

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We understand that a serious attempt to establish a kind of psychopathic hospital is to be made in the United States, probably in connection with some University. Professor Hyslop proposes it, and Drs. Savage and Heber Newton endorse the proposal. The Professor says bluntly: 'It is the scandal of the scientific world that a field that promises the best results for humanity, no matter whether Spiritism be accepted or refuted, cannot receive due attention, while expeditions to the North Pole, deep-sea dredgings for "missing links," and biological studies about man's origin from protoplasm, can receive their millions without any apparent difficulty.'

There is much force in this, but there are exceptional difficulties in relation to the establishment and conduct of a psychopathic hospital or kindred Institution which do not at all apply to the catching and classification of shell fish. Anyone can dredge or catch butterflies; but very few can 'minister to a mind diseased' or a mind possessed.

Nevertheless, the subject is up for discussion; and we welcome it.

We are very pleased to see in 'The Evening Times,' of Glasgow, a prominently printed letter (nearly a column) by our alert friend, James Robertson. It is a model:—strong and happy, buoyant and temperate. We should like to reprint the whole of it, and it would make an excellent little tract. Here is the conclusion:—

Spiritualism has done more to dissipate materialism than all the preaching of the past half century. It is everywhere. Men in pulpits who do not care to speak out are strengthened in their preaching because they know of these spiritual facts. It cannot be expected that you can devote your pages to a subject so large as this, but were it possible, I should gladly contribute a series of articles on chance, automatic writing, inspiration, clairvoyance, &c.; but ready the literature is large and rich, and those interested have no difficulty in getting at its claims. It has satisfied many who long walked in darkness. Victor Hugo, whom I had been holding communication with a loved son gone on, had he had found death was not a blind alley; it was a thoroughfare. Tennyson well knew of the facts; you can see it so readily in 'In Memoriam,' if the seeing eye is there. All the family were Spiritualists. His brother Frederick, also a poet of a high order, contributed to the spiritual magazines. Once when visiting Gerald Massey, I saw a letter from Tennyson to him in which he said that he had read his book and that he should so much like to hear and listen to some lectures he was delivering on occult subjects at that time in London. I asked Mr. Massey to what book Tennyson referred, thinking it must be those volumes on the 'Book of the Beginnings,' or the 'Atural Genesis.' 'No,' he said, 'it is my little work concerning Spiritualism.' Oliver Wendell Holmes in one of his volumes says: 'While some are crying out against

Spiritualism as a delusion of the devil, and some are laughing at it as a hysteric folly, it is quietly undermining the traditional ideas of the future state which have been and are accepted.' Surely anything which places the question of a future life on a firmer basis, not as a mere creed or dogma, but as an ever present fact, is one of the most clamant needs of the world to-day.

'The Open Court' for February (London: Kegan Paul and Co.) in its first Article, by the Editor, on 'Anubis, Seth, and Christ,' makes a very high bid indeed for serious attention. For this Article alone, with its scholarly treatment of a great and difficult subject, and its outpouring of curious and valuable illustrations, the Magazine is worth far more than its modest price of sixpence. The Article, however, it should be said, is, for the most part, a summary and part translation of a small book by Professor Richard Wünsch, entitled 'Sethianische Verfluchungstafeln aus Rom.'

This number of 'The Open Court' also contains a racy Paper by Dr. Moncreu D. Conway on 'Ethical Culture versus Ethical Cult,' with which everybody will not agree but which nobody will vote dull. His indictment of God, or, rather, of Paul's notion of God, is calculated to make multitudes wince, but it is just as well to have it out with such intrepid preachers of righteousness as Dr. Conway.

Another delightful 'Congress of Religion' has been held in the United States. The Congress met in the great Fullerton Avenue Presbyterian Church, Chicago, and was attended by Congregationalists, Baptists, Unitarians, Ethical scientists, and other seekers after Truth or God. In his welcome, the pastor said:—

This Congress of Religion is in my estimation a gathering of men and women to find out the truth and to touch each other with the truth from the angle of view that they themselves see it. To me it is always helpful to get some one else's angle of truth. Many and many a time when men or women begin to speak, or when I begin to read what they have said, I imagine that I am diametrically opposed to them, but the more I hear and read, the more I am brought into that attitude of mind that sees the angle of view of the speaker or writer. For that reason I want to have it clearly understood that this is not a Presbyterian platform to-night, nor to-morrow afternoon and evening. It is not an American platform; it is not specially a New Testament platform, it is not an Old Testament platform. It is just a large humanitarian platform where each one expresses what comes to him as the beauty, the helpfulness and the saving power of the divine, for we all believe in that, do we not? Let us, therefore, in the beautiful spirit of the opening prayer, come into that loveliness of association that enables us to have different views and yet listen appreciatively to each one's expression of truth as God gives him to see.

This is splendid, but, if possible, a letter from this large-hearted and broad-minded Presbyterian minister, sent after the close of the Congress, is even better. In that letter he says:—

The Congress has done our church a 'heap of good.' It will be easier to preach because of the increased love for the larger views of religion promulgated. Our people who met the men and women of the Congress were delighted with

them. I have heard nothing but words of praise of all the speeches. May God bless you all.

This is entirely after our own heart. Why should we not welcome all 'guesses at truth' (that is what they all are, at the best)? Why should we not rejoice to hear everyone, in his own way, 'speak the wonderful works of God'?

We cannot really prove it, but Abby A. Judson's 'Banner of Light' assertions concerning Tesla and Franklin are likely enough to be true:—

As to Nicola Tesla, he is preaching a grander sermon than is heard from most of the pulpits in Christendom. Tesla, like every true scientist, is not seeking to create natural laws, and then try to make the universe swing in accordance with them. They know that those laws exist, that they belong to the past and the future eternity. They try to find them out, and then to work in exact accordance with them. This is true devotion. Such scientists commune with the invisible world and are attended by wise spirits who are interested in such investigations.

Franklin was a mere tyro while on the earth plane. But he faithfully did his part, and in his adherence and adaptation to the laws of nature was more truly devout than the theologians of his time who expected the universe to conform to their whim and their conception of what a God ought to do.

Franklin tried to find out Nature's mode of doing things, and then devoutly to pattern after her. His kite, his wet string, and his key, opened the way for the electricians of to-day. When he got out of his fleshly body, he was interested in the same; and he was transported with delight to find that though his former body had dissolved, he was still in a world where Nature was as potent as here, and that he could go on studying electricity to even better advantage than while here.

So Franklin and many another savant of the olden time visit the laboratories of Tesla, and Edison, and the other great practical scientists of this day, communicate the knowledge they have attained in higher realms by stamping it on susceptible mortal brains, and thus advance men in the knowledge which is the true saviour of the world.

'Unity,' a highly intelligent American weekly, backs up Tesla. It declines to join the people who, though overwhelmed with the wonders of the nineteenth, are content to go with hesitations to meet the wonders of the twentieth century. 'Unity' says:—

Perhaps we are among the visionaries and cranks; but we believe that Tesla is on the right track when he undertakes to establish communication between the planets. To establish communication will not seem an amazing leap of hope to those who remember that all the revelations of the spectroscope concerning celestial bodies have taken place inside fifty years. We have learned in that time that all the planets are made of the same material and to a great extent of the same compounds of materials. It is almost a unanimous conviction of the best students that intelligent life exists on other worlds beside our own. That we shall never be able to establish intelligent relations is on the face of it improbable.

Colonel Olcott, in his latest instalment of 'Old Diary Leaves,' gives us the following record, concerning the death of Madame Blavatsky:—

My first intimation of H. P. B.'s death was received by me 'telepathically' from herself, and this was followed by a second similar message. The third I got from one of the reporters present at my closing lecture in Sydney, who told me as I was about leaving the platform, that a press message had come from London announcing her decease. In my diary entry for May 9th, 1891, I say: 'Had an uneasy foreboding of H. P. B.'s death.' In that of the following day it is written: 'This morning I feel that H. P. B. is dead: the third warning.' The last entry for that day says: 'Cablegram, H. P. B. dead.' Only those who saw us together and knew of the close mystical tie between us, can understand the sense of bereavement that came over me upon receipt of the direful news.

MR. W. J. COLVILLE.—Mr. J. Lingford, of Sheffield, writes: 'I have just had a note from Mr. Colville. He had been on a six weeks' lecturing tour in New Zealand, and was just off to Sydney when he wrote to me. He expects to be back in London in the near future.'

HUDSON TUTTLE ON MATERIALISATIONS.

My attention has been called to the criticism of Mr. A. G. Young and Mr. Smedley, on a certain passage in the 'Arcana of Spiritualism,' relating to materialisations. I have made it a rule not to reply to criticisms, and should not now, had I not been directly appealed to by two English friends. I do not intend to offer an argument in defence of the passage quoted, only a statement. The offending passage is as follows:—

'The instance of Professor Crookes' cutting off a lock of hair from a "materialised" spirit, the lock remaining perfect human hair under a microscope, proves, not the "materialisation" of a spirit, but that it was real human hair; for if the hair was perfect, the whole body must have been the same, and if the hair remained intact, not "dematerialising," the whole body might and must have remained. Instead of being a "test" it was a *prima facie* evidence of fraud.'

