

# 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.

'The Christian Register' (U.S.) gives us a brief memorial notice of that bright 'thinker on the wing,' Professor Joseph Le Conte. Dean Everett once secured him for a drawing room meeting and challenged him to tell the children of earth what he found in the upper air. The writer of this notice was present, and thus records his recollection:—

Speaking of the difficulty of proving the existence of a spiritual universe by the methods of natural science, he illustrated by saying that he who should look for proofs of intelligence in the outer world was like one who should study the human brain to discover the nature of the mind. He spoke after this fashion: Suppose a man could see from without all that goes on in a human brain while life is there manifesting itself in thought and feeling. 'All he would see would be molecular change: that is all there is to see.' But let the same man study the problem from within, and everything seems different to him. He is now conscious of mental states, but not of molecular changes. So, he said, it may be in regard to the universe. Seen from the outside, there is nothing but molecular change; but, if we could see it all from within, in the same way that we note the operations of our own minds, how different it might seem to us!

It seems to us that a great thought lies hidden in this apparently simple statement. As beings possessed only or mainly of what we may call molecular senses, it is obviously impossible for us to come at first hand to processes and manifestations that do not belong to molecular planes. We may actually be facing God and the angels, and only see that which is comparable to the molecular changes in the brain when thought and emotion are at work. In order to see the reality, the actual thing that is, we should need to get behind the veil. In that way it is not difficult to see how that what we call 'death' may actually introduce us for the first time to life.

A thoughtful writer in 'The Banner of Light' proposes to cut Spiritualism adrift from professional frauds, by cutting it adrift from professional (paid) mediums altogether. He is very unhappy about present conditions. He thinks 'our beloved Cause is being dragged in the mud and mire,' and holds that 'commercial Spiritualism—I mean in its phenomenal phase'—has been the cause. He says:—

All public mediumship, save that of trance or inspirational speaking, has had a continual tendency towards leading us down into the Slough of Despond, and the great question is to get rid of it. When I say public mediumship, I not only mean platform test mediums, but all and every kind of mediums that set themselves up for business, expecting to make money out of it. I look upon it as utterly impossible to separate the genuine from the fraudulent. Therefore there is no way of getting rid of this terrible fungus that has grown around and all over Spiritualism except to cut off the whole thing. This course may seem

severe to some, but where the chaff is more than the wheat, it all has to go together.

We are not without sympathy with this view; but we are also in sympathy with the view that a paid ministry has in some respects sold Christ and wrecked his Church. There is, indeed, no room for doubt about that: and yet who would propose to crumple up or 'cut off the whole thing'? The reference to the chaff and the wheat is to the point. But, 'where the chaff is more than the wheat,' what is wanted is, not a bonfire for the lot, but a larger or more potent winnower.

Dr. Peebles, in 'The Free Thought Magazine,' tells us an odd story of Emerson. He says:—

Conversing once with Emerson in his Concord library, I broached the subject of modern Spiritualism. He naively replied, 'I have found no time to devote to what is termed spiritual phenomena. If true, I do not need them. The measureless universe is to me one mighty spiritual manifestation.' 'Mrs. Emerson,' he added, 'is much interested in Swedenborg and the phenomena related of him, Boehme and other mystics.'

We call this an 'odd' story, because it presents a really noble seeker after truth in the light of a shirker. No one can say with absolute sincerity, 'I do not need the phenomena of Spiritualism.' And it is a mere get-out to excuse this by saying that the universe is one mighty spiritual manifestation. The two are not on the same plane: and the common occurrences of normal everyday life do not include and cannot dismiss the uncommon occurrences we ordinarily include as 'the phenomena of Spiritualism.' Emerson's 'I do not need,' and Huxley's affectation of want of interest, were only slight earthworks thrown up against an unwelcome intruder.

The following, from 'The Mental Advocate' (New York), has some practical good sense in it:—

I think that nothing is so depressing to a sick person as to be constantly in the presence of a uniformed nurse.

