. W. Lynn, of San Jose, California, is still another medium thus gifted to give to the world unmistakable communications from the higher life. This gentleman, pronounced by Buchanan and others who know him to be a most worthy, upright man, has given to me some very remarkable communications from the denizens of the invisible world. Here follow some of them.' (The names just mentioned.)

As I was the first to bring Mr. Lynn's marvellous communications before the public, I presume I have a better right than anyone else to the honour of being sneered at by sceptics; but as I am not a monopoliser of such honours, I would not be offended if the Editor of 'LIGHT' would administer as vigorous a sneer as he has given me, to Dr. Peebles, W. T. Stead, Mrs. Underwood, and some others in the automatic line who may in time become too numerous to be individually honoured by a snub.

JOS. RODES BUCHANAN.

San Jose, California, March 8th.

[Our good friend is really *too* sensitive. We have never 'administered a sneer' to him for his belief in automatic writing, for we share his belief. But we do not accept all that comes as gospel, and so, when on his eighty-fourth birthday he received the congratulations of a score of distinguished persons who have passed into the other life, including W. E. Gladstone, C. Spurgeon, J. G. Whittier, Thos. Paine, Wm. Lloyd Garrison, Abraham Lincoln, Thos. Carlyle, and others, we spoke of the 'beautiful simplicity' with which he 'took it all for granted.' In saying this we appear to have wounded his feelings. We had no thought of doing so—and are sorry.—Ed. 'LIGHT.']



## A REPORT ON SOME PHYSICAL MANIFESTATIONS.

Some general interest, perhaps, is being felt in the experiment which I have been lately making in eliciting the mediumship of Mrs. Giddins and her girl by isolating them in a quiet little home of their own, and inviting friendly investigators to meet them there for experiments. I am happy to be able to report that already in these first two months a most rapid and surprising success has been noted in the establishment of manifestations of intelligences acting physically on our plane of matter from invisible grades.

These manifestations are taking the usual form of previously established intercommunications, such as raps at a distance, movement of furniture at a distance, sounding of a horn and a tambourine at a distance under good test conditions.

I have attended most of the Tuesday and Saturday evening advertised receptions, and visitors have turned up varying in number from three to fifteen, according to the weather, and other changing factors. There have been all the usual types of investigator, from the sympathetic old Spiritualist to the hard-headed sceptic, who thinks he knows where the fraud lies, and the gay young man coming with comrades to see a silly sort of show for an evening's amusement. I think a good many of these have seen things at these meetings which have altered, for the moment, the frame of their minds.

The sitting-room upstairs has been kept reserved for the séance-room. The only cabinet at present set up consists of a pair of thin muslin curtains hung across one corner of the room—a room such as is found in any ordinary villa of its class—and I can guarantee that there are no trap doors in either walls or flooring. These curtains hang loosely and are often several inches apart, besides being several inches off the floor. So before the meeting one can examine and see that no earthly accomplice is secreted behind them, and no electrical or mechanical apparatus installed. But the operators on the other side strongly object to anyone being allowed to rudely intrude arms or legs or sticks into the corner behind the curtains.

I presume they use the place to store 'aura' from one meeting to another, or have established special conditions in the ether there, or possibly some figures may be waiting already half built, and naturally it may be rather trying to allow all their patient gossamer weavings to be swept away like spiders' webs.

As to the conditions of light, there have been at nearly all of the meetings a low light made by a 'glowing' fire and a night-light burning under an orange-coloured shade—enough to see the silhouette of any person attempting to rise from his seat to produce the phenomena.

At the first few meetings the proceedings were limited to sitting round a table, and the results were rappings more or less distinct on or near the table, giving different characteristics of sounds and mannerisms of the operator announcing his or her presence; also some trance manifestations. These trance controls, I have noticed, have altered. At first they seemed to be for the object of proving the identity of visitors, or for healing bodily or mental troubles of sitters; but after the third meeting it seemed to have been decided by the operating band that such manifestations were better given to visitors seeking the mediums privately, and that these public meetings should be confined to 'physical experiments.' At any rate, henceforward the trance controls only came either to arouse the sitters into favourable states of mind for the giving off of aura and sympathy, or as a prelude to the projection of the medium's etheric body by a deep mesmeric trance-sleep; and henceforward, too, the proceedings have altered and the physical manifestations rapidly increased in power.