One critic calls this a dogmatic statement, and another presents facts to prove it untrue. Is it dogmatic? Is it untrue? Not to uphold a cause, but the truth, should be the aim of every honest seeker. This passage, like all my published writings, I received as an amanuensis, and now that this control has passed, I cannot recall it to add to or explain. This position which I occupy is often embarrassing, for when requested to explain portions of my writings, I can only do so by my own understanding, which is quite distinct from the intelligence which gave it, which I cannot recall at my own desire.

I have been actuated by one supreme motive during the long period of my mediumship: to furnish the best conditions for the reception of the thoughts which the inspiring intelligences sought to present. I have a consciousness that those inspiring spirits have, with exalted motives, without fear or favour, given the subjects they have treated their best endeavours. This by no means carries the claim of infallibility any more than adheres to all conscientious work.

With this preface allow me to say that the 'materialisations' have been the cause of unmeasured obloquy being cast on Spiritualism. This has come, not from the genuine, but the fraudulent, for which it has been a most prolific field. The conditions under which they have been too frequently observed, have not been unobjectionable; rather have they been such as permitted deception. At a séance of a noted medium, who sat in a 'fraud-proof' wire room or cage, carefully locked, materialisations came on the outside of this cabinet; lace was made and given to those present, and forms sank seemingly into the floor. I suggested, as it was not in conflict with any known spiritual laws, that the medium should sit *outside* the cabinet, and allow the 'materialisations' to come *within*, as no one could doubt this form of the manifestations. To my surprise the medium promptly objected. No confederate, or anything but a spirit, could enter the wire room, and manifestations therein given would be 'tests' near to demonstration.

In my last publication, 'Mediumship and its Laws,' the authors have substituted 'Etherialisations' for 'Materialisations,' as more expressive of the character of the phenomena. A spirit can draw around itself sufficient matter to reflect light and thus become visible. It is quite another thing to materialise sufficiently to organise a body and garments of wool, silk and cotton, to the actual weight of 100lb. to 160lb., as has frequently been reported. I ask the believer in this weight to pause and consider. Spirits cannot create matter; they cannot destroy it. They must gather it in; carbon, nitrogen, hydrogen, oxygen, and mineral elements that go to build the organism, or the 'lace' that is so abundantly displayed. I ask them to consider the effect of 150lb. of such a materialised body, suddenly, in one minute, being dissolved into the atmosphere of a small room, or the gathered circle! Would it not instantly suffocate them all? Hence, to my understanding, the spirit-authors of the quoted passage stated the case with well-known principles of science supporting them, and were not 'dogmatic,' unless an axiom is dogmatic.

The ethereal appearances, such as came unsought to that wonderful medium D. H. Home, required no cabinet nor darkened room. They did not repeatedly duplicate them-

selves. There was no set stage 'make-up.' They were not at the command of the medium whenever any sitter would place a bank note in his hand. But is not one well attested fact of more value than a thousand which, however well attested, in the very nature of things are impossible, and prove only the defective observation of the witnesses?

SCIENTIFIC BIGOTRY AND INTOLERANCE.

By ALBERT GRESSWELL, M.A., M.D.

Just as the learned and astute Professor Huxley had, in the past century, to fight hard and long in the cause, and for the establishment, of scientific truth, against clerical tradition, moss-grown and confused; and just as he won a complete and enduring victory in the field of biology, so have we to fight and gain as complete a victory in the field of psychic truth, and for the incalculable benefits which must follow its adoption.

Professor Huxley found his opponents chiefly among the highest ranks of clericalism; so do we find our most bitter opponents among the highest ranks of the scientific circles. But we have an advantage, as Huxley had, in the help and endorsement of the most far-sighted and keenest intellects among the main body arrayed against us. Yes, and not only in this country is this the case, but in almost every country in the civilised world have we some of the finest brain-workers enlisted on our side.

In reading through Professor Huxley's life, one is greatly interested in a little incident therein recorded. The kind and sympathetic man of science happened one day to see, across the road, the aged and venerable Carlyle walking disconsolately alone, and so he stepped towards him to greet him. Carlyle looked up and said abruptly, 'You're Professor Huxley, aren't you? the man who says we are descended from monkeys,' and thus saying Carlyle strode sadly away, leaving good Professor Huxley deeply touched. And if Professor Huxley's thoughts on that occasion could be read, they would show us how deeply impressed and surprised he was at the folly of such bigotry.

This is a sad episode; it is sad to think how a genius like Carlyle failed to acknowledge a genius as great as, or greater than, himself, and it is sadder still in that it is an example on the part of Carlyle which in later years was actually followed by Huxley himself in his attitude towards psychic truth, now showing forth its light unmistakably. Huxley went to a séance; it was not genuine, and so he disclaimed all the truths of clairvoyance and psychic laws unknown to himself. No psychic among us would discredit Huxley, or dream of so doing, because he had to acknowledge that his Bathybius was a myth.

Scientific men demand the imposition of special conditions for the elucidation of their experiments, and their students of course comply forthwith and obey in a spirit of truth. Yet in the world of psychic culture, when conditions are laid down, they often just as persistently refuse to be taught that they are not yet adepts, and they even try to impose their own conditions. This is unreasonable as well as bigoted.

Again, if a mistake be apparently made—for instance, if a medicine do not at once cure, say dyspepsia, do we all immediately declare that medicine in the aggregate is not worthy of being accorded a place of value in our estimation?

No! we must demand and shall compel, as Huxley did, a more careful study of Spiritualism, and not allow the scoffers to rail when it is they who have shown no intelligence.

But the question has a very, very sad side to it, for in Huxley's life we read in a letter to J. Morley, on December 30th, 1883—'It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and near the goal' (what of?). 'It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more what is going on than I did in 1800. I had sooner be in Hell a good deal—at any rate in one of the upper circles, where the climate and company are not too trying. I wonder if you are plagued in this way.'

The reader will note the word 'plagued,' and it will remind him of St. Paul's words, 'in constant bondage through fear of death.'

With that very same completeness with which Huxley, Darwin, Wallace, Von Baer, J. Müller and Haeckel silenced the clerical bigotry and anti-Christian spirit of 1800, must now that very scientific bigotry be compelled to admit, honestly, into the foremost rank, researches into psychic truth, and must thus be compelled to recognise the facts brought forward by its most learned advocates—F.R.S.'s among the number—in spite of their opposition. These men, who will admit no honest intention on the part of the foremost scientific workers in psychic truth, are the children of the men who imprisoned Galileo; yea, more than that, by their unkind attitude they approximate to the method of the inquisitors. What is boycotting but a kind of inquisition? it is meant to injure in the same, but less apparent, haughty, cruel fashion.

We have mentioned Huxley, but Tyndall was no less, indeed he was more, bigoted. He even denied the possibility of the phonograph being produced, and he lived to have to recant his own words. 'Magna est veritas et prevalebit.' It was during the time that Huxley was a Fellow of the Royal Society that the 'Origin of Species' of Darwin was brought out. This epoch-making book, in spite of being championed by Huxley, was at first among the Fellows received with such open bigotry as to remind us now of the way in which psychic truth is being treated. But a second Daniel may arise, and the Fellows will wound him and then, later on, make him their President. How history repeats itself!

In truth, it may be said that clairvoyance has been demonstrated and that, therefore, this fact must first be learned by them and admitted; and then we may proceed to other questions. But if they are not, at first, successful in learning, they must not blame the facts. I know many who cannot learn logarithms, but that does not alter the facts. Nor must they blame their teachers, unless, like Huxley, they happen to meet, as he says he did, with a fraudulent example of the class. Most likely the fault will be in themselves, and this is the great fact of all which we wish, in these words on 'Bigotry,' to point out. When Darwin's theory was established, Huxley said how strange it was that he had not thought of it himself. He was not omniscient but he eagerly and manfully recognised the truth, and Samuel of Oxford was discomfited, and clerical bigotry was stayed. Let us now stay the bigotry of scientists.

In conclusion, 'the only source of real knowledge lies in the application of scientific methods of inquiry to the ascertainment of the facts of existence; the ascertainable being infinitely greater than the ascertained.'

These are the words of Huxley, who also says: 'The only religion that appeals to me is Prophetic Judaism. Add to it something of the best Stoics, and something from Spinoza, and something from Goethe, and there is a religion for men.'

Now these prophets were clairvoyant, and their teachings proceeded from their knowledge gained in its practice and learned in the hard school of experience. And who in the world was clairvoyant also if Goethe was not? Those who have read his life, all acknowledge this. One particular practical instance is unmistakable. Lastly, it is evident that Spinoza himself was also of this temperament. So Huxley in reality did concede all we ask for; but he had not the time or the inclination to verify the facts. Had he had any, even dim, conception of the enormous storehouse of facts at whose door he was dubiously knocking, he would have been one of the foremost of workers in this cause for the benefit of mankind. His nobility of character would have demanded this. For, indeed, Huxley, without knowing it, was himself slightly clairvoyant, as many have been and are. We may instance the case of Abraham Lincoln, and hundreds more.