Every time a patient looks upon that uniform it is a powerful suggestion that he is gravely ill. Nurses in uniform have become thoroughly identified with dangerous cases of illness, and whenever we pass one upon the streets, our minds picture some condition of awful danger that the nurse has just left, or is going to attend.

We are not apt to call a uniformed nurse unless desperate conditions confront us. This is just what the patient already knows. Such a grasp of his own case has a dangerous mental reflex action upon every hope he may have entertained.

But there may be something to be said on the other side. Given a good kindly nurse, quiet but alert and firm, the uniform may suggest responsibility, knowledge and devotion to 'this one thing I do'; and that may suggest reliance and set at rest anxiety.

We have been perusing a lecture on 'Spiritualism and Christianity: the rival religions,' by our co-worker, Professor J. S. Loveland, of the United States. The suggestion is most unfortunate. If Spiritualism is a religion at all, it has no rivals. It is essentially eclectic, uniting, free. Least

of all does Spiritualism conflict with Christianity. It may indeed come into collision with certain old-world notions connected with Christianity, or even with certain crude notions of its founders (and, in truth, they came into collision with one another!); but the soul of Christianity is sound for all time, and as good Spiritualism, too. The New Testament is a precious mine of suggestion—may we say evidence?—of great value to Spiritualists to-day.

A curious little book comes to us from 'The Spiritual Printing Company,' Philadelphia, U.S. Its full title is 'A marvelous and conclusive demonstration of the phenomena of Spiritualism, by fourteen communications direct from the higher spheres of life, to Mr. Pusant Pakradooni, from his spirit control and guide Farmakis and Marie Inez Eduardo: through the mediumship of S. C. Fenner.' The story told certainly bears every mark of simple sincerity, and the results of the vast number of *séances* held are indeed precious. Fourteen long messages are given in full, with *fac-similes* of two very remarkable communications in ancient Greek and Armenian. In addition, there is a reproduction of a photograph of the sitter, and receiver of the communications, with three very impressive spirit-heads above and behind; the head of 'Farmakis' being specially beautiful:—altogether a telling little work, deserving attention. It is published at 25 cents.

We notice 'The Humanitarian' for August somewhat late in the day; but so many interesting things claim our attention. This number is truly an arousing one, with its strong Articles on women and girls, its notice of Tesla and his work, and especially its burningly searching study of the moral damage done to the child by its association with the war-spirit, and by the very subtle attempts now being made to train young people for taking part in warlike pursuits. Every sober-minded parent and child-lover ought to read it. We cordially thank the Rev. Walter Walsh for it.

#### HOPE FOR THE SUFFERING.

Some of our readers may remember that Professor A. Alexander, of Rio de Janeiro, contributed a valuable paper on 'Spiritualism in Brazil' to the International Congress held in London in 1898. In that paper the Professor gave some interesting particulars regarding a Dr. Edward Silva, who had attracted general attention by his extraordinary success 'in the so-called magnetic treatment of disease.' In one case a gentleman who had long suffered from an affection of the bladder, had a large calculus extracted—by passes! In another case a gentleman deposed to the fact that an old and malignant sore, to which the usual remedies had been applied in vain, was completely healed by the same process. In other cases a large sebaceous cyst and an internal inguinal tumour yielded to the treatment, as did also leprosy, paralysis, blindness, and indeed almost every description of disease.

Dr. Edward Silva is now in London, and has called upon us with a letter of introduction from Professor Alexander; and he has submitted to our inspection a host of testimonials from grateful patients and numerous glowing encomiums in the public press. Of course we can say nothing regarding his successes at present of our own personal knowledge, but it is clear that Professor Alexander has faith in him, and that is in itself sufficient to enlist our sympathy and encouragement. Moreover, he invites confidence from the circumstance that he makes no charges whatever for his treatment. Patients give if they please—and just as much or just as little as they please; and he assures us that, of whatever he receives, he devotes nine-tenths to charitable purposes, retaining for himself only just what is absolutely needed to meet necessary expenses. His address is 27, Montague-street, Russell-square, W.C., where he may be seen on any day between 9.30 and 12 in the morning; and in the evening from 6 to 7 and from 8 to 9; at other hours by appointment.