After a preliminary sitting round the table to harmonise us, we are now generally directed to push aside the table and sit in a horse-shoe formation. As we face the curtained corner Mrs. Giddins' little daughter sits on the right next the curtain, and Mrs. Giddins either in the centre farthest from the cabinet or else on the right side, one or two chairs away from the end, and therefore never within six feet of the curtain. On the wall—just outside of the cabinet curtain

—facing the girl, some six feet from her, and nearly over the head of the visitor seated on the chair at the opposite end of the horse-shoe, is slung on a nail a child's toy horn. Inside the cabinet are generally placed a chair and a tambourine. On the wall at the back of us, at the other side of the fireplace, is hanging a second tambourine, and on the floor under it is placed a small dinner bell—quite six feet from the nearest sitter.

A stranger is generally asked to sit next the mediums, to hold both their hands, and to place a foot against their feet. The shaded night-light is placed either on the over-mantel, or in a distant corner of the room.

Under these conditions the following manifestations have more or less strongly taken place during the last month :—

1. The horn on the wall has been blown, keeping time through all the verses of a hymn being sung. Both the mediums were heard singing at the time, their hands and feet being felt by the next sitter all the while. I have often, at the moment of the phenomena, asked such sitters to publicly testify that they were actually feeling the possession of the hands and feet. One gentleman one evening evidently thought he was going to be duped with a wax hand, for he clenched it with such an iron grip that he nearly broke the bones of Mrs. Giddins' hand. An hour after the meeting she showed me two large lumps raised on the back of her hand. This tyro evidently thought he was scientific, but he aroused the medium from her trance state, and stopped results for the next half hour, until she settled back into passivity.

The horn has also answered our questions after we have stopped singing.

2. Loud raps have been heard inside the cabinet, and there have been movements of the chair inside, and the tambourine inside—also a tapping as if by feet in clogs. Generally the noises keep rhythmic time with our singing, and on occasion they have occurred simultaneously with the tooting of the horn outside.

3. The curtains have been seen bulging out as if a solid body was behind. The chair has been pushed out from the cabinet; the tambourine has been taken up from the floor and placed on the hands of the gentleman holding the child's hands. He felt a hand placing it there and yet the gentleman holding Mrs. Giddins' hand declared he had not let go.

4. The tambourine and bell in the distant part of the room have been heard moving and sounding.

5. Touches of hands have been felt by sitters, generally tapping on their boots.

Now under these conditions, and considering the variety of the sitters, the only explanation of fraud would be that an earthly accomplice was secreted behind the curtains or in the room. I can guarantee that this was not the case. As I am privileged, I am often in the house some hours before the meeting, and have generally sat in the séance room an hour before the proceedings commenced. I know that at present Mrs. Giddins has no other child or person in the house. I have seen the bare walls through the opening of the curtains both just before and just after the meeting, and have invited other visitors to satisfy themselves on this point. I may add, as of material interest, the following facts to be noted :—

- (1) The phenomenon of the horn sounding is said to be done by a little native child of some sort called 'Susu,' who more or less permanently throughout the day is encamped somewhere in the mentality of Mrs. Giddins' girl. When the horn sounds the little girl says she feels a peculiar thrill go through her bones as of her teeth being on edge.

- (2) The phenomena of the tambourine and chair and curtain movements by one 'Charla'—presumably, from her characteristics, a young quadroon, or an Indian, or gipsy girl—a familiar inspirer of Mrs. Giddins; and the clog dance by one Crawley—on earth a clown, who joins this band as he has learnt the art of making people feel merry and in the right frame for the physical throwing off of aura. When these phenomena are taking place Mrs. Giddins feels a peculiar drawing feeling.

3. Sometimes when the set of the minds of the sitters is hardening into a frost against the mediums, I have noticed the controls, in order to gain time and divert attention, give the following two episodes, which they have already

well rehearsed by frequent exhibitions, so as to be sure of success. They control Lily Giddins, make her lie on the floor outside the ring of sitters, and ask all strangers in turn to try, with a gentle strain, to raise the child's head from the floor. They have all found it glued, as if under a vice, to the floor, and no one has succeeded in raising it. I have also been privileged to try to raise her arms, fingers, legs, and feet, and have found them similarly 'glued' down. After this a gentleman is asked to take the child by the head and another by the feet and raise her. The body comes up, but in a perfectly stiff, cataleptic condition. She is laid on a couch, and soon comes back to consciousness, with just a feeling of stiffness in her. This is similar to a subject mesmerised, and until it has been shown that self-hypnotism can cause this cataleptic state, it must be held as a proof of the presence of an unseen operator. After this the child generally relapses under a new control, who sings some verses of a fair quality in a sort of recitative. Probably this control relieves the effect of the last.