THE 'MIDLAND RECTOR.'—Sir Charles Isham, Bart., kindly writes: 'After fifty-one years' observation of the progress of Modern Spiritualism, I feel bound to say that the announcements in the last two numbers of "LIGHT" by my friend, the "Midland Rector," appear to me to be the most important that have hitherto been made known to the world.'

SOME THOUGHTS ON REINCARNATION.

It does not seem possible to settle this much vexed question while in this mortal life, and one of my psychic correspondents says we cannot know anything much about it for thousands of years to come. To some it is of no importance, while, to those who think, it is of very vital interest.

With some Theosophists this teaching seems to have degenerated into dogma, and many of them are quite rabidly fanatical about it. These accept it, without any inquiry at all, simply because it 'appeals to them,' and their idea of Divine Justice. To endow Deity with the attribute of justice is indeed a daring venture, while to call that justice in question amounts to an impiety. The very word in its finite meaning, as known to mortals, must be unknown to the Unknowable.

'Tien's' answer, a few weeks ago, was a very good one, and the following passage occurs in 'A Spirit's Idea of Happiness':—

'Theosophists distort parts of life; make those parts do duty for the whole, and present a system of philosophy and science which, in many respects, is in opposition to the highest spiritual view. Reincarnation is one of their chimeras—an inexplicable and unnecessary doctrine, because its facts are explicable upon other and quite different hypotheses. All that the Theosophist contends for in this connection can and does take place in the spiritual condition.'

Where would be the 'justice' of inflicting the reincarnation of a 'wicked' person, as a bad child, on good parents? (I know what argument can answer that, but I don't mean to anticipate it!)

The arithmetical difficulty is got over by the theosophical teaching that one-fourth of the original souls are incarnated, while three-fourths are awaiting incarnation. A few moments' reflection will reveal the ingenuity of this idea; it is somewhat on a par with the twenty-sixth Article of the Church of England. The following is from 'I Awoke':—

'Some, looking backward rather than forward in their views of life and growth, believe that they will be reincarnated on the earth from whence they came; such seek rather for their own perfection than for their union with the great stream of life, with each other, and with the highest.'

Those who make up their minds to it *may* reincarnate, but I fancy will change their view on leaving the physical body.

Those who choose the Path of Liberation never reincarnate, unless, for love's sake, to become great souls and teachers upon earth.

I have known those who say they remember past incarnation, but this memory is due either to impressions of the mother, pictures, travels, books, &c., during gestation, or, as perhaps in the case of Buddha and his five hundred reincarnations, a semi-conscious psychometric perception of the previous histories of some of the component molecules of the physical human body.

The problem of why one is born in the slums and another in the palace, is solved by the truth that the All-Father knows exactly the surroundings suited to each soul and therefore where it should be placed. The evolution of selfishness also bears on this point. God has placed upon earth enough and to spare for all His children, but the strong have robbed the weak, until luxury and starvation abound.

Reincarnation is not a fixed and inevitable law; it is possible, though, that this was so up to a certain period of the earth's evolution. The Master of Nazareth came to teach by his words, and show by his life, that reincarnation was no longer a necessity.

Certain souls that have lived an utterly selfish life are swept into chaos by elevated spirits, 'there to await a fresh breath of Brahm's creative love.' This is reincarnation.

In conclusion, I recommend the study of 'Reincarnation or Immortality?' by Mrs. Ursula Gestefeld.

H. W. T.

THE MEDIUMSHIP OF MRS. MELLON.

(Continued from page 101.)

Looking back now on those evenings at Mrs. Mellon's, I ask myself what were the salient features, those which would be most likely to interest believers in Spiritualism on the one hand, or to help those honestly anxious to inquire into the credibility of these phenomena on the other? Perhaps to those already convinced and familiar with somewhat similar manifestations, the most remarkable thing in connection with those obtained through Mrs. Mellon's mediumship was their number and continuousness. Every week for some of the hottest months of the trying Sydney summer these meetings were held, and never to my knowledge was there any lack of manifestations. These might not take the special form I or some other heart-stricken mourner was seeking, but others in the circle found in them comfort, encouragement, or increase of conviction with regard to the answer to be returned to that wistful inquiry of humanity: 'If a man die shall he live again?'

Generally the circle consisted of some twelve to fifteen persons, though now and then, I think, there would not be more than eight or nine present. None of these were known to me or I to them, but all were uniformly kind and courteous to the stranger who came alone and went alone always—no attempt being made to ascertain who I was or my reasons for coming so regularly. Some of the sitters (to use a short and convenient term) were apparently old Spiritualists, they knew each other and came to the meetings pretty frequently, though the fee being five shillings per head for each séance, the attendance of two members of a family on the same evening meant half a sovereign out of the family exchequer. Others were outsiders—strangers passing through Sydney, perhaps—induced to come and examine for themselves what they had heard from others, who had given them a note or verbal message vouching for their observance of the few necessary conditions imposed for the safety of the medium, who, I believe, never allowed herself to be fully entranced at this time, owing to some fright and shock sustained formerly when in that condition, at the hands of an unscrupulous stranger who had gained admittance to one of the séances. Certain it is that again and again she has answered, *from within the cabinet* described before, the questions of the sitters while the form or forms were visible on our side of the curtain. The little knot of inquirers used to assemble in Mrs. Mellon's sitting-room on the ground floor from 7.30 p.m. to 8 p.m. After that we all went upstairs to the séance-room, after which no one was admitted. The sitters having taken their places, the door was locked, then the lights lowered, and the proceedings commenced, as usual, with a hymn. During the first twenty or thirty minutes Mrs. Mellon used to sit *outside* the curtains till the forms began to materialise, in order, I believe, to let the strangers present see for themselves that it was not the medium who was masquerading as a materialised spirit, though how anyone could entertain the belief that a woman such as Mrs. Mellon, who had gone into this bare corner of a common-place room without so much as a scarf or shawl with which to work her transformations, could come out again, now as a slender little girl, recognised by the parents, now as the black faced 'Cissie,' or the robust and well-developed 'Geordie'; and, again, as a man of large proportions, or a woman recognised by some stranger in the room, I cannot tell. On an average I should say that seven or eight of these materialised forms appeared of an evening, exclusive of 'Cissie' and 'Geordie,' whom we regarded as a kind of 'standing dish,' and, perhaps, scarcely treated with the attention due to them. The truth, of course, was that each of us desired some token, if it were only a word or a touch, from the one dearest, and were more or less impatient of anything seeming to encroach on the precious time during which manifestations might be expected to take place; yet, looking back now, I see the important part which these two materialisations played in the occurrences which came under our notice.

I have since been to Cecil Husk's and seen the strange materialisations which seem to come through the solid table, but at Mrs. Mellon's the forms were fully developed,

and there was always enough light in the room to see them without need of recourse to illuminated cards. All present could watch them at the same time, and observe their movements—one result of which was that notes could be compared afterwards, and the impressions of one strengthened or corrected by the general verdict on what had occurred. One person might be deceived; it is less likely that ten or twelve would be simultaneously. One evening, while Mrs. Mellon was still sitting outside the curtain, we saw two small white forms materialising close to her, and presently these crossed, or shall I say glided, to the end of the circle, at which sat the lady and gentleman I have before alluded to, by whom they were received with caresses and terms of endearment as — and —, their little girls who had some years previously been ‘called home’ to the ‘house of many mansions.’ It was an affecting sight. There were no tears or sighs; these parents had been Spiritualists before their little ones were taken, and never for a moment doubted that it was now ‘well with the children’; but the eagerness with which they availed themselves of this means of once more feeling ‘the touch of a vanished hand,’ and hearing ‘the sound of a voice that is still,’ showed the heart-hunger of those who, however certain they may be of their darlings’ continued existence ‘behind the veil,’ yet crave to hold converse with them ‘in dear words of human speech.’ On this occasion, I remember, the lady in question put her arm round the form and told those present that she felt it as solid and firm as that of an ordinary living child.

On other occasions I have seen strangers, to whom there suddenly appeared through the opening in the curtains a white beckoning figure whom they recognised, or thought they recognised, break down and sob; but generally a good deal of self-control was shown by the sitters under what must in many cases have been a trying experience.

There is no doubt that ‘Cissie’ and ‘Geordie’ did much to prevent the sense of sadness, or even tragedy, which might otherwise have found their way into meetings frequented by bereaved ones who had come again and again in the hope of receiving that private personal message which should bridge over the awful chasm of seeming distance and separation from those who had been living with them in the warm flesh and blood companionship of daily life. These two personalities were so strong and cheery, so healthily mundane, if I might so express the impression made by them, that they made one feel as if the dividing line between those in the other life and those in this was a very slight one indeed.

