

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

Dr. G. H. Bradt, writing in 'The Suggester and Thinker' (Cleveland, Ohio), is difficult to please. Mr. L. A. Sherman, in his book, 'Science of the Soul,' grapples with an assertion made by Mr. Hudson, author of the 'Law of Psychic Phenomena,' that when a medium is questioned on a subject not obtainable by telepathic or clairvoyant power, he dismally fails. Mr. Sherman says:—

Mr. Hudson's assertion 'the moment a medium is confronted by a question requiring knowledge not obtainable by telepathic or clairvoyant power, he fails dismally,' is not in the least true. My first experience with a clairvoyant medium . . . is a refutation of this assertion. In that case the spirit of a cousin, who had been dead for fifteen years and whom I had never seen in life, so far as I could remember, told me through the medium that he was killed at the battle of Spottsylvania Court House, a fact I had never known, but afterward ascertained to be true.

That seems conclusive enough ; but, so far from satisfying Dr. Bradt, it only provokes him to say that it is an argument which simply substantiates Mr. Hudson's claim. We advise the reader, before he passes on, to exercise his ingenuity in imagining how it could do that.

Here is Dr. Bradt's explanation:—

Mr. Sherman is mistaken in saying that the above could not be obtained by telepathy from some living subjective mind. If he afterward discovered that his cousin did meet death as indicated by the medium, it is self-evident that some one knew of this fact all the time or how could he have found it out from them later ?

We are tempted to comment upon this desperate explanation,—this queer refuge for the destitute,—but forbear. It will, however, pay anyone to ponder it. It is 'fearfully and wonderfully made.' In any case, Dr. Bradt's statement that Mr. Sherman's instance confirms Mr. Hudson's assertion is obviously absurd, for the medium was not confronted with a question, and there was no failure. Besides, Mr. Sherman may have arrived at the confirmation with the help of a record, and not from one who knew the fact.

This, from 'The Banner of Light' is charming ; with a deep pathetic truth at the heart of it:—

'THIS IS GOD'S GRASS, YOU NEEDN'T KEEP OFF.'

The annual picnic of the Modern Woodmen of America, comprising part of four States, was held at Beloit, Wis., June 1st. Some thirty thousand people came together there on that day. The city was beautifully decorated with flags, bunting and suggestive devices, and among them, which made a lasting impression upon thousands, was one in the centre of the beautiful lawn at 'Erinside,' the home of the well known spiritual worker, Joel B. Dow, bearing these words:—

'This is God's grass,
You needn't keep off.'

The expressed sentiment of the world is, 'Keep off my grass.' The sentiment embodied in this beautiful device, so conspicuously displayed, was so contrary to this, so heaven-sent and refreshing at this time that, as the long procession of one hundred and sixty camps, from so many cities and villages, filed past the grounds, cheer after cheer went up, and enthusiastic expressions of approval filled the air.

'God's grass,' as a fresh revelation, seemed to lend an inspiration to the immense throng, and was the theme upon many lips during the day. The suggestion was a most happy one, and made an impression which Head Consul M. A. Northcott, the Lieutenant-Governor of Illinois, said would be remembered by thousands, and, by reason of it, there would be a little less selfishness, and more of 'God's grass' in the world.

We are not entirely unfriendly to Palmistry, but we wish its advocates or critics would exercise self-restraint or the critical faculty in quoting Scripture in favour of it. Here, for example, is Mr. W. J. Colville (in 'Faith and Hope Messenger') giving himself away in the following wasteful manner:—

As the Bible is expected to support everything, we need not be surprised to find that many passages of Holy Writ are cited to prove that hand-reading is biblical as well as scientific. Among texts most frequently brought forward the following are thought to be particularly conclusive:

'In the hands of all men God placed some signs that they could thus know their works.'—Job xxxvii. 7.

'Length of days are in her right hand ; riches and honour are in her left.'—Proverbs iii. 16.

'What evil is in my hand ?'—1 Samuel xxvi. 18.

It is far from our purpose to insist that the above quotations necessarily support palmistry, but they certainly do suggest that the Bible writers mentioned, incidentally at least, a practice undoubtedly in vogue in very ancient days.

Nonsense ! The Bible writers, in the above passages, suggest nothing of the kind. The passage from Job is wrongly quoted, to begin with. Both in the old and the revised versions, it reads, 'He scaleth up the hand of every man,' and a very slight noting of the connection shows that the writer is describing a time when, through severity of weather, man cannot work. The verse from the Proverbs speaks for itself. Wisdom is pictured as bringing rewards in both her hands. That is all. The passage in 1 Samuel is also plain enough. David is justifying himself to Saul —'What have I done ? What iniquity can be charged against me ? I bring nothing that is evil.'

Palmistry has enough to answer for. It had better leave the Bible alone, if it cannot do better than this. Even as to grammar, it had better leave the Bible alone. 'Length of days are' is neither grammatical nor Biblical.

The following, from 'The Harbinger of Light,' has not only light but a pretty humour in it:—

It is always gratifying to find an adversary testifying, almost with tears in his eyes, to the rapid growth of Spiritualism. This is what, as we learn from the 'Revue Scientifique et Morale du Spiritisme,' a Protestant minister, named Richard, is doing in a French publication called 'Le Refuge'; where he tells us that, 'This doctrine flourishes at the present moment in Holland, where it numbers numerous adepts in all classes of society ; officers in high command in the army, magistrates, professors, schoolmasters, &c.' It is of course a very dreadful thing in the eyes of the Rev. Mr. Richard, that men of intellect and good social position should seek for and obtain proofs of the after life, and cultivate an intercourse with those who have passed into the

other world; but something still more terrible remains behind. 'Actually,' he writes, 'a Protestant pastor, in active service, is travelling through Holland, preaching Spiritualism everywhere, with all the greater success inasmuch as his character as a minister lends him increased authority.' But there is one drop of honey in Mr. Richard's cup of bitterness, for he remarks, 'One of our Dutch colleagues told us, a few days ago, that he was somewhat consoled in regard to the progress of Spiritualism by the reflection that, in this way, many souls escaped the fatal error of Materialism. But,' he continues, dropping once more into the Slough of Despond, 'there are grounds for asking whether one may not be as fatal as the other?' How great must be the mental darkness of this unfortunate minister of religion who seems to be incapable of perceiving that an unfathomable gulf separates the materialist who believes in the annihilation of the soul at death, and the Spiritualist who *knows* its existence to be continuous, whose religion is that of love, and who holds that our condition hereafter is determined by our conduct on earth.

We regret to hear that there is in America an agitation against the 'Christian Scientists,' aiming at making their treatment of patients illegal. As our readers know, we have no particular interest in Christian Scientists, but we dislike these ridiculous interferences with people. If the Christian Scientists sought for powers to compel people anywhere to submit to their treatment, we should be dead against them: but if people like to try their treatment it seems to us to be both silly and tyrannical to prevent them. We imagine it is a doctors' dodge. But an orthodox doctor has no more right to attempt to shut up a heterodox practitioner than an orthodox divine has to attempt to shut up a heterodox preacher.

A thoughtful American paper called 'Forward,' preaches the following little spiritual sermon:—

The day of visions is not wholly past: God still reveals Himself to those whose hearts are open, and His word moves them to new duties. A woman naturally shy and reserved, except with those she knew best, told one day how the change came:—

'I had been down our street one afternoon,' she said, 'in my usual fashion, speaking only to those whom I could not avoid. I thought nothing of it then; but, when I reached home, I still seemed to see the street as it had been when I passed through it. A group of children were playing on the side-walk. The little German at the corner was mowing his lawn, his eyes bent gravely to his task. Further down the street, old Mrs. Barrows was sitting at her window, looking wistfully out into the world where she never could walk again. Just beyond, a little woman was leaning over the gate with an anxious face; and silently down the other side came a still figure in heavy black. I knew them all, and—I had passed by so quickly!

'And then I saw Christ go down the street—down my street and in my steps. But, oh! the difference! I saw the child faces lifted to him, and the little warm hands clinging about him. I saw him stop and speak to the old German, and I knew by the lighting of the heavy face that he had said some words about the boy who had just left home. I saw him stop and tell Mrs. Barrows that little Elizabeth Hill was better, and that the apple blossoms were in bloom. I saw him quiet the anxious little mother with a promise to send home the baby runaway. I saw his tender look and touch for the sorrowful figure in black.

'There was no miracle—nothing that I could not have done, no word that I could not have spoken. But, when I saw the difference, I said that, God helping me, I would never again go blindly down my street.'

Mr. E. Vaughan Jenkins has published, through Simpkin, Marshall and Co., a curious book on a scheme for the more assured support of Infirmarys and Hospitals. We ought to say 'schemes,' as the ingenious writer, with the help of prepayments in a lump sum, bazaars, raffles and prizes, has several strings to his bow. He is pleasantly enthusiastic about it all, and we are bound to say that if people would only do as he tells them, his favourite Institutions would never flag for want of funds.