At other times it is Mrs. Giddins who is controlled to turn the current of thoughts. 'Charla' occupies her, takes up the tambourine, bangs it about, and sings with a powerful voice, or takes her for a few minutes into the cabinet to help the conditions going on there.

An interested investigator told me that this exhibition of Charla throws a flood of light on the practices of the Corybantic worshippers of old.

As regards her healing gift, Mrs. Giddins has again succeeded in greatly alleviating, if not absolutely curing, a case of deafness, of nine years' standing, complicated with other afflictions. The lady afflicted has been under her treatment only a few weeks, and has already written a testimonial of how she has been relieved. Another lady who came to her on crutches had walked merrily home without them. Altogether, Mrs. Giddins promises to do valuable service in this way, especially if applicants do not expect a miracle to be performed at one sitting only.

I have only to add that Mrs. Giddins is getting such demands on her time and vitality that she has decided in future to receive only at her house and not to go visiting. On Tuesday and Saturday evenings she receives as many visitors as come punctually; on other evenings she is ready to receive any private party of friends, not exceeding four or five, who like to come for any course of experiments. On this point I have been already approached by a gentleman on behalf of a body of scientific investigators who wish to know whether the mediums will submit to their devices *à la* Eusapia Paladino. As a great many savants are thinking they are acting very scientifically when all the while they are acting most unscientifically in killing necessary conditions, I should like shortly to give a further dissertation on this subject, with especial regard to these mediums.

Perhaps, also, I had better warn investigators that neither the mediums nor myself can guarantee that on any given occasion the set of phenomena will follow the lines they have done. The wind blows as it listeth, and the operators at any moment may stop one sort of exhibition to begin rehearsing another and a new sort. For instance, at the last two meetings the horn phenomenon has ceased, but the dancing and curtain movements have increased.

F. W. THURSTAN, M.A.

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LIBRARY OF THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—A new and complete catalogue of the books in the library of the London Spiritualist Alliance is now ready, and may be had on application to the Librarian, 110, St. Martin's-lane, London, W.C. It comprises fifty-two pages, and the price is sixpence. The books are at the service of members and associates of the Alliance, whether resident in London or the country, on payment of cost of carriage.

'THE CHRIST QUESTION SETTLED.'—The 'Banner of Light' announces that the unexpectedly rapid sale of the 'Christ Question Settled,' by Dr. Peebles, necessitates an immediate new and larger edition, the value of which will be enhanced by a very full and alphabetical index, the correction of several errors, and an addition of more matter upon the subject, 'Jesus, Man, Medium, Martyr.' With the new edition the price will be reduced from a dollar and a half to one dollar.

## SO-CALLED EXPOSURES.

BY JAMES COATES (ROTHESAY).

There are mediums and mediums, sitters and sitters, and it is of the latter that I have most to say in this article. There is a spirit abroad, taking possession of certain investigators (?) who claim, especially, to be scientific researchers of psychical phenomena, and that spirit manifests itself under two aspects. The first is: An undisguised and profound contempt for all mediums, public and private, but particularly the former; and the second is a consistent attempt to underrate the value of all phenomena, even though undoubtedly genuine. They assume these phenomena to be something else than they really are, and always as something different from that claimed for them by the 'controlling intelligence' of the sensitive; and when no longer able to deny the genuineness of the phenomena, they set up the cry that the exhibition of mediumship is brutal, coarse, and vulgar. Moreover, they always treat mediums as frauds, travel with and approach them under assumed names, and, if possible, deceive and mislead them when opportunity serves; and they dignify this proceeding by the name of 'Research.'