To those who think our attitude towards the after life, and the unseen beings who have entered on it, should be one of unmixed awe and solemnity, the *débonnaire* gaiety of ‘Cissie,’ and the *every-dayness* (if I may coin a word) of ‘Geordie,’ were an offence and stumbling block. It seems to many people to lessen the sacredness in which they enshrine their dead, that two beings, claiming to have gone through the experience of physical dissolution, and to be now dwelling on the other side of ‘the strait and dreadful pass,’ should come back to the séance room of a middle-class dwelling to dance, throw tambourines about, and exchange words of badinage with people assembled there for the solemn purpose of holding communion with their departed friends. Yet, if they could perceive it, are not these very characteristics of the ‘materialisations’ at which they gird full of consolation and cheer? If we had our choice, would we wish to shake off and have done with our gaiety and sense of humour?—I should like to use the word ‘fun,’ if I might. Granted that ‘Cissie’ and ‘Geordie’ are what they claim to be, discarnate entities, capable under certain conditions of assuming a form which will enable them to function on the material plane, does not the fact that when they appear in the séance-room they show themselves to be possessed of characteristics very similar to those we might expect to find in persons of their circumstances while in this life, go some way towards proving to us that those hidden from our sight by death are still very much what they were?—not transformed by some strange and wonderful change to another order of being, but with all the qualities and characteristics which made them dear and home-like to us while here,

retained in the new life beyond the grave. For this reason, if for no other, I, even at a time when it was difficult to keep back the tears which are frail humanity’s tribute to ‘Death the Divider,’ welcomed the appearance of ‘Geordie,’ with his unmistakable voice, his strong hand on the dividing curtains which separated sitters and medium, his constant readiness for a joke or a *bon mot*. Still more did I welcome ‘Cissie,’ with her saucy speech and gestures, even while, as I said before, I was inclined to resent the time occupied by these materialisations as trenching on that in which some coveted personal message might be obtained. ‘Geordie’s’ voice, as I have said, was unmistakable, and I think we heard it at some time or other at every séance at which I was present. Once I asked him how this was—for, knowing how the slightest difference in the formation of the vocal organs would alter the production of their tones, I wondered how the materialisations could each time be so exactly similar as to produce effects one could apparently only expect from a continuity of physical organism difficult to apprehend, when the physical organism in question was only assumed intermittently, and then apparently built up from some force supplied by the varying *personnel* of the meetings, never exactly the same for two nights running. The answer given was, ‘The voice is the same because the person is the same.’ From which the conclusion to be drawn apparently is, that the materialised body was built up over the spirit body, and, conforming to this invariable mould, produced the invariable effects which had aroused my attention. This materialisation always created the impression of physical strength and vigour. When one heard the rings of the curtains click vigorously over the bar one thought at once of ‘Geordie,’ or when a form bulkier and more solid looking than the others showed itself for a moment outside the cabinet, the same name suggested itself, even if the owner had not been immediately recognised by the *habitués* of the place. As for ‘Cissie,’ there was, of course, no possibility of mistake; her shining, round black face, showing out in strong contrast with her white draperies, proclaimed her advent even before her voice and movements certified her identity. Generally speaking, she materialised inside the cabinet; but on one occasion, at least, I saw her both materialise and dematerialise outside the curtains in full view of all present, and within three or four feet of the sitters. The floor was covered with some kind of lightish buff linoleum, and out of this, in front of the cabinet, and distant from it some few feet, seemed to rise a thin white mist, so thin and low at first it might have been mistaken for a wreath of smoke. As it slowly, very slowly, increased in height and bulk, however, it increased also in density, and presently a darkening spot at the top, which developed into a round black face, confirmed the suspicion that ‘Cissie’ considered herself strong enough that evening to materialise in full view of her audience and away from her medium, who asked and answered questions from within the cabinet while the process was going on without. Presently the ‘direct voice’ was added to the visible form, and ‘Cissie’ was to all appearance as vividly humanly one of the group of people assembled there as any who had entered the room in the ordinary manner. She sat down for a time in the child’s chair offered her by Dr. —, took the tambourine he handed to her, and presently threw it into the lap of one of the sitters, talked to us, and finally dematerialised in full view of us all, as she had previously materialised; the little cloud of white vapour growing gradually less and less, till at last there was nothing under our straining eyes but the bare buff linoleum.

H. B. G. M.

(To be continued.)

TO CORRESPONDENTS.

‘OMEGA.’—Your reply to Dr. Wyld is to hand; but we have already in type another reply which we think may be sufficient.

‘SILVA.’—We regret to say that we are unable to give you any information on the subject of Zoism. The sensational character of the announcements repelled us, and we have consequently taken no interest in them. Nor do we know of anyone who has been tempted to purchase the secrets. If any of our readers have done so we shall be glad to hear what they have to say on the subject.

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

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SCIENCE VERSUS NAGGING.

Mr. Charles Watts sends us what he bravely calls, 'A criticism from the standpoint of Science and impartial observation,' in the form of a pamphlet entitled, 'Spiritualism a delusion.' We have just read it, and feel bound to briefly reply to it, but hardly know where to begin, as it consists of a loosely strung series of crude remarks whose 'science' is mere nagging, and whose 'impartiality' is disagreeable animus. We fully accept, indeed, Mr. Watts' account of Science, when he says: 'The function of Science is to discover and classify facts, and to enable their importance to be recognised as being superior to mere speculation': and again, 'Science is based upon demonstrated truths, discovered through the fullest examination.' But that is precisely our case as against the scoffers. We cite 'facts,' millions of facts, the facts piled up through generations; and we submit that the scoffers across the road are indulging in 'mere speculation.' We assert nothing: we spin nothing out of our own consciousness: we simply open the door to verities, whether we like them or not; we have 'a mind to let.' And yet there stands Mr. Watts, with his altogether too absurd statement that our 'alleged proof' 'rests upon the subjective.' This he repeats a little further on: 'The alleged truths of Spiritualism are purely subjective.' And still again he repeats, two pages on: 'Their theory is based upon emotional speculation.' The disputant who could say that would say anything. And, in truth, Mr. Watts is by no means particular as to what he says. For instance, he says that 'through the confession of one who had been in their confidence,' 'the marvellous manifestations of the two Fox girls' were 'proved to be a deception.' Will he tell us who this person was? We never heard of him or her. We are aware that at a time of serious physical and mental breakdown, one of the sisters talked nonsense, but this could not wipe out many years of 'marvellous manifestations,' and even these wretched so-called 'confessions' were recalled in saner moments. He says that one of the two Davenport brothers, 'after making a little fortune renounced Spiritualism and admitted that their performance was the result of trickery and dexterity.' Will he give us the proof of that? He says that Dr. Alfred Russel Wallace was proved to have been deluded; that is to say that somebody said he was. He says that 'Spiritualists claim that the fact of one or two scientists accepting their theory is a proof of its truth'; which is simply provoking nonsense, as Mr. Watts must know. He says, or strongly suggests, that

Sir Wm. Crookes, in his late British Association Address, confessed that he had seen reasons for changing his views concerning 'Spiritualistic phenomena,' a statement which very nearly approaches falsehood, as Sir William, in that Address, expressly endorsed all his original statements, and even added that he could go farther in support of them. But we can spare no more space for Mr. Watts' wilful perversities. He informs us that he has received letters from, we suppose, Spiritualists, complaining of his 'severity.' That is not the word we should choose.

Mr. Watts does not seem able to grasp the elementary fact that what he calls 'natural' is based only upon his minute bit of mastered Nature. And yet his swagger is immense over so small a possession. He even undertakes to decide upon the whole realm of Nature. Everything he can see through his few square inches of window is natural: all the rest is nonsense, superstitious, impossible. It is such an easy test; and so satisfying—when you become used to it! We are serenely told that 'it is certainly unscientific to positively assert that there are other than natural causes operating in the universe.' Bless the man! who denies it? All we say is:—We cannot bind ourselves to Watts' window. We are assured that 'all physical Science is based upon verified facts,' and that 'it has nothing to do with conjectures of what is said to exist apart from the natural.' Good: but why not attend to the facts? why muddle about with all kinds of *a priori* and prejudiced conjectures? So, all the way through this hash of mere crudities, ending in this, 'My objection to Spiritualism is that its assumptions have no foundation in fact. Its entire basis rests upon imagination and uncontrolled emotion. If, in their attempt to explain certain mysteries, Spiritualists adopt a method opposed to science and our present knowledge of natural law, we are perfectly justified in asking upon what grounds they do so.'

Of course our answer is that we *don't* 'do so': we, in fact, do the opposite of so; and our main contention is that we, *par excellence*, are gluttons for 'facts.' We wish we could spare space for an examination of all Mr. Watts' 'facts,' if only for the fun of the thing. Here, for instance, is his lovely definition of Matter: 'I define matter as being that which can be recognised by the senses.' Poor little 'senses'! Is there then no matter which eludes Mr. Watts' senses? If so, his matter is very limited or his senses are marvellously developed. But we will give Mr. Watts another chance. Here is a gem: 'Art is a term used to indicate the modification or improvement of things by human skill for a particular purpose. But how can art be applied to that which is immaterial? And what purpose can it serve in connection with a spirit which has not nerves, muscles, flesh, nor bones?' What about electricity? Is that 'immaterial'? Does Mr. Watts know what electricity is? He possibly does; but Edison does not, nor does Tesla. May we venture to say that it is not in itself material; and yet Art has been applied to it to some purpose. Has Mr. Watts heard of Marconi and Preece and Lodge? Of course he has. Will he tell these gentle artists what sort of matter it is that darts through stormy waves and granite mountains, and rings bells beyond? One of Mr. Watts' magisterial pronouncements is: 'I propose now to give my reasons for regarding the claims of Spiritualism as fallacies based upon emotional supremacy.' My first allegation is that no one has yet given an intelligible definition of what a spirit is.' Now please, brother Watts, send us on your 'intelligible definition' of electricity, lest, in the absence of it, we should be driven to regard the claims of Lodge and Marconi as 'fallacies based upon emotional supremacy.'