Even now, the actual process of the use of the Röntgen rays is not understood by some who ought to know. Thus, a writer in 'The Banner of Light' says, of a clairvoyant:—

When hypnotised by his father he can see the interior of the human form more clearly than can the scientist, who uses the X rays of Röntgen.

The X ray is merely material clairvoyance, and enables the scientist to see with his natural eye that which psychics easily perceive by means of clairvoyance.

But the scientist does not look into the human form as the clairvoyant does. He looks at a shadow cast by the rays in passing through an object.

The Professor Hyslop boom in America is by no means exhausted. The most hopeful sign of the times is that our old friends, the scoffing or satirical newspapers, are busy with the subject, seriously treating it as news. Two widely known papers, 'The Times-Herald' and 'The Inter-Ocean,' are especially prominent. The former publishes the opinions of several Professors who seem to be all on the flutter with excitement, wonder or unpleasant concern. A few of these are excited almost to incoherence. Thus a certain Dr. H. A. Parkyn says:—

Now, as to Mrs. Piper, I think her communications may be telepathic. I believe in telepathy. A few little things have come under my own notice which I cannot explain in any other way. It is not necessary that sitters should be conscious of remembering what Mrs. Piper tells them. It is enough that they or any living person know the facts and have them, lodged in sub-consciousness. I believe that undoubtedly every human organism is tuned to a certain key. The sounding of a certain note on an instrument will produce peristaltic movement of the stomach in some individuals. There are many other proofs of like character. I have a theory that persons keyed to the same number of vibrations or multiples of that number may be so in harmony that thought-transference takes place.

'The fact is, when we come to talking about vibrations we are in a region of the unknown entirely. I may say, though, that Spiritism seems to me to be the least plausible solution of the Piper mystery.

Poor Dr. Parkyn! He is in great need of help.

'The Times-Herald,' however, prints not a little that is rational and helpful on the affirmative side. Here, for instance, is what is said by one of America's most honoured preachers, the Rev. H. W. Thomas:—

I have never doubted the underlying philosophy or facts of Spiritualism. These are the continuity of life beyond death, and the ministry of departed spirits to those living in this world. But very much of the phenomenal has been uncertain, unreliable and even deceptive—a fraud, a sacrilege practised upon trusting and sorrowing minds and hearts. But without some truth such deception could not have survived the long fifty years since what we call Modern Spiritualism appeared. The fact is that we know little as yet about ourselves or our world. Man is deeper, higher, greater than he knows. He moves along the planes of sense consciousness and perceptive reasoning, but beneath these there is a sub-consciousness that is not often called into action, and a subliminal consciousness that seems to be self-transcending. And in this higher nature it is possible to have conscious communion, not only with disembodied spirits, but with infinite spirit; possible to walk in the light and life of the unseen, and to live the life of God. Living in bodies, conditioned in sense relationships, it is natural that mankind has sought sense manifestations, and in all ages and among all peoples there has been the thought of spirit communion, and under all this there has been a great truth and of course many superstitions and abuses.

Of course all thoughtful people will await with interest the scientific demonstrations promised by Professor Hyslop. His standing in the world of learning is too great to be easily ignored. The superstition that has gathered about this subject must give way to calm and rational judgment, and you know there are not a few learned men in the Old World who are moving along the same line and coming to the same conclusions. Clairvoyance and telepathy are now recognised as facts, and all these things are along the same line; the universe is one: matter and mind and spirit are related facts of the one, and so we should not be surprised, but wait for and expect the still larger revelations.

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

TRANCE AND INSPIRATIONAL SPEAKING.

WHAT THE SPEAKERS THEMSELVES SAY.

IV.

By MR. J. B. TETLOW.

In response to the courteous request of the Editor of 'LIGHT' to reply to the questions in the article upon the above subject in 'LIGHT' for June 17th, I may say that I have had experience in both of the departments named, and have long been of opinion that no one but a medium can give useful information about mediumship, for the simple reason that states of consciousness are not communicable, and mediumship, in the aspects we are dealing with, is very largely a matter of consciousness.

In the trance condition a man is not without consciousness, indeed, it is frequently increased in intensity on the inner side, while on the outer side sensation has been reduced to a low ebb. Most people forget, or do not know, that mediums, like everyone else, are spirit beings, and that mediumship is a result of organic peculiarities consisting of ready susceptibility to respond to extraneous conditions which disturb the equanimity of the usual relationships which exist between body and spirit, so that when a medium is entranced he has not necessarily retired from his fort to allow an invader to take full possession, but is simply quickened by, and is willing to receive, such suggestions, thoughts, and words as may be imparted to him. Success in this department of mediumship is dependent upon two conditions: intense mental receptivity, and clairaudient powers. Personally I have been subjected to both conditions, and when entranced (that is, unable to act physically, yet mentally intensified), I have felt as if I were outside of the body yet co-operating with it, and repeating, on occasions, words that seemed to float into me. I was incapable of expressing myself by any other words, and yet, singular to say, my own educational limitations would more or less be manifested. This, it seems to me, can only be accounted for on the grounds of habit. My trance experiences were always like dream states, wherein one is conscious but not capable of controlling anything in connection with the dream, nor of remembering any part thereof when awake; yet, when awake, one remembers the fact that he has been dreaming. Of course I believe there are varying degrees of trance.

During the last twelve years my platform work has been done in an inspirational condition. I am conscious of the existence of my audience, but I only see the people as in a cloud—darkly. I am also aware that I am talking, but I am impelled to speak, and when the impulse ceases all active thought ceases and I have done. During the time of speaking I am aware of an extraneous energy pouring into me, stimulating or repressing my own thoughts and feelings according to the requirements of the controlling power. Many years ago I was clairaudiently informed by my spirit guides that if I would gather up facts they would do the building. I understood this to mean that if I read and improved myself generally, they would be able to use me to greater advantage, and so I read whatever I can. Sometimes I seem to become possessed by an avaricious hunger to read a certain book, and while reading it I am conscious of an overshadowing influence. At other times I may wish to read a book, but if it is not suitable to those intelligences outside of me, a feeling of repugnance is created in my mind and I am compelled to put the book away. These extreme cases do not often occur, but they have been of sufficient frequency and importance to cause me to respect them, so that when I begin to feel these sensations I take note of them and do not fight against them.

While 'under influence' I am impelled to assume, impersonate, diverse personalities, corresponding, I presume, to the characteristics of the controlling individual. My style of speaking, manner of argument, illustrations, humour or otherwise, are all moulded by the controlling energy. This controlling power appears to first act upon my brain; it causes spasmodic muscular action, and produces a greatly increased state of sensitiveness; extending at times to clairvoyant and clairaudient conditions. When

I am clairvoyant I see a picture, and am impressed how to interpret it; when the clairaudient faculty is aroused I hear someone talking quickly, and I repeat what is said. I never remember these pictures nor the conversation; they pass out of my memory when I become normal again; I only remember that I have seen something, and have heard someone speaking. Generally, however, in my lecturing work, I am simply in a sensitive state and am overpowered. Thoughts, sensations, and impressions float into me, and I am impelled (practically compelled) to speak out what is given to me in this way. The language is generally my own, but directed and controlled by the inspiring energy. At times, while speaking, I can think and criticise what is being said, and I often hold opinions, normally, that are different from what I am expressing. Sometimes I feel astonished at the fresh views of old subjects that are enunciated by my lips. If the 'control' does not desire it I cannot introduce an illustrative quotation, poetical or otherwise. If I attempt to speak the words there is a sudden check put upon me. The power affects the top of the head, and a sensation runs down my back, causing a curious blankness in my mind, and I cease trying to express the thought I had intended to utter, and quietly allow the rush of feeling, impression, and words, to take its own course.

When I am giving psychometric experiments I am more conscious than when 'controlled' for speaking purposes. I receive my facts regarding the persons I address by intuitional perception, clairvoyant illustrations, and clairaudient impressions. Those who are mediums will understand from their own experiences what I have said; those who are not mediums may find it difficult to realise my states of consciousness, because we must all think our own thoughts, we all know our own feelings, but we cannot, except in an imperfect degree, communicate them to others.

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Next week we shall print communications from Mr. Will Phillips and Mr. G. H. Bibbings.

AN EXAMPLE OF FAIR PLAY.

An American newspaper, the 'Sturgis, Mich., Democrat,' after reporting a lecture, in which the Rev. H. J. Becker, D.D., directed his remarks against Spiritualism by endeavouring to explain how certain sleight-of-hand tricks are performed, says that the lecturer made an 'erroneous inference in assuming that these tricks and illusions stand for Modern Spiritualism':—

'All humbugs should be exposed, and anyone who practises deception should be held accountable for fraud; but it is as unfair to condemn a religious sect because certain knaves have taken advantage of the credulity of the people and employed its name as a cloak for their deception as it would be that the rascality of a few Church members who employed the livery of the Church to better serve the devil, should occasion the condemnation and ridicule of the Church.'