Miss Freer, in a recent address, admirably exhibited the spirit to which I have referred. She has the courage of her opinions; and, unhappily for mediums, many of them have to submit to the presence and the injurious influence of persons holding her views, but who have less honesty in expressing them. Mr. Podmore, no longer able to sustain his universal theory of fraud, sees nothing more in certain phenomena than that exhibited by some of the earlier mesmeric clairvoyants. That is his opinion, but that opinion is not borne out by facts. What is there in common between the phenomena occurring in the presence of Eusapia Paladino, and the mental phenomenon of clairvoyance, or the trance utterances of Mrs. Piper? The whole is very simple; whether the phenomena are physical or mental, the explanation is that when they are not the product of fraud they are always telepathic; and telepathy is—'of course we knew that all long before.'

Telepathy and thought-transference—too often confounded—may or may not be called in to explain Mrs. Piper's gifts, and similar phenomena taking place through other mediums; but up to the present we have by far too much assertion and too little demonstration. Have some of those good people, who have devoted whole nights, season after season, to the investigation of the nature and the extent of thought-transference with (and without) mesmeric subjects, succeeded in bringing forward one single case like that of Mrs. Piper, or that of Madame d'Esperance? There are no such analogous cases in mesmerism, and there are none in hypnotism. For in these latter we have the conscious operator and definite modes of operation, with definite ends in view. These lofty-minded investigators assure us that the operator, in these cases, is telepathy—the unconscious and erratic transference of thought from someone present. But the facts are utterly opposed to the theory, for that which takes place is almost invariably opposed to the thoughts and expectations of those present. When we can believe that the part is greater than the whole, then it will be easy to accept an explanation that inefficient causes are adequate to accomplish extraordinary effects. Telepathy, while entering into the mental phenomena of some mediums, is utterly inadequate to explain the phenomena occurring in the presence of certain physical and materialising mediums. One, however, may look for a 'revised version' of telepathy, and that will account for much which is no longer placed to fraud, such as 'direct voice,' 'spirit lights,' 'physical movements,' 'fire test,' 'materialisations' and what not. But the 'revised version' will not be brought forward till the 'fraud hypothesis' has been worked for all it is worth, and found defective.

That there have been mediums detected in fraud, and that there are fraudulent mediums, will be admitted. This is nothing more to the point than that there are not a few reverends who are hypocrites, and not a few medical men who are quacks. It is more to the point to study the phenomena of mediumship and to investigate the causes of fraud, and it will be found, I think, that some of these



causes are by no means confined to paid mediumship. For among these spurious investigators of mediumship, paid and fraudulent mediumship are synonymous terms.

We are indebted to 'Quæstor Vitæ,' for the clear side-lights thrown by hypnotism upon mediumship. Without knowing anything about mesmerism, many investigators of Spiritualism are perplexed at first, and seem unable to distinguish between the false and the seemingly false in mediumship; and they certainly reach a higher level when they are able to distinguish, or at least are able to divide in thought, conscious from unconscious fraud—fraudulent effects consciously produced by artifice, either by the so-called medium or by confederates, and actions induced in a sensitive or medium by the dominant mental atmosphere, assuming and actually inducing fraud.

My object in writing at the present moment is to call attention to one aspect of the matter which is too often overlooked, and that is fraudulent effects, consciously and deliberately produced by sitters, whose purpose is either to discredit the medium, or to discredit Spiritualism, or both. I have in my mind many such cases, and think that now so much attention has been called to the matter it may be well to mention a few instances.

Take the Davenport Brothers. Some thirty years ago, at one of their exhibitions in Liverpool, they were tied up in a brutal fashion by Hully, the then master at the Liverpool Gymnasium. In spite of pain and suffering, certain phenomena took place; and, as a result, there followed a scene of rowdiness, encouraged by the leading lights of orthodox theology and medicine, and others, to the standing discredit of British fairplay and pluck. Next day the Liverpool papers were full of the 'Exposure of Spiritualism,' and letters followed, congratulating Hully on the noble and courageous part which he had taken in treating the impostors as they deserved. The result was that the papers got 'copy,' and the Gymnasium popularity, and the comparatively friendless and outrageously-assaulted brothers had to depart, to be cruelly treated elsewhere because of their gifts.