#### FRAU ROTHE'S SÉANCES IN PARIS.

A REPLY TO MONSIEUR SELLIN AND OTHERS.

By F.

Monsieur Sellin appears to have received so much wrong information concerning our *séances* and our intercourse with Madame Rothe, that I must crave space to rectify his errors.

In the first place Monsieur Sellin considers that we were unprepared for our task. Personally, I am extremely well-acquainted with all kinds of physical and psychical phenomena: but after nearly five years' devoted research I believe I am ready to assist in the further investigation of these powers. By the word 'investigation' I do not mean the passive reception and blind faith in the 'occultists' explanations of these phenomena, but a search for, and a study of, the laws controlling them. An extensive acquaintance with metaphysical and philosophical literature was, I believed, and is, I believe still, calculated to aid me very materially. Monsieur Sellin will gather from this brief confidence that he has not to do with novices.

Monsieur Sellin says that our *séances* were in reality promiscuous, the sitters constantly changing. He is mistaken. During last winter we held regular *séances* at my house, certain members being invited for one evening, others for another. We confined our members for investigation to the limited number of twelve. From these twelve were chosen the sitters for Madame Rothe's *séances*; consequently a stranger was never admitted. Certain members found it impossible to come on certain evenings, but their presence in our midst on the next evening did not cause them to be strangers for all that. With intention, we did not invite Madame N. for two of our *séances*, because, gentle and charming old lady though she be, more than two of our circle did not feel in sympathy with her; and, as harmony was the chief consideration, I was reluctantly obliged to exclude her. Madame N. will pardon this revelation, knowing herself how necessary is sympathy, and knowing also how it fails mysteriously at times to arouse answering sympathies.

The presence of Monsieur Y. for the *séance* which did not occur, was calculated to add to Madame Rothe's mental happiness, for she and Monsieur Jentsch had repeatedly asked me when Monsieur Y. would be able to assist at the *séances*. He had, until the morning of this evening, been absent from Paris.

Then as to the 'trap' and 'hide-and-seek' measures of which Monsieur Sellin speaks. I have a copy of the letter I wrote to Monsieur Jentsch, and if Monsieur Sellin wishes it, I will send it to him. He will see therein that it was expressly stated that my circle was composed of people well acquainted with Spiritualism, and accustomed to assisting at *séances*. When they arrived on Saturday, I told the medium and her manager who our chief members were. There was no thought of 'hiding' the names of any members. But at the time when Monsieur Jentsch asked me for certain names, I obeyed a sudden intuition when I refused them to him, which intuition I know now I was justified in obeying; for he had even then determined to give us no more sittings, and would in all probability have made an improper use of the names, as witness the Swedish 'Echo.'

As for the more serious question of lodging, I regretted being unable to invite Madame Rothe to stay with me, my home being full at the time. But, according to a mutual and liberal agreement, Monsieur Jentsch undertook to look after all their expenses, including lodgings. Monsieur Jentsch asked me to secure him 'two modest airy bedrooms, by the day, until he could see for himself.' Wishing to avoid the fatigue to the medium of a long walk, I chose the best available rooms in the Hotel des Mines, 241, Boulevard St. Michel, the rooms looking on to the Boulevard. Not only is this hotel *not* a dungeon, on the contrary it is well situated and bears a good reputation, though it certainly is not a first-class hotel. Moreover, the landlady is a hospitable and kindly woman. Monsieur Jentsch said he knew Paris; therefore, having done the

best I could, I trusted his own accommodation to himself and imagined I was only choosing, as he asked me to do, temporary quarters. This same 'dungeon' has been the home for months of ladies equally refined and sensitive as the medium under question, and they have not complained.