Still further, as to Mr. Watts' 'science': here are samples of what he calls 'Science,'—the merest arbitrary

heggings of the question :—‘Is it scientific to allege that intelligent communications can be made when the organs necessary for such communications are destroyed?’ ‘Organs necessary!’ What a blazing assumption! Why, that is the very thing in dispute. We need not refer him to Wallace and Crookes : John Stuart Mill will do. Mr. Watts says : ‘How that which is intangible and invisible can be seen, felt, and conversed with is beyond ordinary comprehension.’ Certainly : but the same is true of the X rays or of telegraphy through space. We certainly never said that all knowledge lies open to the ignorant.

Here is another bit of ‘Science’ : ‘Intelligence is not an entity, but a property or quality of a material organisation. It implies bodily senses and the power of perception.’ Is not that sweet? But, if anything, the following is richer in flavour : ‘Spiritualism must be governed either by natural law—in which case it would be material—or it acts in defiance of that law, which process would be contrary to knowledge and experience.’ Mr. Watts calls this ‘Science.’ It is not even English. Spiritualism is a doctrine, a theory, or a system of ideas deduced from experience. How can *it* be, in any case, ‘material’? how can *it* ‘act’? Mr. Watts must mean Spiritualistic experiments ; but even then the sentence is windy and confused. Besides, all he can be driving at is that something lies beyond his ‘knowledge and experience,’ which we grant.

We have a lively list of similar specimens of Mr. Watts’ ‘Science,’ but we must reluctantly part from him. We do so with an expression of belief in his perfect good-faith : but the more faith we have in his honesty the less admiration we have for his knowledge. We want, however, to return good for evil. He insolently says of us and our friends, ‘Some may be honest and sincere.’ ‘Some,’ and ‘may be’! We prefer to put it the other way, as regards himself and his disciples :—All of them are honest and sincere, according to their light.

THE FUNERAL OF QUEEN VICTORIA.

The following is a remarkable utterance, considering the source from which it comes. It appeared in the ‘British Medical Journal,’ of February 9th :—

‘Perhaps the most striking feature of Her Majesty’s funeral was the absence of most of the conventional trappings of woe. For forty years we had not once seen the Queen out of mourning. Black, all the time, had been her only wear. In every photograph of her, and on every occasion of her presence, always the same. But on Saturday she put off her mourning and came among us robed, as it were, from head to foot as she lay in a blaze of colour, purple and scarlet and crimson and white and gold—“far off her coming shone”; and her pall, in the universal blackness of the crowd, glittered like a diamond catching and giving back in a very riot of colours the faint sunshine. At last after forty years of widowhood the Queen was out of mourning! It was just like her to be careful, even on her way to the grave, to set us a good example that, in our dealings with death, we should drop once and forever the use of the hideous catafalque, the shut hearse, the black pall, the idiotic black feathers and horses, all the ugly and cowardly side of our thoughts. Let the living be in black, but the dead, for love of her, let them henceforth go out of mourning. They cannot carry anything out of the world; let them at least carry with them some share of the world’s divine beauty.’

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the London Spiritualist Alliance will be held in the French Room, St. James’s Hall, Piccadilly, on Friday evening *next*, March 15th, when

MR. ROBERT KING

Will give an Address on

‘THE RATIONALE OF CLAIRVOYANCE.’

The doors will be opened at 7 p.m., and the Address will be commenced punctually at 7.30 p.m.

PROPOSED PSYCHO-MAGNETIC SOCIETY.

A meeting of Members and Associates of the London Spiritualist Alliance was held in the French Room, St. James’s Hall, on the evening of Friday, the 1st inst., when Mrs. J. Stannard gave an address on ‘The Need of an Institute for the Psychical and Magnetic Treatment of Diseases.’ Dr. Geo. Wyld occupied the chair, and briefly introduced the speaker, who said :—

In opening the debate here to-night, I will ask you to bear in mind that, in the following remarks, I make no attempt to do more than touch on the bare surface-gleanings of a great subject—one rich in science and data. Time, as well as the utilitarian object in view, has to be considered, and this forces me into a somewhat limited field of observation.

In considering what the magnetic force may be, and how its science harmonises with much we notice in the study of all therapeutic methods, I beg you will understand that if I enlarge somewhat on the value of magnetism, it is because I have some knowledge and experience of its uses and its position in the scheme of things, and also because I firmly believe that if healers in all the different ethical and philosophical schools more thoroughly understood this science, they would be far better all-round operators.

We are here to exchange opinions on the feasibility of starting something in the nature of an Institute or Society which shall have for its especial object the study and practice of those subtler forces in Nature which, when intelligently directed, are capable of alleviating and curing sickness and disease. There are many, very many people, both in and out of the movement of Spiritualism, who consider that an association which shall combine all the different phases of healing, where all those forms of magnetic or mind cures could be studied and tested, is greatly needed. The drawing together of practical exponents and philosophical scientists into one group of interested thinkers might bring about a valuable development of study into this most important branch of work. All psychical investigators, like ourselves, may fairly claim to be considered as modern pioneers regarding research into the subtler potentialities of the human being ; and there is one subject on which apparently Spiritualists, occultists and metaphysicians solidly agree—the power one individual has to affect another, either mentally, magnetically, or psychically. The outside general world tacitly accepts this fact also, but from an ignorant and superficial standpoint, having no knowledge of the underlying laws at work to bring about results. When *we* say that the strong, right-minded person influences another for good if he chooses—the evil-minded for evil when he meets one weaker than himself—*we* know that we utter a profound scientific truth ; a truth which all advanced thinkers in psychological philosophy have practically acknowledged and established. When the public has become more generally educated up to such important facts, dealing with the very laws of their being, a slow but universal revolution of our future race must inevitably result.

We who, here in this room, can fairly claim to be considered a little in advance of thought, as evolved by—shall I say—the popular ‘man in the street,’ know that there is one great underlying law to be observed by all right-thinking individuals when they *consciously* exercise influence over a fellow being—and this law, when dealing with any of the curative sciences in their practical application, might be termed the axle or pivot on which the whole machinery revolves and the future success depends—I mean the law of unselfishness. To command the higher forces and apply them for the benefit of humanity generally guarantees that the supply is equal to the demand and the possible danger to others reduced to a minimum. To control these subtle agencies for selfish evil ends often means more final harm to the operator than to the subject. In all cases the healer who desires to benefit his patient, having confidence in the honesty and integrity of his purpose, is not likely to greatly harm himself or his subject even if he does no good ; and this undeviating, if unwritten, law should be the more rigidly

adhered to by those who direct mind and soul influences for the alleviation of human infirmities.

Before throwing out any hints regarding the work or scope of so important an association as the proposed Psychomagnetic Society, I should like to broadly define the different branches of work which are comprised in a sound, all-round study of the various curative methods. It seems to me necessary to divide the general scheme as a whole into three phases. For instance, if, as is generally conceded, we can transfer evil to our fellow-beings as surely as we can suggest good—if we can communicate clear, bright thoughts as surely as we can set up misleading and confusing ones in those weaker than ourselves—we have then the general idea of certain mind forces demonstrated in the *telepathic* sense, forming our first division. Our influence *magnetically* comes as the next phase of inherent power or embodied possibility to affect others—one which is generally admitted but often ignorantly expressed. Human—(or, to use M. Durville's term)—'physiological magnetism' might be considered as that more or less ponderable force which our bodies can project, and which puts us into a sort of metaphysical relationship one with another. We can call it that mode or expression of the all-permeating ether which becomes individualised—or specialised—by having passed through our organism, thereby taking on something of the substance and nature of our physical being.

It seems possible that we have here some explanation for the varying differences in degree, quality, or intensity of the magnetic force as controlled by various magnetisers. This force appears to retain a little of the mind in its action and a great deal of the finer physical or spiritual essences of the operator in its composition. There are people who ask, 'But what is this human physical magnetism? define it'; and this one can do in relative terms only, as one would define heat or electricity, both of which are contained in this subtle current. You can only judge of its manifested power and approximately explain its nature and laws. As a subtle force it undoubtedly exists, and has been proved to effect results in many countless ways. All these more or less unknown forces are the same fundamentally; they vary only in degree or ratio of vibration. This magnetic fluidic radiation, which some people seem able to set in motion more successfully than others, contains, when properly directed, a dual phase or sphere of action; it can not only control and change the physical atoms of our bodies, but in its finer, more permeable action will affect the psychical potentialities of the individual—in this sphere touching more on what is known here as mental science. The higher phase being often due to a correspondingly spiritual superiority in the healer, I should place the magnetic branch of healing in category two, for its practice and study will form a valuable school whereby the especially constituted individual can graduate to category three, viz., the psychical or highest phase of work. When I say highest I do not mean highest in use, for it may not be so, but highest in subtlety of expression or permeation, affecting the finer nerve centres and the intangible soul forces. There are, of course, only too many cases of physical ailments where the more physical force is necessary, and that is where the use of magnetism must come in.