Some time afterwards the Liverpool Psychological Society was formed, and in those days, Dr. Hitchman, Mrs. Nosworthy, Mr. J. J. Morse, Mr. Johnston of Hyde, and Mr. John Lamont, furnished the intellectual pabulum of the society. Mediums were from time to time secured for private sittings, and there were also several excellent local mediums for all classes of phenomena. Among the outside mediums secured was a well-known London medium, Mr. Herne. He was engaged, and gave a course of séances at Wilson's Temperance Hotel, Russell-street, to a select number of the society. Among those whom the members of the association were anxious to convert was a big Scotchman, who, by the bye, was a secularist, and did not want to be converted, and this gentleman, with three friends, was admitted to the charmed circle. A plan of campaign was entered upon, something to this effect. All were to conduct themselves with evident attention and apparent sincerity for the first five sittings, and on the six and last to seize the medium, tear down the cabinet, expose the medium, and bamboozle the Spiritualists. The medium was examined before sitting every night, in his bedroom, by a committee, of which the big Scotchman was one; then the cabinet and the room were also searched, and notwithstanding these precautions, the Spiritualists were delighted, and the conspirators surprised, or assumed to be, by the nature of the phenomena. All went well until the last night. On the last night, one member of the intriguing four was to bungle the gas; one was to get in the way of any zealous Spiritualist; the big man was to grab the medium; and the fourth was to pull down the temporary cabinet, and throw to the ground anything which would look like an attempt at fraud. Between them they mauled the medium most unmercifully, before the gas could be re-lighted. The plan succeeded well; the medium was disgraced; better still, the representatives of the Liverpool Psychological Society fell into the trap, and through the mournful voice (of a recent convert to Spiritualism) denounced the medium, and the poor discredited fellow returned to London, where he was nursed for several weeks before he was able to go about again. This was a case of a genuine medium being denounced by Spiritualists, while the fraudulent element was supplied, not by the

medium, but by dishonest sitters. The parties concerned freely confessed afterwards the part that they played and considered the whole affair a good joke, especially the taking in of the burning and shining lights of the Liverpool Psychological Society. A little reflection might have shown the sitters that their own test conditions precluded the possibility of conscious fraud, for the medium could not have concealed a pocket handkerchief upon himself, much less clothe and disguise himself to represent spirits.

Dark séances in those days used to be very common, and when possible, mediums were obtained for this phase. Among those who came to Liverpool, was a young man from Cardiff, named Sadler. He gave the usual séances of floating instruments, and when things got into full swing the gas was lighted, and the speaking tubes, bells, tambourines, &c., were daubed with phosphorus oil, so that in the dark they could be followed over the room, and seen when they struck the ceiling. Generally, for these séances, there were two rows of sitters, one round the table, and another outside of the first set. The conditions were that all should join hands, and none let go without the consent of his neighbour. These conditions were kept. One night, while the medium was held on each side by a respectable and trustworthy person, a gentleman—lacking the ability of the Scotch brigade—slipped bent pins attached to black thread into the medium's coat sleeves, and he declared that, when anything was moved on the table, the medium's arms moved, that 'he was a fraud, caught in the act as it were.' The gentlemen on each side of the medium declared that they never let go his hands during the whole sitting. In addition to this it would have been impossible for the medium to touch the ceiling, unless he had stood on the table. But Sadler was exposed in the opinion of some, and not in that of others. The exposure, however, fell flat, because it wanted the astute brain of the Scot to organise it. Young Sadler went home to the Welsh mountains, not much the worse, and with more wisdom about holding dark séances, which I am glad to say have largely gone out of fashion.

The exposure of such mediums as Madame d'Esperance and of Mrs. Mellon were like those of Herne, in that they lacked the subtle psychological characteristics of the Cambridge fiasco, as they were 'put-up jobs,' in which one or several of the sitters were the fraudulent parties. Mrs. d'Esperance was 'exposed' (?) by a crazy, disappointed lover, who wanted to attach himself to that lady, in spite of the many gentle hints that such attachment, platonic or otherwise, was impossible. Mrs. Mellon's exposure has been traced to even less reputable causes, to the fact that certain people in the movement wished to write her down. Notwithstanding all these attempts, the reputation of these mediums is unsullied. They are proved genuine mediums, and I have not the slightest doubt that were there more honesty and less conscious fraud among sitters we would get better results from our mediums. Human nature is not perfect, and Spiritualists, although often standing 'on holy ground,' have no monopoly of all the virtues, and possess enough human nature to err; yet it is painful to think they could act the part some did in the Mellon affair. The fraud in the foregoing instances did not come from the much-belied public mediums, but from some of the sitters, who we find have engaged in these so-called 'exposures' from the most contemptible of motives. There have been some exposures in which one is loathe to attribute any improper motives, but which arose from gross ignorance of the nature and the character of mediumship, such as the 'spirit grabbing' when Miss Cook was the medium. Thanks to the heroic spirit of that lady, and to the careful scientific spirit displayed by Professor Crookes, the genuineness of Miss Cook's mediumship is placed beyond dispute.