On Saturday, Sunday, and Monday, in fact repeatedly, I asked Monsieur Jentsch if the medium was comfortable; he assured me they were 'very comfortable, and the landlady very obliging.' I did not care to suggest that Madame Rothe might like a sitting-room as well as a bedroom, thinking they wished to economise. But seeing they had decided to remain where they were, I went repeatedly to the landlady and made suggestions about the comfort and food of 'my friends.' I am surprised and grieved with what Monsieur Sellin says, and I cannot help saying, incredulous also.

Monsieur Sellin says I made a mistake in inviting Mrs. Corner to give séances at the same time as Madame Rothe. Monsieur Sellin is as mistaken as I venture to say his advice is questionable. I did not invite the two mediums at one and the same time, but fate ruled that they should be here together. In the month of January, Mrs. Corner was ill, and, I heard, in very distressed circumstances. I wrote immediately and begged her to cease giving séances, and to come to me for a thorough rest and change. I expected some friends from India in April, but I told Mrs. Corner that my home could be hers until then. At this time I had not even heard of a Madame Rothe. Mrs. Corner accepted my invitation, but her daughter's serious illness prevented her from coming before March, when she wrote to ask me if she might give some séances during her visit, as her purse was very thin. Before going further, let me say that I am not rich; if I were there would be no poor medium to-day; but what little I can do, freely or as an agent, I do with deep gratitude to friends invisible and visible, who have always, and will, I think, always, help me. I had almost given up hopes of receiving Mrs. Corner, when she wrote to say that her daughter was well enough to travel. I received her letter the day after I had written to Monsieur Jentsch. Whereupon I did a thing which only a long acquaintance could permit—I asked Mrs. Corner to postpone her visit. But the day following that on which I thus wrote, feeling uneasy about Miss Corner, I wrote a second letter bidding these ladies to come, trusting that the presence of two mediums would not be distasteful one to the other. I did wisely, for my first letter, begging the indefinite postponement of a visit long looked forward to, had thrown Miss Corner back, and threatened to put her again in the doctor's hands, as her mother told me later. I cannot endorse what Monsieur Sellin says about the jealousy of mediums. I hoped Madame Rothe would have been above this vile sentiment, and I know Mrs. Corner is not only above it, but that no medium has a warmer advocate than this little body. I have seen much of Mrs. Corner, and I, personally, have never heard her say one word against the mediumship of any medium. Womanlike, she is impulsive, and I have heard her severely criticise and caricature the personality of mediums and others, and I know she is capable of strong likes and dislikes; but she always terminates her sallies by the remark 'but he—or she—is a wonderful medium. I have seen, &c.'

Then as to the presence of Mrs. Corner and her daughter at dinner on Sunday. On Saturday I told Monsieur Jentsch and Madame Rothe that Mrs. Corner was my guest, and she expressed her great desire to meet her; therefore, I considered that my dinner gave the same pleasure to Madame Rothe as I know it did to Mrs. Corner. As to the effect which Madame Rothe produced upon Mrs. Corner, it was more than favourable. When my guests had departed, Mrs. Corner, with glistening eyes, remarked again and again, 'I have never seen anything like it; she is a wonderful woman. I shall write to so-and-so to-morrow. How glad Mr. Rogers will be, &c., &c.' At breakfast next morning loud raps sounded on the table, and in answer to my questions an intelligence expressed approval of Madame Rothe and great pleasure at her presence in Paris, but made certain remarks not at all favourable to Monsieur Jentsch, and gave certain private details—I hasten to say not to his detriment—which I found out later were correct. So neither Mrs. Corner nor

her invisible forces were jealous, or in any way disposed to act antagonistically to Madame Rothe. I was therefore surprised and grieved when Monsieur Jentsch asked that Mrs. Corner should not be present at our séances. Mrs. Corner took her dismissal in the kindest spirit, going to concerts or the theatre on the nights in question, but showing always a marked interest in the results of the séances. Seeing her absence had been productive of no good, and desirous of receiving good phenomena, I was often tempted to over-rule Monsieur Jentsch and insist upon Mrs. Corner's presence. It was therefore at my express invitation that she was present at the last séance, and though we were justified in attributing the phenomena of this night to fraud, Mrs. Corner remarked repeatedly, 'I am a medium myself; we often have failures, and many things happen to us all which we are not able to explain; it may look like fraud to-night, but remember Sunday.' When the arrival of my Indian friends obliged Mrs. Corner to find lodgings, I paid her frequent visits, and I have arrived to find her excitedly relating to her visitors the phenomena at Sunday's dinner, and with what I felt were such exaggerations that I was once obliged to contradict her; but I never heard her refer to the failure. So even after Mrs. Corner knew that our opinion was most unfavourable, she not only retained her confidence, but, as we see, even exaggerated Madame Rothe's powers.