In considering a philosophical analysis of the various phases of healing one can, therefore, it seems to me, copy the foreign schools when, in their love of exactitude, they frequently divide their main subject of thought into sections, and in viewing the various departments of their study as a whole, see where final harmony can be arrived at. We might attempt the same in dealing with so great a subject; and, in forming three sections, I should put the mind or brain science in the first as being the physiological and exact basis from which the other two spring and have their being. This department would deal with the study of the nature of the brain, thought-transference, concentration of mind and will power, telepathy, and mental science in its practical aspect. And I should certainly put experimental hypnotism in this class, for, as popularly accepted, hypnotism deals with mental states from a purely physiological, non-psychical point of view. In section two comes the study of magnetism, as a force occupying an intermediate position, as it puts higher and lower conditions into harmony with one another. Here the study would be gone into con-

cerning the nature and potentialities of this emanation, the best and most scientific method of its application, and all cognate subjects dealing with the general laws of health. In class three would come research and study into the domain of the higher metaphysics—the philosophy of mental and spiritual therapeutics, the power of faith and the higher spiritual forces to affect matter—in fact, mental science in its most psychical form. Under these heads, as near as it is possible to compress so vast a subject, we have, I think, expressed the broad underlying differences between the various schools which expound theories concerning the healing of sickness and the restoration of health. It struck me that a clear comprehension of these three divisions in the mind of a healer might be useful sometimes in assisting him to determine upon various aspects of disorders in the patient.

I will not detain you any longer now with classifications or abstract conclusions, but will pass on to one or two points which recent discussions have brought to my notice. As most of you know, a meeting was held at Dr. Wyld's house on February 10th, where, through his courtesy, we were given the opportunity to gather and exchange ideas on the subject of a magnetic society. A feeling that further expressions of opinion would interest the majority here made me suggest to our President that I should open this discussion to-night—a suggestion he most kindly agreed to. It was natural that at our first more private gathering no very practical hints were forthcoming. Perhaps, as things are, they were not possible. We had no time to consider the matter from anything but a general outside point of view, so the meeting merely disclosed the exceedingly varied nature of ideas and theories held by the majority—ideas quite interesting in themselves, but hardly necessary to the main question at issue. Personally, I am grateful for the opportunity it gave me to glean many useful impressions and to gauge the general drift of thought or need of interest in the subject.

Had my interests been wrapped up in the teachings of any particular school of ethical or philosophical thought I should not have ventured to stand before you now, for I consider that all those mind sciences in healing have already plenty of workers and exponents more capable than myself. It is because I value and believe so strongly in magnetic science and the practical work I know it can do, that I would like to influence Spiritualists a little more in this section of the proposed society, and obtain, if possible, some co-operation in the revival of one of the most neglected and useful branches of their work. I will endeavour to put before you why it seems to me the study of this magnetic force is so useful, and why the science is, above all others, one which Spiritualists should foster and practise.

In this country, where the magnetic theory has never roused sufficient interest to obtain a group of thinkers willing to devote time and energy to its study, healing by means of the passes has become a lost art, being only successfully practised by one or two mediumistic people, who, through inspiration or under control, know just how to direct the force and effect the cure, diagnosis being achieved through a phase of clairvoyance. But in France this is not so; that country has never been without its school or group of people who practised and cured hundreds by this postulated current. Throughout the centuries history shows us that almost every country in Europe has at one time or another seen its great mystic or occultist who knew the art of applying this method of treatment, though without giving it a name. In France particularly do we find more activity in this domain of thought, and that country seems ever to have constituted itself as the nursery or fostering home for this interesting work. Since the days of Du Pôtet, about 1845, a school or institute has been gradually evolved, worked on scientific lines, organised and managed by clever, enthusiastic men, who have successfully developed a noteworthy place for themselves in contemporaneous science. The Magnetic School of Paris keeps itself well up to the mark in studying any new phase of treatment put forward in the Chureot or Nancy schools of thought, and they will adopt any fresh idea if it prove helpful and beneficial. As a natural result of all this excellent endeavour they are cordially detested and tabooed by the

great majority of medical men in the country, who, although they acknowledge the truth of all that has been done by magnetism, still extremely dislike to see it practised. Its simplicity and the directness of its effects appal them, and the treatment, if it does not rob them of rich patients, takes away the poorer classes wholesale. It is just because I realised how stupendous a work there is to be done among the struggling poor in this respect—among those who cannot afford to send for a doctor except in cases of extreme urgency—that I would welcome the advent of a healing school such as they have in Paris, with all my heart.

All who have the welfare of humanity at heart in this great teeming city would agree with me if they had an opportunity of seeing and hearing something of the work which magnetism can do in alleviating much human misery. Hundreds of the poor in every country go from bad to worse in nervous disorders, and ailments of every description, because they cannot afford to obtain sound medical advice, and they naturally dread becoming victims to scamped or inferior treatment—as, alas! too often is the case in busy districts unless they go to a hospital. I believe that many of our respectable poor would visit a magnetic institute when once it got known that such a thing existed, and not wait till their illness had developed into the acute or chronic stages. They would find that after paying their modest fee the thing is finished; no need to buy cheap and perhaps badly mixed medicines of the nearest inexpensive chemist. The only medicine that magnetisers ever prescribe is fresh water. The patient is allowed to bring his own bottle filled, and the healer would charge the fluid with magnetism for him to take away. No medical advice is offered beyond suggestions relating to hygiene and the ordinary rules of health.

A clinic of this kind for healing, when once got into working order and attended by a few operators at certain hours, would be as simple and practical a scheme of work as the philanthropic mind could desire. Of course no society could hope to emulate such organised work as is carried on in Paris and elsewhere—at least not directly. This country has no experience or tradition to fall back on for help. It is probable that our scheme would have to be slowly and laboriously evolved, and the safest plan to pursue in all such endeavour is to start in a small, unpretentious way. We should have to feel our feet.

The Paris school has its editorial premises and a library of 6,000 volumes dealing with the history of magnetism and cognate sciences. There are branch schools, which work on the lines laid down here, in different parts of the country, and the success achieved has become so marked that it roused the medical men of one Department to combine and fight the magnetisers as unqualified illegal practitioners. The doctors lost their case and have since lodged an appeal, which they carried to Paris, where the first decision has been reversed. It will be interesting to see what the final outcome of the struggle will do for the science. In France, so far, the wave of thought in mental and Christian sciences has not made itself felt, so their school of magnetism expresses all they require, but they often work on lines which border closely on those of mental therapeutics.

To heal without contact is to them merely magnetism at a distance, and one of the ablest operators in this category heads the Lyons group and edits a journal. This man has effected many well-attested cures, of a simply astounding nature, and the result of his thirty years' work, if recorded, would fill a respectable library shelf. I should consider him undoubtedly a healer of the psychic order, and on his own showing he appears to come from a line of magnetisers, many of his relatives' and antecedents having possessed some phase of this power. At the Congress he debated on Du Pötet's contention that there were two phases of the magnetic force—a higher and a lower. M. Durville, the director of the Paris school, said he had no intention of denying this theory; but while admitting the dual nature of the fluid, he felt that it was best to acknowledge and practise the demonstration of this force as a whole and avoid all unnecessary splitting up or distinctions in its method of working. He, it seems to me, wisely decides on using the simplest and most direct explanation for this radiation, and not allowing its scientific application to be possibly

marred by confusion of thought or abstract philosophy. As he remarked, those who can command these higher psychic vibrations will soon learn to make good use of their powers; but in a practical working establishment, as their school was, he felt it best to steer clear of unknown quantities and keep to well-proved laws and facts. On asking him one day whether there were not some interesting differences to be observed in the varying degrees and qualities of this magnetism, he speedily answered, 'Oh, yes, indeed, and most naturally; there are no two bodies or minds constituted alike. In rare cases—very rare, I am happy to say—you can come across people who seem to radiate a positively harmful influence; their magnetism has something that is destructive in it, even when outwardly the individual appears well and well-disposed. I am inclined to think it is owing to some peculiar construction or nature of the physical atoms; but among the hundreds we test and train, the person who can do positive harm is very seldom met. At their worst healers are merely feeble and lack sensibility, and such persons cannot, or should not, communicate the vital force. The best healers are often born with superabundant power and bring about speedier results. This phase of magnetic healing is extremely simple when once the ground knowledge, the methods of direction and diagnosis, are obtained. Keen powers of observation and sensitiveness to impressions will greatly aid the healer in realising the amount of good he is doing, as well as teach him how to alter his methods of applying the passes to suit the patient.'

(To be continued.)

EDUCATION FOR THE FUTURE LIFE.

Professor Hyslop, of Columbia College, New York, has made the assertion that a general acceptance of the spiritualistic claim as regards the future life would almost revolutionise the ideals of religion, morality, and politics.