The treatment of mediums generally, and of physical mediums especially, has to a large extent driven mediumship into the background. Between the credulous wonder-hunter, on the one hand, and the malicious manufacturer of exposures, the public medium has not had a happy time. He or she, in many cases, cannot leave home and other duties and go into the country to give others the benefit of their services, without some tangible recognition and reasonable remuneration, and yet as soon as they accept payment they are treated as unworthy persons, fit subjects for suspicion, and as frauds. Mr. Eglinton, one of the most

powerful and successful mediums of modern date, was hounded out of the movement, not because he was either a fraud, or ever attempted artifice, but because the phenomena occurring through him were inexplicable. In one case of 'exposure' there was found in the séance-room a little toy frog (Hellenbach), and the united intelligence of the circle seized upon that little toy as evidence of Eglinton's fraudulent practices. When 'slate-writing' succeeded to materialisations, and Mr. Eglinton could give undoubted proofs of psychic powers in broad daylight, and almost in any company, the voice of the ignorant exposé was not silent, and to-day we suffer from his withdrawal. Mr. Eglinton, devoting himself to other pursuits, may have more comfort, and one can scarcely blame him if we should not hear of him in the movement again. The pathway of the medium is a thorny one, and the thorniest of thorns, in my opinion, is the deliberate fraudulent sitter. The superior person who attributes the playing of 'Home, Sweet Home' on an accordion held by the bottom end, to the unconscious telepathy of some one present, and who consciously and sincerely hopes that nothing will take place, is a much milder factor to deal with. But both factors, as well as the so-called exposures arising from the presence of such persons, must be dealt with in any plan which undertakes the sifting and the purification of those who have claims upon us as mediums.

(To be continued.)

## 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.*

Mrs Josepha North.

SIR,—Some fifteen years ago I had the pleasure of meeting Mrs. Josepha North, a Spiritualist, in Sydney, when I was lecturing in the Colonies. Since that time she has been a great traveller, and studied as a sculptor in New York, Paris, and London, and has also practised as a psychometrist and palmist in various parts of the world. She has just returned from an extended tour in China, Burmah, and India, and has taken rooms in Langham-place, where she will be glad to see any readers of 'LIGHT' who may be interested in these subjects.

Mrs. North is also prepared, as a sculptor, to give lessons in wax-modelling. Her address is The Studio (second floor), 3, Langham-place. GERALD MASSEY.

The S.P.R. and Mediums.

SIR,—The paper by 'Quæstor Vitæ,' in 'LIGHT' of March 25th is most excellent. Mediums are sensitives, and require the most sympathetic treatment; but if you surround them with a circle of detectives who lie in wait to catch them in fraud, having concluded beforehand that fraud is the one fundamental factor in the production of phenomena, the foolish ones are answered according to their folly.

The Society for Psychical Research made a weak scientific mistake when they expelled from their Council many of those who from long experience held absolute convictions, and substituted some others whose chief characteristic would seem to be the non-existence of the psychic faculty.

GEORGE WYLD, M.D.

[Surely Dr. Wyld must be under a misapprehension. We never heard of any members of the Council of the S.P.R. being 'expelled,' and do not think that such a mistake can possibly have been made.—ED. 'LIGHT.']

Mrs. Graddon.

SIR,—The advantages of a vegetarian diet must be evident to all who reflect, especially when passing through the main thoroughfares of any town and most villages, not to mention what goes on in the back premises. My life has from childhood, but without any sympathy, been made miserable from fear of coming suddenly into contact with sights which I am thankful, with one or two slight exceptions, to have escaped. I would, however, recommend to all the Graddon chopper, noticed in 'LIGHT' of April 1st. I procured two, one a year ago, when it came out as an interesting drawing-room exhibition; the other for the kitchen, which I am told is far superior to one which had been in use. It was supposed that it would not reduce fresh bread, but it succeeded admir-

ably. As for myself, I subsist chiefly on rusks and dates, and being blessed with a superior masticating apparatus and good digestion, although in my eightieth year, require no assistance. So far as I am concerned I would adopt the advice of Slichestein: Abolish the kitchen for the bakery. This I advocated years ago in 'The Food that we Live on.'