'The religious belief of Spiritualists is as sacred to them as the creed of any Church to its members, and their belief in immortality is as firm; their tenets of upright living and helpfulness of one another to make the ways of life here smoother, and the path to a better life beyond more certain, are unquestionable evidences of true religious faith.'

'Many of our best citizens are believers in Spiritualism as a religious faith, and resent the inference of association with fakirs, whom they condemn as sincerely as anyone can.'

This is as true as it is admirable in spirit. When will the 'smart' writers of our English secular Press know enough to be as just and discriminating? We are as sincerely opposed to fraud as the best of them; but Spiritualism stands on proven facts, and universal principles, and no exposures of 'pretenders' can affect them.

DR. J. M. PEEBLES has been nominated by Rev. Moses Hull, seconded by Rev. G. W. Kates, as president of the National Spiritualists' Association of America.

MISS LILIAN WHITING, writing in the 'Chicago Inter-Ocean,' says that Mr. Stead's spirit friend 'Julia' is 'Miss Julia A. Ames, who was closely associated with Miss Frances E. Willard.'

A GERMAN HEALER.

It was a fortunate chance conversation held with some friends, while down in Southern Hungary, last winter, that brought the great magnetic healer and clairvoyant, Herr G. M. Gössel, of Dresden, to my notice, and as health had been far from good with me for some little time I determined to try and visit this town on my return route to England, and secure, if possible, an interview with a man of whom such remarkable accounts were given.

As I was able to carry out my project, and believe Herr Gössel to be practically unknown to the majority of the Spiritualists and healers of England, it is with pleasure and almost a sense of duty that I forward to 'LIGHT' the following short account of his work and mediumship, including a few noteworthy details I gleaned from him in conversation during the seven visits he paid to me when a patient of his.

By all those who believe in and study this branch of psychical development he cannot fail to be considered an extremely interesting personality, not only through his curative and mediumistic powers but also for the unique position of fame and financial solidity he has achieved during a twenty years' residence in the Saxon capital, a position, I suppose, unequalled by any other psychic healer in Europe.

As a clairvoyant on whose medical diagnosis complete reliance could be placed, fame came to him in the beginning, gradually, but very surely, growing in proportion as his additional power to cure became more widely known. His days now are so full of work that were it possible, or necessary even, to treat every individual in the crowd of thronging humanity that clamours round him for relief, his whole existence would scarcely know an hour's rest.

It will, therefore, be easily imagined that only by the exercise of much patience can new-comers hope to get to see him at first; many having to make the attempt more than once before they succeed. I knew of one poor Russian lady who called three times unavailingly, and gave up in despair at last to seek another physician. My own experience was a wait of three and a half hours, from 5 p.m. to 8.30 p.m., but as I obtained my consultation in the end, I may be considered fairly lucky. It is more than probable, however, that as a chance comer and total stranger I should have shared the fate of the above mentioned lady, had not some favourable telepathic, or other invisible agency, helped me to obtain my wish, for, when expressing to Herr Gössel on leaving my satisfaction at having met him, he informed me with a laugh that it was entirely owing to a strong impression he received with my card, and one which recurred so persistently to his notice, whenever he caught sight of it on his table, that his curiosity was aroused and he determined to see me if at all possible.

He said he regretted that people had frequently to wait so long but he could do nothing to prevent it, as the very nature and method of his work utterly precluded any undue hurry or rush on his part, and he sometimes had very complicated cases to deal with. He treats an average of forty people a day, and as many as 80 per cent. of the thousands who pass annually through his hands come to him as what he calls 'spoilt cases,' i.e., they are people whose ailments have been wrongly diagnosed and treated, with many others who have been pronounced incurable by the doctors who attended them.

Herr Gössel receives in a consulting room fitted up in correct medical style, and one notices that instead of donning the conventional frock coat, he envelops himself in a sensible looking brown Holland overall, or blouse, of Tolstoi pattern, which lends additional picturesqueness to a strikingly intellectual appearance. He is short of stature, but stout and massive in build, with a deep sonorous voice, and addresses one in direct business-like fashion, impressing you before long with the thought that he possesses a strong will, allied to complete confidence in himself and his capacity to cure.

Being somewhat susceptible to the magnetic conditions of others, I quickly realised that a pure vitalising aura radiated from this man, which seemed to impregnate the whole atmosphere of his room, making one feel stronger from

the mere fact of being in his presence. On my mentioning this to him he admitted that some of his patients hardly required the touch at all, it being sufficient for him, if *rapport* had once been established by a visit, to concentrate his will and thoughts on them, when a healthier nerve stimulus was set up, inducing before long marked beneficial effects on the mind and body. This was the case when they happened to be suffering from certain more subtle forms of nerve disturbances. Others who come to him with ailments affecting the bones and muscles of the body naturally receive treatment of a more tangible nature such as massage, magnetic rubbing, or passes; sometimes certain baths being prescribed. He has in several cases performed some exceptionally successful cures connected with cases of lameness or failure of power in the limbs.

His method of diagnosing a fresh case seems very simple, but is none the less remarkable on that account, and my experience at our first meeting was as follows: After being requested to sit down, and my query as to whether he spoke English answered in the negative, he asked me not to utter another word until he had obtained the necessary information concerning my health; and to get this he desired the loan of something I was wearing—a ring would do. I handed him one, and he stood holding it lightly between finger and thumb for a few seconds, while looking quietly into space. He then stooped and wrote rapidly, filling one side of a long-paged note-book. This, when he had finished he tore out, asking me at the same time to describe to him what I thought was the matter with myself. I replied briefly to the best of my ability, and he answered, 'Exactly; now listen to what I have written,' thereupon reading me out a startlingly correct description of the symptoms I had felt, with a concisely worded explanation of the cause, followed by instructions as to the kind of treatment to be subsequently administered. He informed me that he always kept a duplicate impression of every diagnosis he wrote down; not only for purposes of reference, but also because he maintains that by laying his hand down flat on the page, and concentrating his thoughts meanwhile on the individual, he can, if necessary, get into magnetic *rapport*, and either visualise or 'sense' the patient's health-conditions at the time. It has also happened, he said, that on some rare occasions, when treating very bad or obstinate cases of disease, he has known the astral double of the patient to appear, or be brought to him in the night hours; this astral apparition being, I imagine, something like an X-rayed replica of the material form, for Herr Gössel described it as being transparent, and showing with clearness the still diseased or disaffected parts of the natural organism, enabling him in this remarkable manner to localise more accurately the seat of the illness, and direct the magnetic current with fuller sense of confidence towards the corresponding regions of the normal frame.

On my asking him once whether he thought that superior intelligences, or 'guides,' inspired and worked through him, he replied with an emphatic 'Nein,' adding: 'When once I get my diagnosis of a case I know exactly what to do, and the "kraft" (power) used comes from myself, an emanation from my organism, as it were; I, in turn, seem to absorb or gather it from the surrounding air.' And, with this belief, when he has been exceptionally busy and weather permits, he will pass a whole night in the open air, sleeping on the turfed floor of a hut he has had specially constructed in the garden of his villa a little way out of the town. Concerning his clairvoyance, without which all healing gifts are comparatively useless, he seems to have no particular theory, believing that his power to diagnose cases is an intuitive inspirational faculty. He was many years ago a thorough investigator and student of Spiritualism, but has long given up all séance and investigation work, having no further time or need to continue on the plane of research. He favours the reincarnation theory to some extent, and holds the conviction that he is destined to continue his work through others after he has finished with this life, until the time arrives when psychic healing shall be a generally recognised science. A somnambulist seer once told him he was destined to incarnate on this planet again in three or four hundred years time, with the specific object of inaugurating some new form of work or branch of science, his mission being to popularise it for every-day needs.

Herr Gössel is contemptuously indifferent to adverse criticism, and has never shown any desire for press notoriety, although more than one important paper has approached him with requests for interviews, information, &c. Neither has scientific recognition been able to move him out of his accustomed groove and sphere of work in Dresden. Dr. Carl du Prel invited him some years ago to visit Leipzig in order that he might meet a group of scientific men interested in his particular branch of work, but to all such requests he gives stubborn denial, couched in his inevitable formula, 'I have no time.' He expressed interest in what I told him concerning the great Congress held recently by the Spiritualists in London, and on my suggesting to him that he should visit our city, he said he most certainly would like to do so in his vacation time, for with the exception of the usual holiday seasons, when he is glad to rest, his life is one incessant round of work.

Originally, in his youth, Herr Gössel was a horticulturist of scientific bent, and took to mushroom raising as a hobby, making a special study of fungi and certain kinds of bacilli, with their concomitant lines of research, and he still retains the term, 'Mycologe,' after his name.