For my part, I doubt that such results would necessarily follow. Old habits of thought are not so easily changed on short notice, and intellectual conviction does not always carry with it its logical consequence in the matter of conduct or emotional moods. If it were so, the habits and mode of life of the majority of confirmed Spiritualists would not be so much like those of the rest of mankind. Yet, while no immediate modification in conduct may be expected from the changed attitude of men towards the facts of death and the hereafter, it is reasonable to indulge the hope that gradually, and in the course of time, what we now call practical life will adjust itself to the newly-discovered truths and the revised conception of life here and hereafter.

Among the subjects that should be looked upon from a different point of view on the part of those who are convinced of the truth of Spiritualism, is that of education. As now understood, both by the believers and the non-believers, education is strictly an affair of this life only. Although in its broadest scope, education is expected to bring out and cultivate all the faculties inherent in man, yet these faculties are brought out and cultivated solely in view, and in the interest, of a comparatively short earthly career. With the exception of some of the strictest religious sects in regard to their peculiar doctrines, hardly any one, not even among Spiritualists, talks or writes concerning the effect that education along certain lines might have on the life and destiny of the soul hereafter. Few, if any, ever think of educating human beings for eternity as well as for the time usually allotted to human life on earth. That the attainment of culture—intellectual, moral, and æsthetic—is considered a good thing, a very important thing indeed, in the temporal career and destiny of a man or woman, is conceded by all reasonable men, but how many consider it from the standpoint of eternity, of the everlasting life, where it is presumed that the activities of the intellect and of the emotions will be practically the all of life?

Here, it seems to me, is a subject worthy of deeper and broader consideration than it has received from intelligent Spiritualists, and I should be pleased to see it more largely discussed in the pages of 'LIGHT.'

Portland, Oregon, U.S.A.

ALPHONSE.

FROM THE HEIGHTS.

Mountain rugged and high,
 Mountain that all must climb,
 Towering up from the plain
 Rock above rock to the sky,
 Summits in cloud and snow—
 Though weary feet would fain
 Return to the valley below,
 And set back the clock of Time
 To halcyon hours gone by.
 When I stand on that Pisgah height,
 Tell me, ye who have climbed,
 Tell me, will it be light?

What was the toil of the way
 When the beloved were nigh,
 When word could answer to word,
 Face could look into face?
 But they are first in the race;
 While I slumbered they are away.
 They have gone to the heights and the snows:
 I am here in the dark and the night.

Who will give us a chart of the way
 By which those others have gone?
 Is it true, the promise we heard?
 Is there one who certainly knows?
 Has the hope been only a snare?
 When we win to the uttermost height,
 What attainment if they are not there!

Ye who have gone before,
 Answer us here in the night,
 Speak that we may hear:
 Cry in your triumph aloud,
 Tell us the end is near,
 Show us a guiding light!—
 And to one may come a voice,
 Though others listen in vain,
 Sounding faint from afar,
 Calling us still to endure.
 To another has shined a star
 Heavenly clear and pure;
 But our eyes are dim with pain,
 And these vapours are dark as a shroud,
 So we may see it no more.

We are here alone in the night,
 With wayfaring feet that bleed:
 We are in desolate plight:
 Is it wonderful that we doubt?
 Was the voice in truth a voice,—
 Did it come from within or without?
 Can the star have been a star,
 That now is hidden in cloud?

Was it the voice of our need
 Echoing back from afar;
 Not any real reply?—
 Are we cheated indeed?

'If the answering light was dim,
 It is only the mist between;
 It is only a fold of the shroud:
 The star is shining on high
 To clear-eyed cherubim.
 And the sob and the stress are so loud,
 That your ears are deafened thereby.
 Listen anew for the Voice
 Calling out of the night.'

Watchman, what of the night?
 Will it pass like a veil withdrawn,
 Snatched from the face of day?
 Or will there be first the grey
 That trembles before the dawn—
 The light that is scarcely light;
 Till we may learn to see,
 Learn to bear the delight!
 And the voice that is close at our ear
 Must murmur whisperingly
 Before it bursts into song,
 Lest bliss should work us harm,
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For us who have climbed in the night—
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 Who have been close to despair,
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PSYCHIC NERVE-CENTRES.

In Washington Irving's 'Life of Mohammed,' chapter 39, is an account of two renegades from Islamism, both of whom attempted to establish a religion in rivalry with that of Mohammed. Of one of them, Moseilma, he says: 'His creed was noted for giving the soul a humiliating residence in the region of the abdomen.'

It is easy for a writer to indulge in a cheap sneer at what he does not comprehend; and it is quite possible that the original Arabic record describes this phenomenon less crudely. Be that as it may, it is evident that Moseilma had at least a glimpse of the psychic functions of the solar plexus, a nerve-ganglion situated behind the stomach. T. L. Harris has written much about it; and 'Respiro's' pamphlet, 'The Impending World-Crisis,' contains a collection of ancient and modern statements concerning it; to which this might be added.

Another nerve-centre, equally unknown in function to materialistic scientists, is the pineal gland, which is situated in the brain. I remember that some forty years ago a futile attempt was made to overthrow a will on the ground of the insanity of the testator; and one of the evidences (?) of insanity adduced at the trial was that the testator believed that the pineal gland was the seat of the soul. Possibly he also was quoted incorrectly through being misunderstood; but he was not altogether wrong. According to Oriental initiates, the pineal gland was once the 'third eye'—the seat of the function of clairvoyance; now atrophied and comparatively useless. (See 'Secret Doctrine,' II., 288-306.)

This leads to another thought. Darwinians claim that the fact that man possesses certain rudimentary, and apparently useless, organs, which exist in a more developed state in lower forms of animal life, demonstrates that we are physiologically descended from those lower forms. But may not the explanation be that man in his fall from the Golden Age has lost some of his former powers, though the lower animals have retained them? We have reason, animals have instinct, in perfection; but would not the human race be more perfect if it possessed both in their fulness? Worcester-shire people used to speak of 'being frightened out of one's seven senses.' What are the final two?

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

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If such disorganisation precedes the passing of the soul from the body (physical), then that 'soul' exists equally in as disorganised a condition to its own consciousness as would have been manifest to others on the physical plane, had it been able to still express itself through the body.

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On the lines of argument taken by Mr. Herbert Hodgson, as I understand them, how is it possible for the injured 'thinking faculty' to be other than an injured soul?

Again, arguing inversely, that 'lost reason is nothing more and nothing less than demoniacal possession,' is it not to be understood that demoniacal possession, as realised on the spirit plane by the overpowering force of involuntary thought (evil), is the result of 'lost reason,' or power to deal with such impressions?

Very significant passages occur in the communicated writing I have received, distinctly coinciding with this view.

'MINIMUM.'

THE BRITTEN MEMORIAL.

The first annual general meeting of subscribers was held in Manchester, on Tuesday, February 19th, when the report and statement of accounts were presented, from which we learn that a trust deed has been executed which empowers the trustees to receive, hold, and invest monies subscribed for the purposes of the memorial, to buy a building or land upon which to erect one, and to extend or alter and to furnish such building and fit it up with books, papers, magazines, &c., such as may be necessary for the purpose for which the memorial is intended. The premises may be used as a meeting-place for professors and students of spiritualistic philosophy, science, and the phenomena thereof, as a lecture hall, as head offices for the National Federation, as head offices for the Lyceums Union, as a residence for a curator, housekeeper or secretary, as a library and reading-room for spiritualistic literature, as a school or institute for the training and developing of mediums, and as rooms or offices generally required in the propagation of spiritualistic facts and practice. The initial difficulty is to raise money with which to make a beginning. If the trustees could point to premises where work was being done, no doubt more support would be obtained; but anxious as the trustees are to begin operations, they feel that they would not be justified in doing so until they are in a stronger financial position. Evidences of sympathy and approval have been received from all parts of the country and from abroad, and the trustees are encouraged to believe that as the spiritualist public become better acquainted with the objects of the memorial and the practicability of the scheme, they will unite more readily to provide the means for its realisation. The statement of accounts shows that, after all preliminary expenses have been met, the cash in hand is £97 9s. 3d.

CHANGE OF ADDRESS.—From March 16th the address of Mrs. and Miss Barica will be 26, Margravine-gardens, West Kensington, W.

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'PHILISTINE.'

The Case of Madame Zuleika.

SIR,—It is to be regretted that the habits of the police lead to persecution of the nature complained of by Madame Zuleika, but having had a taste myself of their tendencies, I can quite understand her statement, and the effect which the practice would have upon one in broken health. Let me, however, beg of her to take heart and console herself, if she can, with the fact that she is not alone the special mark of their favour.

My own case has been settled now some six weeks, and the police know I do not intend to appeal (preferring the lesser of two evils). Yet they have made some four calls upon me during the past ten days; they do not state their business, and have inquired of my housekeeper my time of going out, coming home, &c.

It seems useless to complain; it is their habit to pry. Let us, however, give it all the publicity we can. If we could have some public meetings to protest against this sort of thing, there is no doubt the public and many influential people would sympathise and assist.

The Act of Parliament, old and obsolete, gives to the police and their courts great privileges, which they abuse.