Dogmatism is the worst enemy Spiritualism has to fear, and whatever 'occultists' may say, my most successful séances have always been where two or more mediums were present, and our experiments with Madame Rothe do not contradict my experience.

Monsieur Sellin accuses me of losing opportunities. Though I called my report 'a fairly detailed account,' I omitted various little things, believing that my report was sufficiently long and to the point without them. One was my conversation with the rapping intelligence on Saturday morning. May I say, first of all, that I am often guilty of keen emotion when I believe myself to have been the recipient of a psychical favour, and though the practised mind registers for future reference, instantaneously and indelibly, every impression, at the moment itself I am often incapable of speech? Can my very justifiable emotion, if this phenomenon was genuine, have been received by Madame Rothe as a token that I, and consequently my circle, were inexperienced and incapable observers? I think not.

After Saturday's flower *apport* I asked the rapping intelligence, 'Are you pleased with these surroundings?' 'Yes' (three raps). 'Are the conditions good?' 'Yes.' 'Is it one of my own friends who gave me the flower?' 'Yes.' 'Will you try to give me your name?' I used the alphabet but could receive no intelligent answer, upon which Monsieur Jentsch remarked, 'They seldom give names.' I asked, 'Is it —?' mentioning a friend I love. 'Yes.' But shortly before this Madame Rothe had described the 'spirit' who gave me the flower as a very young man, whereas the 'friend' I mentioned was very old. I find it wise to renounce further effort for the time being when error creeps in, therefore I did not continue a conversation with an intelligence which seemed incapable of saying more than 'Yes' and 'No.' As for the other 'missed opportunity,' Monsieur Sellin has not well read my report, in which I stated that a very decided intelligence was behind the raps of Sunday evening, which we certainly took advantage of investigating, using at once the resonant case. I have not stated that raps were 'never observed,' but I do most decidedly state, and every member of my group must assert the same, that after Sunday evening we never received any 'intelligent' raps; for I do not call 'Yes' and 'No' intelligent answers, when 'Yes' and 'No' are the answers expected. With Madame Rothe we have tried to obtain raps upon the case, and to obtain names, but without success, always setting Sunday apart. Monsieur Sellin may be sure that I place too high a value upon the 'rap' to allow 'opportunities to slip.' I think there is more to be discovered in a 'rap' than in any materialised form or flower, however perfect it may be; it is like a glass of fresh water to the raft-bound man who has spent anxious days on the unfriendly ocean.

As for dispensing with tests, which Monsieur Sellin suggests, well, we have a scientific object in view in investiga-

ting spiritualistic phenomena ; and no discovery, no new truth, can be tabulated on the shelf of science unless science lays it there herself. Tests are absolutely necessary. We have conducted certain experiments lately under very severe conditions, and we find that the more rigorous and exacting the test the better the result. It is not quantity but quality we wish for.

Having carefully read my critic, who has passed by the most serious facts ('want of space' is no valid excuse ; for so serious a subject 'LIGHT' has never too much space), I re-read my report with deeper conviction than ever that I have done well and wisely to publish it, and I repeat with emphasis every word therein.

(To be continued.)

### SÉANCE WITH THE 'REFEREE' MEDIUM.

The reading of a few works this summer on the subject of Spiritualism has led me earnestly to investigate the truth of it.