The once quiet mushroom grower is now the successful doctor, and drives his brougham and pair in busy fashion through the streets of Dresden. Patients seek him from all parts of Europe, some even coming from America, and those who belong to the German-speaking races may truly be said to comprise 'all sorts and conditions of men,' ranging from highest to lowest, from the aged Grand Duchess of Baden down to the poorest, who will wait by the hour in the passage, hoping to get a word from him when the other patients have left.

Herr Gössel is a family man, has four or five children, all of whom inherit some sort of psychic gift, and he greatly hopes that his eldest son, a lad of seventeen, may later on prove a healer also, and so be able to relieve his father of much necessary but less important work.

Needless to say that it was only through conversing from a spiritualistic standpoint that I was able to draw from Herr Gössel some of the more occultic statements. To the everyday patient who knows nothing of psychical science, he is a matter-of-fact man full of practical advice, and not lightly given to exchanging thoughts on any subject outside his medical work.

It was with some amusement, while waiting for my first visit, that I heard a lady recount to a friend her astonishment, on meeting Herr Gössel for the first time, to see the cheery, sensible-looking man he was, having pictured him in her imagination as tall, dark, and of probably Mephistophelian appearance.

In conclusion, it may interest some to know what his terms are in a general way. He asks ten shillings for every first consultation, when diagnosis is given, and five shillings for each subsequent attendance when received at his rooms. This may entail waiting, therefore those who cannot take up a lengthened residence in Dresden are wiser in arranging with him to be treated privately at their hotel or house. These visits are ten shillings each, but in my opinion well worth the extra fee, as one receives them in comfort and quiet, likely to prove more beneficial in the end.

(MRS.) J. STANNARD.

BRITISH SPIRITUALISTS' LYCEUM UNION.

Special services under the auspices of the above Union will be held in the Spiritualists' Hall, Ruby-street, Wisbech, on Sunday, August 6th, 1899, at 2.30 p.m. and at 6.30 p.m., when the following members of the Executive will deliver brief and bright addresses: Messrs. John Venables, vice-president, Wallsall; Samuel S. Chiswell, Liverpool; Thomas O. Todd, Sunderland; Albert Wilkinson, Nelson; Mrs. Mary H. Naylor, clairvoyant and psychomatrix, Middlesbrough; and Mr. Alfred Kitson, secretary, Dewsbury.

The Lyceum will hold an open session in the above hall, at 10 a.m., at which will be demonstrated the reformed method of Sunday School tuition. The Executive will attend and address the children, teachers, and parents. Collections in aid of travelling expenses.

ALFRED KITSON, Secretary.

2, Royd-street, Bromley-road,
Hanging Heaton, near Dewsbury.

BOTH SPIRIT AND MEDIUM ABNORMAL.

The subject of mediumship is always with us. Its mysteries, possibilities, perplexities, and limitations engage our most serious attention. Among the writers who have devoted considerable thought to the philosophy of spirit control, its nature and extent, Mr. Charles Dawbarn takes a prominent place. He advocates a theory which was ably summarised by Mr. Ernest S. Green in a recent issue of the 'Banner of Light' as follows:—

'Mr. Dawbarn assumes three states of consciousness: (1) The material world in which mortals dwell; (2) the sphere where the immortals have their abode; and (3) an intermediary sphere of consciousness where the two worlds meet.

'The argument is this: The medium is unconscious to mortal surroundings when in the trance condition, but conscious in the intermediary state, while the communicating spirit is also conscious in the intermediary state, but unconscious to the spirit-sphere to which it belongs; in other words, both are communicating in an abnormal condition, though normal to the sphere in which they meet. Both take with them indistinct memories from their normal spheres, much as we take memories of the day into our dreams of the night.

'Now comes the explanation of the mystery: These two instruments—one from the mortal and one from the spirit side—while in their abnormal, sensitive condition, are subject to the influence of thought-waves or will force exerted from either the spirit or mortal spheres, and what they receive in these thought-waves they are likely to believe to be their own thoughts or memories, whereas they emanate from many sources, both on the mortal and immortal planes of being, hence the confusion. When all interested thoughts on both the mortal and immortal side are harmonious and negative, then—and not till then—shall we have perfect communication with the immortals.'

This theory accords with the testimony of Dr. Hodgson's spirit friend, called 'George Pelham,' through Mrs. Piper's mediumship, as pointed out in the article on 'States of Consciousness,' on page 347.

The following extracts tend still further to enforce the accuracy of the claim that the spirits are frequently groping in the dark, so to speak, when they try to communicate with us:—

"Pelham" and other spirits often complain of lack of strength, say they can't hear, or break off suddenly with the remark: "I must go now." "Pelham" has tried continually to explain his present mode of life, and the scientific basis of immortality. He once wrote:—

"Remember we have, and always shall have, our friends in the dream life in your life, so to speak, which will attach us for ever and ever, and so long as we have any friends sleeping in the material world. You to us are more like, as we understand, sleep. You look shut up, as one in prison, and in order for us to get into communication with you we have to get into your sphere, as one like yourself, asleep. This is just why we make mistakes, as you call them. Yes, you see, I am more awake than asleep. Yet I cannot come just as I am in reality, independently of the medium's light."

'LIGHT.'

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, post free, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will feel that 'they cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward 'LIGHT' to them by post, as stated above?

NOT PROPERTIES OF MATTER.—It is important to establish as a principle the fact that the movements made by man, his animal heat, the circulation of his blood and nervous fluid, the vibrations of his cerebral tissues, &c., are by no means properties of the matter out of which he is made, but an emanation of the Universal Energy which manifests itself, according to his mode of life, by means of matter that has been agencied in a particular way to further that end. The subject has been mistaken for the object, as the sun was once mistaken for a satellite, a mere luminary of the earth. Hence it would be more accurate to say that matter is a property of Energy, than to advance the contrary.—PAUL GIBIER, M.D.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane W.C.

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

UNDIGNIFIED SPIRITS.

People, as a rule, have got into their heads such solemnly nonsensical notions about our spirit friends that whenever we say anything about these friends which suggests that they are in many respects unchanged, they shrink. They appear to think that a spirit is an awesome kind of a thing,—sacred, solemn, stately,—done for ever with the old familiar traits of human kind. If we say that spirit people take an interest in us, we are accused of taking earthly views of spirit-life. If we say they have been known to love a joke, we are reproved as triflers with sacred things. If we say they prove their presence by signalling on a table or by moving it, we are told that this is, for a spirit, almost shockingly undignified.

It is that last word which specially interests us just now. There is not a more slippery word in the dictionary than 'dignified,' unless it is 'vulgar.' Dread of the undignified has made millions of people look simply silly; and shrinking from vulgarity has made other millions look ridiculously unreal. Your good old aristocrat is much more likely than the latest made knight to talk to Sam the labourer over the hedge, or to wish the milkmaid Good morning. No: there is nothing undignified that is natural, and nothing vulgar that is homely. The truth is all the other way. There is nothing so undignified as fine airs, and nothing so vulgar as a want of simplicity.

That is strictly to the point. When people say that it is undignified for a spirit to signal on a table or to move it, they mean the same thing that Sir John Portly means when he says it is undignified for a knight to be caught in his shirt sleeves, mending the pump; or that Lady Portly means when she tells her daughter Jane that it is vulgar to play with girls of a humbler social grade: and yet there is no vulgarity like that exclusiveness. Now we hold that the higher the spirit, the less likely will it be to be influenced by the poor pettifogging limitations of frail humanity. It is quite another question whether the mode of the higher spirit's being can enable him to do this or that. All we say is that the higher he is the less would he be influenced by our absurd little antics as to dignity.

But we go farther. We contend that there are special uses in the manifestations which present the unseen people to us as human, and as beings not unlike the men and women we know. Our case is that what we call 'death' is not really death, but that the being persists through that critical incident, and persists as the same person, with

nothing changed so far as the spirit-self is concerned. It is in this direction that we may understand that apparently terrible and hopeless saying of The Book of the Revelation: 'He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still' Stated, not as a final doom, but as a fact, that is tremendously true: and it is a blessed thing that it is true.

When, then, the spirit is able to communicate, it is surely an added test of truth and a welcome indication of identity if we detect well-known personal characteristics, even if these are more suggestive of man than of angel, and earth than heaven. This may run counter to our preconceived ideas, based probably on the short-sighted old notion that 'they have done with earthly things,' but 'the natural man' will find in these echoes of the old self much to convince him that the old friend is there.

Some time ago, at a memorable meeting of the London Spiritualist Alliance, one of its most truly and naturally dignified members told a story which startled some but very deeply interested others. It turned upon the sharp presentation of a vulgar oath as a 'spirit message,' upon some sudden interruption by a servant. 'Shocking'? Why? 'Improper'? Admitted. 'Useful'? Assuredly. Immensely useful, we say, in the circumstances, when we remember the character of the little circle, the suddenness of the startling 'message,' and the tremendous realism of the incident. We may mourn that the spirit should be no better than of old: we may wonder that such painfully human characteristics should still be possible: but, given the absence of fraud and the genuineness of the communication, it appears to us to be foolish to ignore it, and wasteful to discard it.