C. E. ISHAM.

## SOCIETY WORK.

33, GROVE-LANE, S.E.—On Sunday last Mrs. Holgate gave an address, 'Did Jesus Live after Death?' followed by clairvoyance. Mr. Harris gave a solo, which was much appreciated by the audience.—H. E. BROWN.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last the meetings were conducted by Mr. Jones. The subject, 'The Trinities,' was dealt with by Messrs. Emms, Hewitt, Sutherland, Jones, and others. On Sunday next, at 11.30 a.m. and 7 p.m.; Tuesday, at 8 p.m., members' circle; Wednesday, at 8 p.m.

4, MERRINGTON-ROAD, ST. OSWALD'S-ROAD, WEST BROMPTON.—Drawing Room Meeting.—On Sunday evening last, Mr. Sherwood being out of town for a few days for the benefit of his health, Mr. Lealtad presided, and Mrs. Mason gave some excellent descriptions, as well as some good advice to inquirers. On Sunday next, at 7 p.m., Miss L. M. Gambrill.

LONDON SPIRITUALIST CONFERENCE.—A conference and open-air meeting were held on Sunday last. At the open-air meeting Messrs. Clegg, Bullen, and Davis spoke. The number present was about two hundred. At the afternoon conference, held in the Co-operative Hall, Braemar-road, Plaistow, Mr. Davis presiding, two resolutions were proposed to form a representative body of workers in harmony with societies. The discussion was adjourned to the next meeting.—M. CLEGG, Secretary.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—Mr. Peters was again very successful with clairvoyance last Sunday, twelve descriptions being recognised out of fourteen given. 'The Garden of Sleep' was sung with expression by Miss Corner. Sunday next, trance address by Mr. J. J. Morse; subject, 'Our Facts and what they imply.' On Wednesday 12th inst., at 8 p.m., Mr. Morse will again lecture in Blanche Hall; subject, 'Answers to questions on Spiritualism, Religion and Reform.' On Monday, circle at 51, Bouverie-road, medium, Mrs. Barrett; also at 59, Barratt's-grove, N. Please note change of address: A. Clegg, Hon. Sec., 18, Fleetwood-street, Stoke Newington, N.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. J. Neander, vice-president of the society, addressed the meeting on the spiritualistic teachings concerning the resurrection and the life of Jesus, as compared with the orthodox views, claiming that Spiritualism enabled us to understand the Bible as nothing else could, and that instead of taking Jesus and the other saviours of the world from us it helped us to truly appreciate them. On Sunday next, at 7 p.m., Mr. Bullen. The members and friends celebrated the fifty-first anniversary of Modern Spiritualism on Good Friday. Tea was provided at five o'clock, followed by an extremely enjoyable social evening. Mr. Kinsman, who presided, referred briefly to the Hydesville 'rappings,' and Mr. Neander outlined the work accomplished by the Hackney Society. Madame Hoori, Miss Bruce, Mrs. Neander, Miss Bone, Miss Savill, and Mr. Gotts were responsible for the musical part of the evening, while Mrs. Tempest, Mr. Gray, Mr. Weede-meyer and others contributed some excellent items to the programme.—O.H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Mr. J. J. Morse delivered an address entitled, 'Modern Spiritualism: Its Affirmations and Denials.' Miss Rowan Vincent presided, and the preliminary exercises included a song, 'At my Window,' gracefully rendered by Miss Florence Morse, and a reading by Mr. Morse. In the course of the address, which was marked by all the oratorical excellence associated with these discourses, the speaker claimed that Spiritualism, having now entered upon its fifty-first anniversary, had passed the purely tentative stage, and its adherents were in a position to affirm some few things positively. It was not strictly permissible for Spiritualists to affirm immortality, since that was a matter of inference, but they could positively aver that man lived after the change called death, a fact which was demonstrated by the psychical powers he possessed as well as by the evidence of spirit visitants. The denials of Spiritualism were chiefly negations of the false conceptions of the future life taught by the churches. On Sunday evening next, Miss MacCreadie, the well-known clairvoyante, will occupy the platform, and early attendance is requested.—G.