Is it not shameful that the 'cream' of the Criminal Investigation Department can find no worthier work? In the Islington cases a detective-inspector and some four sergeants were engaged. The majority of their victims were women, and most of those charged were people of culture, and in some cases of gentle birth, all respectable, with addresses at which they could be always found.

It is not my wish to discredit the law or the police as a whole, but such tactics as have been brought under my notice lately I do most strongly deprecate, and beg of those honourable and manly fellows that are engaged in the public service to try to serve the public in a more worthy way than in working up offences out of harmless practices.

Let me, however, beg of Madame Zuleika to remember the lines written by a prisoner on the walls of his cell: 'It is not adversity that kills, but a want of patience in bearing with it.'

C. HARPER.

10, Harcombe-road,
London, N.

The Spiritualists' National Federation Fund of Benevolence.

SIR,—May I, on behalf of the contributors to, and the committee of, the above fund, crave a small space in your columns to acknowledge the subscriptions received from our friends during the month of February? While something over £2 less than the previous month, the amount sent us maintains a fair average, and considering that at this time of the year the charitably-disposed have many calls upon their generosity, my committee feel that they have much cause to be thankful for what has reached them. But, 'lest we forget,' may I ask our supporters not to relax their efforts on behalf of the distressed and sick in our ranks, but rather, in addition to their usual support, to induce others who are not subscribers to come forward with assistance to our funds? With the best thanks of my committee, in which I heartily unite, for your continued help,—I am, sir, faithfully yours,

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Hon. Financial Secretary.

26, Osnaburgh-street, London, N.W.

March 2nd, 1901.

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Again, arguing inversely, that 'lost reason is nothing more and nothing less than demoniacal possession,' is it not to be understood that demoniacal possession, as realised on the spirit plane by the overpowering force of involuntary thought (evil), is the result of 'lost reason,' or power to deal with such impressions?

Very significant passages occur in the communicated writing I have received, distinctly coinciding with this view.

'MINIMUM.'

THE BRITTEN MEMORIAL.

The first annual general meeting of subscribers was held in Manchester, on Tuesday, February 19th, when the report and statement of accounts were presented, from which we learn that a trust deed has been executed which empowers the trustees to receive, hold, and invest monies subscribed for the purposes of the memorial, to buy a building or land upon which to erect one, and to extend or alter and to furnish such building and fit it up with books, papers, magazines, &c., such as may be necessary for the purpose for which the memorial is intended. The premises may be used as a meeting-place for professors and students of spiritualistic philosophy, science, and the phenomena thereof, as a lecture hall, as head offices for the National Federation, as head offices for the Lyceums Union, as a residence for a curator, housekeeper or secretary, as a library and reading-room for spiritualistic literature, as a school or institute for the training and developing of mediums, and as rooms or offices generally required in the propagation of spiritualistic facts and practice. The initial difficulty is to raise money with which to make a beginning. If the trustees could point to premises where work was being done, no doubt more support would be obtained; but anxious as the trustees are to begin operations, they feel that they would not be justified in doing so until they are in a stronger financial position. Evidences of sympathy and approval have been received from all parts of the country and from abroad, and the trustees are encouraged to believe that as the spiritualist public become better acquainted with the objects of the memorial and the practicability of the scheme, they will unite more readily to provide the means for its realisation. The statement of accounts shows that, after all preliminary expenses have been met, the cash in hand is £97 9s. 3d.

CHANGE OF ADDRESS.—From March 16th the address of Mrs. and Miss Barica will be 26, Margravine-gardens, West Kensington, W.

'A Promise Faithfully Kept.'

SIR,—Having seen an article signed 'A.E.I.' in this week's issue of 'LIGHT,' under the above heading, I write to testify to having witnessed the same occurrence as therein described. During three or four sittings (the only ones) with Mr. Cecil Husk, at which I, with another, was present, the only female faces that appeared had the lower part of the face so closely veiled as to entirely conceal the mouth and chin.

I have been told by other sitters with this well-known medium that *their* feminine visitors also had the lower part of the face concealed. Is there any satisfactory explanation to be found for this occurring so often?

T. S.

Gratitude to Mrs. Manks.

SIR,—It has been my great privilege to have several sittings with Mrs. Manks, of Philadelphia, at her home in Bickenhall-mansions, with singular and very remarkable results. Her clairvoyance was most accurate, and the tests of her good and trusted guides were still more remarkable and convincing. They also freely gave advice upon matters of a purely personal character in relation to affairs entirely unknown to Mrs. Manks.

I am desirous of adding my testimony to the reliability of this gifted medium, and sincerely trust she may be enabled to make a lengthened stay in London, where she has already made a host of friends.

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Lilian Villa, Holder's Hill, Hendon, N.W.

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The fellowship of love which unites all those who endeavour to walk in the light leads me to send to the readers of 'LIGHT' a description of an experience granted to me—not 'a novice,' but one who for many years has gathered in the field and whose life has been blest and enriched with manifold manifestations of the invisible spiritual universe. The sentiment is frequently expressed by some of the leading minds of the time, that it is to the union, the hand-in-hand progress together, of England and America that the world looks for the grandest achievements and the greatest advance in civilisation. Now, as never before, in every path leading upward we join hands across the sea and gain strength and inspiration to enter further into the realms of discovery, of truth, and of light. I learn that one of America's most widely known and esteemed psychics—Mrs. Lydia H. Manks, of Philadelphia, Pa.—has crossed the dividing waters to join you, that, for a season, she may place at your command the opportunity of investigating her marvellous powers.

Her clientèle in this country regard her with high esteem, not only for her great gifts, but also for her devotion to the highest ideals; and as a representative of the advance in our country in the study of psychic phenomena, I believe she will bring to you some new message, sweet as the fragrance of our woods, and breathing of the purity and strength of our primeval forests, whose sons are her controls.

The communication to which I have referred, and which was given through the ministry of Mrs. Manks to me—one of her American clients—is remarkable for its comprehensiveness. Although from time to time, through many years, I had listened with intensest pleasure to the messages of unerring truth and fidelity brought by her controls, and had marvelled as time brought the fulfilment of each prophecy, upon *this* occasion my privilege exceeded all former manifestations, as I witnessed the coming and departure of her controls in succession; the medium remaining uninterruptedly in the trance state from the coming of the first to the departure of the last. With a diversity in characteristics as great as the interests of life are varying, they came with their greetings, their messages, and their good-byes. The first to come was the genial sailor with his ways of the sea, whose manner of address and use of nautical terms seemingly transferred our surroundings to shipboard. He dwelt upon the more material interests of life. He immediately made known his familiarity with my business concerns to minutest detail—affairs supposedly known only to myself. Past and present conditions were described with marvellous accuracy. Helpful suggestions as to ways and means of averting disaster were given, as well as prophecy of future results, all of which were afterwards faithfully fulfilled.

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ills were described in a startlingly realistic manner and suffering was alleviated by following the advice given—use of remedies prescribed. Thus as one influence followed another I was prepared for the coming of the last and highest of the controls, through whom I received the most wonderful test of psychic power which has ever been vouchsafed to me, or of which I have ever had knowledge—references to the unusual tragic circumstances attending the death of the members of our family circle; mysteries explained, and even my inmost thoughts clearly read; while, again, memory was aided and brightened. In the century of wonder from which we have but just passed, thought in this direction has made great strides. Life bears a deeper, grander meaning with each step of progress towards the discovery of immortal life. Our burdens become light and our days of sorrow and trial are lessened, and we honour the psychic who becomes the medium of the invisible, silent guard who watches and guide us in our earthly pilgrimage.

New York.

A. J. S.

SOCIETY WORK.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, C. BERWELL NEW-ROAD, S.E.—Good attendance and results the morning circle, which is of great service to inquirers. Evening address on Theosophy will be concluded on Sunday evening next, at 6.30 p.m. Public circle at 11 a.m.; strangely heartily invited.—W. E. LONG.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—The two annual conversazione and ball will be held in the Cut Hall, on Monday, March 11th. Experiments in psychometry, clairvoyance, crystal gazing, &c., will be made, and so readings, recitations, and short addresses will be given during the evening. Refreshments will be provided. Doors open at 7.30 p.m. Tickets 2s. each, of W. Hall, president, Midland Café.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL SOCIETY VICARAGE-ROAD.—On Sunday last our leader gave an eloquent address to a large audience on 'Where much is given, much is required.' Mrs. Holgate gave clairvoyance and psychometric descriptions, both being fully recognised. The social entertainment on February 23rd was a great success. On Thursday, at 8 p.m., public circle; on Sunday at 11 a.m. and 7 p.m., meetings; on Wednesday, at 8 p.m., developing circle for members.—W. H. D.

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CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—There was an excellent attendance at these rooms on Sunday last. Mr. J. J. Morse's guides delivered an address upon 'Spiritualism as a Philosophic Eclecticism,' the keen appreciation which was plainly manifested by the close attention of the audience throughout the discourse. The rendering of a sweet solo, 'A Dream of Peace'; and the reading of a poem by Mr. J. J. Morse were greatly enjoyed. Mr. Cooper presided. Next Sunday, at 7 p.m., Miss MacCormack will give clairvoyance; doors open at 6.30 p.m.—S. J. V. 2c, Hyde Park-mansions, N.W.

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