But does not this very incident suggest the strong probability of evil spirits? Let us grant it. What then? If there are spirits near us who can rap out or write a message that is a curse, is it not better that we should know it, and so be on our guard? Not knowing it will not get rid of them, any more than burying its head in the sand will deliver the ostrich from its foe. The real safeguard against evil is knowledge, not ignorance. 'Don't drive conspiracy under; it will become dangerous,' said a wise statesman. And that remark has serious application here.

Still further: if we read into spirit-life our own notions, and look only for ecstasy, solemnity or dignity, is it not possible that we may, in this way, be unconsciously bidding for unreality and imposition? We know only too well that we are apt to get what we ask for. That alone ought to put us on our guard, and to make us more ready to wait for what can come than to make prominent our preconceived ideas.

Above all things, our one concern should be to get the truth, whatever it may be, even if, as Gerald Massey once suggested, we have broken into the spirit-world on the side on which they keep their lunatic asylum. We are inquirers, not the custodians of an orthodoxy, nor the guardians of anybody's dignity. We want the facts, the thing that is, the truth.

THE ANGEL GABRIEL AS PASTOR.—Mr. Charles H. Spurgeon was a shrewd, practical man, and blessed with a divine sense of humour withal. In the recently-issued third volume of his 'Autobiography' is a story which will be helpful, perhaps, to those who think that mediums ought not to receive payment for their services: 'The officers of a small church in the country applied to me for a minister, but the salary they were prepared to pay was so small that in reply to their request I wrote, "The only individual I know who could exist on such a stipend is the angel Gabriel. He would need neither cash nor clothes, and he could come down from Heaven every Sunday morning and go back at night, so I advise you to invite him."'

SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

In the winter of 1865 I first met, at the house of a lady, a friend of my (then) future wife, a young man named R. D. He was a few years younger than myself, and just beginning a commercial career. Our acquaintanceship lasted for about a year and a-half, and then practically ceased, as in the interim I had married, while he received another and better appointment, which led to his frequent absence from town, and a year or two later he received further preferment to a rather onerous post in the important public company he had all along served, and which ultimately necessitated his removal from town; and thereafter it was only at rare intervals that he revisited the city where I live and in which he was born. He was never in my house but once, in 1866, after my marriage, and for many years we had, if we did occasion to meet, stopped recognising one another. I am particular in giving these details in view of what follows, and for the purpose of showing that by no human possibility could his personality have been known to the lady clairvoyant so often alluded to by me in these columns. I may also add, however, that his existence, and to a certain extent his life history, were known to at least three of my wife's relatives, all now on 'the other side,' who had met him on at least two social occasions. He was a handsome, broad, well-built man of about six feet in height, a good equestrian and a keen yachtsman, and his countenance and appearance when he reached mature manhood were such that you could easily again recognise him.

About two months ago I observed in the obituary column of the morning paper a notice of the demise of Mr. D., which had occurred at H., a watering-place where he had resided for some years owing to its proximity to the scene where he performed his official duties; and as he had died at the age of fifty-two, I was concerned to know how the decease of a man of his 'burly' appearance and regular habits should have occurred at so comparatively early an age. Within a few days thereafter, having accidentally met another of the officials in the service of the public company to which Mr. D. was attached at the time of his passing on, he informed me, in reply to my questions, that Mr. D. had died from 'cancer of the tongue,' after the fourth operation, and that the last one, which had been the most severe, was the proximate cause of his death, owing to a deep incision having had to be made under the jaw and into the throat, with the result that he succumbed a week later from exhaustion. My informant also told me that during the past two years this gentleman had so much changed, owing to the severity of his illness, that I would hardly have known him.

On the morning of July 3rd, my lady clairvoyant relative called on me, and in the course of conversation she said: 'Did you ever know a person of the name of D., a tall, broad man?' On my replying in the affirmative, she said: 'Well, a man of that name came to me last night, and I am sure he must have died of cancer of the tongue or the throat, as he could hardly speak his own name and yours, but he managed to get them both out in gasps. He was also able to say he knew Mr. T.' (my father-in-law, now also on the other side). Now, this to me was very interesting because my clairvoyante relative had never seen Mr. D. in earth-life; he was entirely out of acquaintance with me or anyone belonging to me long before the medium was born; while his absence from town these many years made it impossible for her ever to have seen him. The medium then said to me: 'I do wish the people who die such agonising deaths would not come near me, as, when they do, I feel all their pain, and this man must have been cut dreadfully about the throat and here' (pointing to the jaw). Confirmation could not have been stronger of the details of Mr. D.'s sufferings as they had been, two months before, depicted to me by one of his colleagues. I may here state that the medium has made similar complaints of her sensitive condition on meeting spirits who have died violent or painful deaths, while those who have abused themselves with alcohol, and helped on their latter end from this cause, always bring with them (she says) a strong odour of 'the tippie' in which they have indulged so greatly and disastrously when in

earth-life. From statements made to me by other mediums I understand many of them also have felt similar sensations in their contact with spirits. On mentioning the whole of these circumstances, later on, to my wife, I remarked that it was a pity no photograph of Mr. D. had existed at the time we knew him, adding, however, 'he was so much changed from how he looked in 1865 that even I would not recognise him.' Somewhat to my surprise she rejoined that she believed there was a photograph of him in existence in a family album which was kept in her brother's house. Next day she went and got the album in question, and placing a couple of open pages before the medium with seven or eight portraits of ladies and gentlemen thereon, she asked her if she had ever before seen any of the persons whose likenesses were there inserted, and she was gratified, though greatly surprised, when the medium at once put her finger on a face, and said, 'That is Mr. D. He is greatly changed, but the eyes and the hair are the same, and I knew him at once.' The album has since been inspected by me, and I failed to recognise the portrait, which was that of a young man of about eighteen or nineteen years of age; and it was only after long scrutiny that I at length saw a certain resemblance in the points of recognition—the eyes and the hair.

No further comments on this clear case of spirit identity appear to me to be necessary beyond this, that every detail of my intimacy with Mr. D. has been carefully given. I can only account for his reappearance on the scene from his having met, on arriving at the other side, my relatives who are now there, and who knew him slightly in the early sixties. But as I have before had occasion to observe, where 'the door is open' and a receptive private medium exists, all sorts and conditions of spiritual personages give a 'look in.'

The name and profession of Mr. D. have been given to the Editor of 'LIGHT' for verification.

THE DEMISE OF COLONEL ROBERT INGERSOLL.

The eloquent agnostic, Colonel Robert Ingersoll, has passed beyond the veil in a manner which fulfilled his desires. He suddenly succumbed to the effects of the extreme heat, and at the age of sixty-seven entered into the spirit's life, regarding which he sometimes expressed his doubts and hopes. He was a power in America, and undoubtedly accomplished great good as a 'destroyer of the weeds.' An accomplished orator, a keen wit, a poetic and oftentimes pathetic speaker, his clear common-sense and pointed utterances did much to liberalise men's minds and set them thinking upon more progressive lines. He was a happy and a successful man. His wife and daughters adored him. His home was a centre of affection and joy, of culture and of art. We wish him God speed in his onward course 'beyond the mists.' For his loving ones who are bereft of his companionship in the form we feel the deepest sympathy. May they shortly realise that his bodily absence has not robbed them of his spiritual presence and love.

GOOD WORK FOR THE CHILDREN.

In 'LIGHT,' of June 10th, Mrs. B. Russell-Davies earnestly appealed for funds to give an outing to the children who attend the Lyceum connected with the Battersea Spiritualists' Society, and those who contributed in response to that appeal would have felt that it did their hearts good to hear the happy voices and see the bright faces of the little ones. Five brake-loads of children and a few 'grown ups' were taken on Wednesday, the 19th inst., to Riddlesdown, Surrey, where they disported themselves on the downs and in the woods, and enjoyed themselves as only children can, in spite of the heat and dust. Mr. and Mrs. Boddington and their co-workers were fully occupied, and if giving pleasure to others constitutes happiness, they must have been supremely happy—and tired—at the close of the day! I was pleasantly surprised to see so many children, and to learn that they were almost entirely members of the Lyceum, and congratulate the Battersea friends upon the success of the good work they are doing.

E. W. WALLIS.

MULTIPLEX PERSONALITY AND SPIRIT OVERSHADOWING.

Mr. Thurstan's communication in 'LIGHT' of May 20th, entitled 'Multiplex Personality and Spirit Overshadowing,' deals with a subject of exceeding importance; indeed, it leads to the innermost chamber of true psychical research. Until the fact of spirit association is recognised, the mysteries surrounding mediumism will remain unsolved, and psychology will continue to be hardly more than a name for blind groping, and for all sorts of ingenious, often fantastic, notions and theories.

It is here that anti-spiritualistic psychical research, in its persistent refusal to recognise the presence and influence of disembodied beings, makes its fatal mistake and most disastrously misleads its followers.

The three-fold consciousness of man has its limits. Mr. Hudson has failed utterly to demonstrate that his 'subjective mind' possesses the transcendent powers he so complacently discourses about. The *alter ego* is really an *alter ego*, and not the hypothetical being of infinite power and boundless knowledge created by psychical research in furtherance of its persistent attempt to disparage spiritualistic revelation.

Embodied man is a focus for spiritual activity—a member of a mysterious corporation of which he is the executive head, always acting by the light of his own reason and judgment when the association is not deranged by some abnormal disturbance.

Individualism is a radically false conception, an extravagant dream of immature self-hood. Absolute individuality does not exist. Men are not discrete entities; they are but links in innumerable chains that reach into the very heart of Universal Life.

Organisation is Nature's paramount law—the law of love in practical operation.

If the many sincere students of the present day would adopt as a working hypothesis Mr. Thurstan's conclusion, a number of serious psychological problems would be in the way of speedy solution.

For the purpose of discussion, spirit association may be divided into two general kinds: Normal and Fortuitous. To the former belong the attachments very aptly termed congenial by Mr. Thurstan. The old doctrine of the good angel and the 'bad' angel possesses great truth. Cahagnet's 'Celestial Telegraph' contains much that is exceedingly suggestive upon this point.

I am acquainted with two children (whose parents, by the way, had no knowledge of Spiritualism) who were cognisant of the presence of a spirit companion, a companion just as real to them as their earthly associates. One of the little fellows was once walking with his mamma when they met a gentleman acquaintance who stopped to greet them. He proffered his hand to the boy, who responded by offering his left hand. The mother chided him for the impropriety, and told him to give his right hand. This the boy refused to do, saying that——, the invisible companion, was holding it.

Many of the eccentricities of childhood, its shrewd observations and marvellous precocity, should be attributed to invisible associations as well as to heredity; but, as Mr. Thurstan suggests, the association is congenial and usually serves only to accentuate natural qualities and moods, and ordinarily should not be permitted to lessen the child's sense of responsibility. Discipline of the invisible associates is one of the purposes, if not the chief purpose, of the attachment. So intimate is the relation that there is full participation in every feeling, desire, and emotion.

Besides the familiar attachment of congenial associates, there is the normal guardianship from supernal regions which overshadows the soul from the beginning of its career, continuing not only during its sojourn on earth, but also through the inferior stages of spirit life. 'He shall give His angels charge over thee, to keep thee in all thy ways.' From this source comes inner guidance and inspiration.

During certain subjective states, such as the hypnotic trance, when the soul is withdrawn or disconnected from the external consciousness, there ensues a still closer relation between the mortal and his spiritual attendants, oftentimes resulting in a peculiar blending of personalities, or in the complete substitution of personality for the time being.

Strong emotion, or any intense mental activity, will also tend to a similar result.

It is nothing more than arbitrary theory to attribute the extraordinary intelligence so commonly displayed by the somnambule to the existence of a mind transcendently superior to the normal consciousness. The mind, when freed, even temporarily, from its material clay, may become more lucid and more active, and may be enabled to bring into use certain psychical faculties, such as clairvoyance, but that its powers then greatly transcend the limits of the normal state is an assumption by no means proven. Indeed, communion with disembodied minds has shown that, in fact, no extraordinary extension of knowledge or of mental power immediately comes to the spirit when it has been freed from the physical body. Communicating spirits, unless they are themselves overshadowed by a superior intelligence, manifest the same quality of mind that characterised them while in the flesh.*

Is it not noteworthy that the personality emerging during the trance state often speaks of itself as distinct from the subject, naming itself and referring to the subject in the third person?

Regarding *fortuitous* spirit association, Modern Spiritualism has revealed much that is momentous. Through the many rifts in the veil it has been shown that mortals are surrounded by a multitude of 'dwellers on the threshold,' who have not left the atmosphere of earth or lost the earthly consciousness. It is this class of spirits that is responsible for the impish tricks of the séance room and that causes so much general annoyance to mediums. Unquestionably they are also present at the experiments of hypnotists, though more or less restrained by the intervention of spiritual guardians from the higher life connected with both subject and operator.

Such spirits are the product of our grossly selfish, materialistic social state. They are poor, idle creatures, ignorant and thoughtless, often mischievous, and sometimes deliberately malicious. Low resorts and places of amusement are infested with them. Sometimes they attach themselves in hordes to mediumistic persons, whereby they are able to get closer to the affairs of earth.† If the person to whom they cling is thoughtful, progressive and of strong moral character, they derive great benefit from the attachment. They follow him to lectures, read his books with him, participate in all his thoughts, and, in short, live his life with him, growing in character as he grows. If he is strong they derive strength from him, and in turn strengthen him in his spiritual struggles; if, on the other hand, he is weak, their weakness makes his burden heavier. Colville, the inspirational speaker, has aptly spoken of these spirits as pupils—pupils striving vicariously to learn the neglected lessons of earth-life.

The familiars of public mediums are of this class of spirits. By the work they do through their chosen mediums they are prepared for the higher life—provided the medium is faithful to the high calling. Not all the spirits of this order are low and ignorant; many of the cultured of earth who have neglected the whisperings of the 'still small voice,' find themselves earth-bound after they have departed from the body.

From earth-bound spirits, public leaders, speakers, and

* On the contrary, if the trend of the mind has been dominantly in the direction of mere earthly pursuits, an actual mental degeneration often occurs; the absence of an objective environment that will serve to stimulate the association of ideas will weaken memory and lessen the power of attention.

† From 'Swedenborg's Spiritual Diary,' the following suggestive passages are culled:—

'Spirits often wish me to steal things of small value, such as are exposed in shops; so strong is their desire that they actually move my hand.'

'I ascertained that these spirits had been tradespeople who defrauded their customers and thought it allowable. . . . When they were with me, as soon as I saw anything in shops, or pieces of money, or the like, their cupidity was manifest, for, thinking themselves to be me, they urged me to put forth my hand and steal, quite contrary to my habit.'

'A spirit thanked me when I had finished writing, for having assisted him. I was aware he thought himself to be me, as is often the case. He told others what he had written, but said he was not sure whether he had copied it with his own hand.'

'Coming home to-day I was sad. My melancholy was induced by a troubled spirit who told me he had reckoned himself among the most famous of men. He had devoted himself to metaphysics, and now discovering what worthless phantasies they were, and how they had hidden divine truth from his eyes, he called them filth and was full of sorrow. This spirit is now with me, sees me writing, and directs me.'

preachers, whether they work for good or ill, derive great sustenance. Often, moreover, in times of great public excitement men are swept into extraordinary excesses by the sympathetic influence of invisible associates.

There is another class of 'dwellers on the threshold'—not so numerous—who wander about in a dazed, semi-conscious state, hardly aware of their condition or of the presence of others. This state may be likened unto somnambulism. Usually it is by this class of wandering spirits—drunkards, suicides, the slaves of drugs, moral degenerates, vagrants, eccentrics—that mortals are obsessed. Indeed, in one sense the obsession is mutual, the spirit and the mortal being drawn together by some subtle psychical or mental affinity, and for the time being, often during a whole lifetime, a blending of the two personalities takes place. Hypnotism, wisely applied, would be of immense service in cases of this kind. How baleful is ignorance!

'Appalling conditions'! the timid soul exclaims. Yea; but they are the natural result of human negligence and indifference, and will prevail so long as the strong of earth wilfully exploit the weak at the behest of their selfish ambitions and desires. Civilisation's indifference and heartlessness will 'return to plague the inventors.' It is Nature's inexorable decree that the weak must be sustained by the strong. The 'white man's burden' is a real one, and is not very far away!

HENRY FORBES.

New York.

THE 'READ' EXPOSURE.

It is with deep regret, but from a sense of duty, that we publish Mr. Bassett's account of his detection and exposure of the deceit practised by Miss Read, of Birmingham. We do not regret that the imposition has been exposed, but that any persons should be so lost to honour and moral sense that they could be guilty of such shameful fraud, premeditated and systematic as it undoubtedly appears to have been.

It affords us no pleasure, as some people seem to imagine, to chronicle such proceedings; on the contrary, we are simply indignant at the thought of the horrible mockery and cruelty of the proceedings. The only satisfaction we can derive from the whole business is that the exposure has been so thorough and that it was made by a Spiritualist. Surely, investigators will ere long learn the lesson that they only contribute to their own undoing and become, in a sense, participants in the fraud by their folly in not *insisting* upon strict conditions and *light*, not dark, séances. The Rev. M. J. Savage truly said:—

'One of the worst enemies of Spiritualism is the dishonest practitioner, the fake medium, or the people who cover him up through any personal favour, or, as they mistakenly think, for the honour of the Cause, and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears, of those who long to know whether their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of the money. When a person will do that I do not believe there is anything on the face of the wide earth too mean for him to do.'

IGNORANCE NO PROTECTION; KNOWLEDGE AND PURE PURPOSE NECESSARY.—It is rather curious that the questions asked last week, on p. 344, by our correspondent 'Zero,' are answered by Mr. Henry Forbes in his article on 'Multiplex Personality and Spirit Overshadowing,' on p. 356. Mr. Forbes speaks of the exclamation likely to be uttered by the timid souls who feel appalled at the idea of the possibility of obsession by the wanderers on the threshold, but the fact that we recognise their presence and power does not create them: they were there all the time. They influence the weak and ignorant and associate with the vicious and criminally-disposed, whether their presence is recognised or not. Surely, the remedy lies in knowledge—not in ignorance! The timid may exclaim, 'I do not wish to know anything about them, or to have anything to do with them,' but when we know that the danger exists, we may guard against it instead of ignorantly running into it. Fear makes cowards of us all. Spiritual self-possession and confident concentration of our soul-forces will render us impervious to the influence of the adversaries, and enable us to assist, and emancipate, them.

MY OWN SHALL COME TO ME.

Life would lose most of its terrors, and there would be fewer enmities and animosities, if we could all banish 'fear-thought' out of our minds and cease to fret and rebel; to dread the future, or worry about the things that *may* happen. 'Be not faithless but believing' is an admonition which we may well heed. When we know that God reigns, all is right with the world, and therefore of necessity with us. When we realise that we are 'in tune with the Infinite,' sweetest harmony will fill our hearts, and, with the perfect love and trust that cast out fear, we shall possess our souls in peace and press bravely onward—secure and happy in the knowledge that all is well. Lizzie Doten puts the faith-thought thus:—

'I did not strive to alter
What I could not make nor mend,
For the Love, so full of Wisdom,
Could be trusted to the end.'

We who know that death does not kill: for whom the veil has been lifted and light has been thrown upon the way: we who know that Order, Life, and Beauty are everywhere, can surely gain that serene and confident state of consciousness which John Burroughs has so admirably described in the following lines:—

Serene I fold my hands and wait,
Nor care for winds or tide or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager haste?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No winds can drive my bark astray
Nor change the tide of destiny.

What matter if I stand alone;
I wait with joy the coming years;
My heart shall reap where it hath sown
And gather up its fruits and tears.

The waters know their own and draw
The brooks that spring in yonder height;
So flows the good with equal law
Into the soul with pure delight.

The flower nodding in the wind
Is ready plighted to the bee,
And maiden, why that look unkind?
For lo! thy lover seeketh thee.

The stars come nightly to the sky;
The tidal waves unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

TRANSLATED FROM 'LE PROGRES SPIRITE.'

In a letter to Camille Flammarion, M. Clovis Hugues relates a very curious fact in connection with the death of Gaston Crémieux, with whom he had formed a friendship in the prison of St. Pierre, at Marseilles. Crémieux had been condemned to death; on one occasion his comrades, being atheists and materialists, were speaking very intemperately and in a manner particularly unsuitable in the presence of a man condemned to death. Clovis Hugues was much annoyed, and made a remark to that effect, to which Crémieux replied, with a smile, 'Thank you, my friend. When I have been shot I will come and give evidence by manifesting in your cell.' On November 30th, 1871, at dawn, Clovis Hugues was awakened by the sound of little dry blows upon the table. The noise ceased and a short time afterwards began again, continuing even when he stood, thoroughly awake, before the table. A few moments later Clovis Hugues learnt that Crémieux had just been shot, and had died very bravely. He said nothing about what had occurred, except to his friend Father Roustan, who treated it as mere folly.

MR. A. WHITE will be out of town until August 10th.
NOTHING is ever done beautifully which is done in rivalry, nor nobly which is done in pride.

A STARTLING PHENOMENON.

Dr. Cyriax, of Berlin, in an article entitled 'How I Became a Spiritualist,' relates the following incident, which is quoted in 'La Revue du Monde Invisible':—

One evening about one hundred persons were assembled in the large studio of the painter Lanning, to hear Madame French deliver an address whilst entranced. Suddenly she was carried up from the spot where she was standing, and at a distance of about two feet from the floor she floated completely round the room. This phenomenon, attested by my own eyes, and at the same time by a hundred ladies and gentlemen, startled me; I saw before me, being in possession of complete consciousness, an individual who, without moving a member (her arms crossed and her eyes closed), floated above the floor; she was transported between two rows of benches containing each of them fifty people. Then I saw her return in the same way from the end of the room to the platform and continue her discourse as if nothing had happened. The other persons present testified to this phenomenon, and were as astonished at it as myself. My senses, then, had not deceived me; what I had seen had really happened. What, then, was the force that I had seen exerted? Would a natural blind force be capable of effecting such surprising results, without being impeded by some obstacle? This hypothesis being opposed to experience, I was obliged, after serious examination of the subject, to come to the conclusion that in this case the laws of gravity seemed to be suppressed, or at least, resisted; I was obliged to admit the intervention of an intelligent will, and that since that will exhibited proofs of intelligence it could only emanate from a personality, from an individuality. In this circumstance it was not admissible to find the explanation in the manifestation of unconscious cerebration. This manifestation impressed me so much that I could not sleep all the following night; I was constantly thinking of what I had seen, and I sought in vain to explain it by natural laws.

SOME NEEDED REFORMS.

The Chairman of the Church of England Burial, Funeral and Mourning Reform Association, at the twenty-first annual meeting, held on Thursday, July 20th, in the Church House, Westminster, Sir Dyce Duckworth, M.D., presiding, said that there was a change for the better from the old-time customs which had terrified him as a child, but there was now a tendency to exaggerate. Floral decoration was overdone. Funerals should be simple, dignified, inexpensive. Cremation might be useful in cases of infectious diseases. When a burial took place in Westminster Abbey or in any other sacred edifice, the authorities should demand that the body be embalmed, or cremated, beforehand. Lead coffins are objectionable, and so were old-fashioned family vaults. The period of wearing mourning apparel should be limited; and everyone should decide for himself how his body should be buried. It was the duty of the Church to foster a healthy public opinion on these questions. Dr. Poore expressed the opinion that all burial and funeral ceremonial be simple, economical, and in accordance with sanitary law; what had its origin in mother earth should be returned thereto. He had made certain experiments with a view to determining what was sanitary burial. He buried twenty-four rabbits in wire cages at depths varying from one to four feet, in clay, sand, ashes, and quick lime. These experiments, extending over a period of twelve months, proved that quick lime burial was the most insanitary and unsafe of all forms, because the body was preserved in a case wherein it underwent putrefaction. For this reason he deprecated burying in quick lime the bodies of animals which had died from anthrax. In clay and earth the bodies were quickly dissolved, only bones and fur being left. Sand and ashes acted as preservatives. If buried in earth near the surface the body was quickly dissolved, and there was no evil smell. Superficial burial was by far the most effectual but should be accompanied by the planting of shrubs, which facilitated the resolution of the body into its original elements without objectionable accompaniments.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale by W. H. Robinson, 4, Nelson-street, and Book Market.

THE 'PILGRIM' STILL AT WORK.

Dr. J. M. Peebles writes to us thus: 'Last winter when Mrs. Wallis was here there was no hall for her to speak in; she lectured twice in private houses, and her lectures and tests were excellent. The Spiritualists have at last bestirred themselves and have secured the Royal Templar Hall, about the size of Cavendish Rooms, London.' With this a printed report of the Doctor's fine dedicatory address was enclosed, from which we quote the following passages:—

'Spiritualism, originating in God, who is spirit, and grounded in man's moral nature, is a substantial fact, and infinitely more—a fact plus reason and conscience—a fact afire with testimonies and beautiful messages from the loved beyond—a fact relating to moral and religious culture—a sublime spiritual truth ultimating in consecration to the good, the beautiful and the heavenly.

'Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation-stones of all the ancient faiths. It was the soul of all past religions. It was the mighty uplifting force that gave to the world in all ages its inspired teachers and immortal leaders.

'Spirituality is the substantial reality. Man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn. Spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. They walk by our sides often, and yet are unseen. Philosophically considered, there is but one world, and that one would embrace the yesterdays, and to-days, and the innumerable to-morrows of eternity.

'Spiritualism has not only positively demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has greatly liberalised the religious mind; it has encouraged the philanthropic reforms of the age, and it has given us a revised geography of the heavens and the hells. Mortals enter the future world with as substantial bodies as we have here, only more refined and etherealised. There are different degrees of happiness there. Memory is the undying worm. There is intense mental suffering in those Cimmerian spheres, and yet God builds no hells; He burns no man's fingers here, damns no souls there. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. Man, a rational moral being, has the power of choice. Punishment follows sin; there is no escape. Divine punishment is disciplinary in all worlds. Christ Jesus still preaches to undeveloped imprisoned spirits. The angels call, and souls are constantly coming up through tribulation deep. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. Better seek, find out and live the truth now, and so have a heaven here on earth—a heaven to-day.'

DID THE MOTHER FETCH HER CHILD?

Mr. R. Seithel, sen., of Freiburg, Baden, has kindly sent us the following interesting little narrative:—

'About eight weeks ago the wife of a tailor in this city died of consumption, leaving behind a son two years of age. Shortly after the burial gliding footsteps and knockings were heard by the inhabitants of the premises, and doors opened and shut therein without human aid. Four weeks after the decease of the mother, the child fell sick. In his dying hour the door of the room opened by itself, the boy called out: "Mama! mama!" the door was closed, and the little one had passed to another existence.'

We shall be pleased if our readers will supply us with reports of similar interesting experiences that come under their observation.

NEW PUBLICATIONS RECEIVED.

- 'The Theosophist,' for July. London agents: 26, Charing Cross, S.W. Price 2s.
- 'The Theosophical Review,' for July. London: 26, Charing Cross, S.W. Price 1s.
- 'Nero; or, The Trials and Adventures of the Sixth Emperor of Rome in Hades.' BY H. HUNT. London: Downey & Co., Limited, York-street, W.C.
- 'Practical Occultism.' Specific Directions and Practical Rules for the Use of Occult Forces in all Business and Art. By ERNEST LOOMIS. European agent: George Osbond, Scientor House, Devonport, Devon. Price 5s. 6d.

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.

Thackeray and Spurgeon.

SIR,—The short article by Mr. Henry Forbes, entitled 'Thackeray and Spiritualism,' published in 'LIGHT' of July 22nd, calls up a vivid recollection of a remarkable incident that took place a few weeks ago, which is of sufficient interest to be briefly narrated.

We were sitting talking of spiritual matters—my wife, a gentleman from the North of England (Mr. Alderman Ward, of Harrogate), and myself forming a very harmonious trio, when my wife was controlled by a spirit who gave the name of Charles Spurgeon.

The following statements were made through the medium:—

1. That at the burning of the Metropolitan Tabernacle, he suffered acutely as a consequence of his intimate association with the building.

2. That he is in loving companionship with William Makepeace Thackeray, to whom he was closely drawn in the spirit world.

3. (In answer to a question put by me). That a great work would be done in the new Tabernacle but *not* on the old lines. The old Spurgeon associations had gone with the building identified with them, and a new and broader influence would take their place, *in the development of which no member of his family would take part.*

The first two statements cannot be put to the test. The last can be tested in the near future. Should the prediction be verified, it will be only reasonable to assume that the other statements are equally true, and a new proof will have been given of the power of earthly events to affect the after conditions of men and women who had devoted their lives on earth to the furtherance of great objects. The destruction of the Tabernacle may have been a necessary prelude to the commencement of a new work in which Charles Spurgeon, the spirit, may take an even greater part than the man of old.

Mr. Forbes' article helps to show Thackeray in what will be to many a new light, and to make it more readily understood how much there would be in common between the genial and brilliant man of letters and the great preacher whose noble soul so often burst the bounds in which his narrow Calvinistic creed would have confined it.

THOMAS ATWOOD.

Subjective or Objective?

SIR,—I noticed with interest in your article in last week's 'LIGHT,' that in your reference to Mr. Beeby's book, 'Creed and Life,' you suggest that his treatment of the appearances after the resurrection has too great a tendency to regard them as visions. When I recently read this interesting volume it was rather curious to me to find myself unable to entirely accept Mr. Beeby's statements on the subject of the resurrection, *not* because I am too orthodox, but because I am a student of Spiritualism. The view he seems to hold, that the appearances were subjective, not objective, is, in my opinion, at variance with the general tenour of the narrative and equally at variance with the teaching of Spiritualism. The study of that teaching makes it easier to accept as it stands the Gospel story of what occurred during the forty days. If Spiritualism does not remove all the difficulties in that narrative, it removes a great many, and tends to make one more patient about those which remain. Mr. Beeby calls the appearances visions, but he does not define what he means by a vision; the word is used with various shades of meaning by different minds. I, too, should call the appearances visions; for myself I define the word as follows:—

By normal physical vision I understand an impression produced on the *mind* (it is mind, not matter that sees, of course), through a sense organ, by some *external centre of force*. By psychic vision I understand, similarly, an impression produced on the mind, through a psychic faculty (or organ) by some *external centre of force*. (When a spirit materialises the image is presumably conveyed through the physical organ of sight: whereas in cases of clairvoyance it is more probably the psychic faculty only which conveys the image to the mind. Probably the appearances during the *earlier* part of the forty days were materialisations.) In both these classes of visions, whether physical or psychical, when the vision is true:—*i.e.*, not affected by infirmity of faculty in the receiver, or by some interfering cause in the environment, it is the result of an objective cause; it emanates from and witnesses to the existence of an agent external to the seer. In both cases the vision is related to the agent as effect to cause; and the message conveyed is a true message, although in neither case does it prove that the source

whence it proceeds is in reality the counterpart of the image it projects.

As Mr. Balfour has clearly shown in his book, 'The Foundations of Belief,' none of the objects we see in Nature are really precisely like the image they produce on the retina of the eye. A tree looks green in colour, compact in substance, and immobile in its particles; really we know that it can have none of these qualities in its constitution, since colour is not in it, but in the light, there is space between its particles, and they are in rapid vibration; nevertheless the impression conveyed through our senses is neither false nor is it subjective; it is the impression the object is fitted to convey to us in our present condition, and it assures us of the existence of that object in our external environment.

The statement that Christ's appearances after His death were visions does not, therefore, imply that they were not objective; to regard them as subjective merely is to rob them of their essential value as witnesses to the objective reality of His continued existence; and to maintain that they were objective does not involve the belief that the appearances seen were the counterpart of the spiritual body with which His spirit was clothed; it in no way implies, for instance, that that spiritual body really bore wound marks upon it, or that it was not, in fact, transcendently more glorious than was the image produced by it on the minds of His disciples; it does imply, however, that the centre of force whence that image issued was an *objective* reality, acting upon their minds through either physical or psychic faculties, and that it was the direct cause of what they saw, and heard, and felt.

H. A. D.

Christian Charity.

'Woe unto them that call evil good, and good evil.'

SIR,—In a late issue of 'The Christian,' (July 6th) a weekly paper edited, I am told, by a Nonconformist minister, appeared a paragraph which I send to you as a specimen of what is authoritatively dealt out as *truth* to the numerous readers of that journal, upon one of the most solemn subjects that can occupy their thoughts, viz., the question, asked by all at some period or another probably, 'If a man die shall he live again?' The paragraph runs as follows:—

'We are sometimes asked how we can account for the rise of Christian Science (which is as un-Christian a system as could be desired), of Spiritualism, of Palmistry, and other delusions. The solution is simple enough. When a man shuts God out of his life, and holds down the truth in the unrighteousness of his life, God gives him over to a strong delusion, that he should believe a lie.

'That there should be an apparition of Samuel occasions no difficulty. We know that the prophet himself was at rest in God; but, without doubt, some demon assumed his form and face, as demons still assume the characteristics of the departed in spiritualistic séances. And that the demon spoke the truth is not to be wondered at. The devil can quote Scripture to suit his purposes, and often in Christ's lifetime demons acknowledged Him as the holy one of God.'

The confident way in which many of these Christian teachers speak and write, not only about God, but about the devil also, is really astonishing. 'We *know* that the prophet, &c.' What can the Editor of 'The Christian' *know* of such matters? He declares that demons assume the characteristics of our departed friends in séances; did they then do this when Moses and Elias appeared to Jesus and his disciples on the Mount of Transfiguration? What does St. Paul mention as one of the gifts of the Holy Spirit? The power of 'discerning spirits.' What did the Apostle John write? 'Beloved, believe not every spirit, but try the spirits whether they are of God.' How are we to do this unless we afford them the opportunity of communicating with us? The learned gentleman, who *knows* so much, will hardly venture to deny that *this* passage of Scripture was 'written for our learning' as well as all the rest of it.

When Jesus was in the earth-life the religious teachers of his day declared that it was through the power of the devil that he performed his mighty works, and what did he reply? 'If Satan cast out Satan, how then shall his kingdom stand?' And may not Spiritualists say the same at the present day? To assert that the devil (if there be any such person, which I do not believe) would be fool enough to attend our séances for the purpose of assuring us of the life beyond the grave (the teaching of which great truth was part of Christ's mission), is just as absurd as to suppose that he assisted Jesus in the work of casting out devils.

The Editor of 'The Christian' has indirectly accused Spiritualists of 'holding down the truth in the unrighteousness of their lives'; in reply let me say to him in the words of the Apostle Paul: 'Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you.'

T. L. HENLY.