Having attended a few meetings at the Cavendish Rooms, and wishing to go further into the subject, I wrote to you a little time ago to know if you could give me the names of any mediums for materialisation, which you kindly did. Accordingly I arranged a séance for the evening of Saturday, August 31st, and it was held on that day at my own home, the only sitters besides myself being my mother and father. For the cabinet in which the medium was to sit, we used a small dressing-room, leading out of my mother's bedroom, we three sitting in the latter. The medium—a lady of small stature, dressed entirely in black—requested us to tie her to her chair, and to tie her hands together, and this my father did, although we did not wish to do so, not believing her to be a fraud. However, as she explained that she might move in her sleep, we did as she requested. As soon as we had taken our seats in the bedroom, loud knockings occurred in every part of the cabinet-room ; hands seemed to be passing rapidly over the bookshelf there ; books were opened and their leaves turned over audibly ; drawers appeared to be pulled open and slammed to again, and many other phenomena of a like nature occurred, such as photographs being thrown from a table on to the floor, &c.

These noises occupied a few minutes, and then we heard the medium sigh several times, and we presumed she was becoming entranced. A peculiar rap was then heard on the table within the cabinet, and this rap of the fingers we immediately recognised, as it was a habit of my brother, who passed over three years since, to rap his fingers on the table in *this particular way*.

This rapping having taken place a few times in various parts of the cabinet, the curtain was drawn aside, and the figure of a man about five feet nine inches in height, and draped in white, stood before us. This figure appeared three times, the second time knocking on the door of the cabinet, which we could see. The rapping throughout was the *peculiar rap* which my brother often used to give, and which we all, therefore, knew so well. It was as if he used his rap to identify himself to us, as his form did not seem to be fully materialised ; the features were very indistinct, and the eyes were not visible at all.

He apparently endeavoured to come into the room from the cabinet, but seemed unable to do so. After he had appeared the third time, a deep voice was heard within the cabinet—like someone talking in sleep, and I conclude it was the medium. The voice said : 'That young man wants to come to you very much, but it is very difficult for me with strangers and in a strange place.'

The medium then woke up, and said in her natural voice that the room was very warm. We asked if we should open the window, and on her consenting, we all went into the cabinet-room. As she seemed to be rather exhausted, we decided to close the séance, feeling that it had indeed been of a most satisfactory nature for a first experience. My father untied the medium, whom he found tied exactly as he had tied her ; he recognised the knots which he had made. In bidding the medium good bye, I remarked that we, at the first attempt had been fortunate enough to be successful,

whereas the 'Referee' séance investigators had had five sittings with no result, and I asked her if she knew who the 'Referee' medium was. What was our astonishment when the lady said : 'I was the "Referee" medium.'

When I learnt this, I felt it to be my duty to Spiritualists to draw up as accurate an account as possible of the séance we had experienced, and it for this reason that I am writing you this letter. We are perfectly satisfied with the genuineness of the phenomena we have witnessed.

To us—fresh to the manifestations of Spiritualism—our séance was a marvellous one, though of course to Spiritualists it would not appear so wonderful.

I write this letter, however, not to inform Spiritualists of anything new and unknown before, but to testify our belief in the thorough honesty of the medium who sat for the 'Referee' séances—an entire stranger to us until Saturday evening last. Had we subjected her to a long course of pinioning, we also might have earned failure as our reward ; but we have approached the subject of Spiritualism with open, rather than with sceptical minds, and, not looking for fraud, did not use a multitude of means—in our own house, be it remembered—to prevent it.

As one of your correspondents lately wrote in your paper : 'Those who seek truly shall find.'

FREDERICK J. WINBOLT.

Bewley, East Finchley, N.

### INVESTIGATION OF MEDIUMSHIP IN FRANCE.

The Editor of 'L'Initiation' (Papus) has started a system by which mediumship may be investigated and the mediums obtain a certificate stating what results have been obtained with them. The object is not, he states, to form a new society, but to examine the qualifications of mediums in such a way as to enable the existing societies to know what may be expected of each. The first medium thus examined was Madame Lay Fonvielle, who is controlled by the child 'Julia.' The object of the experiment was to ascertain whether photographic plates were affected in her presence. One plate was held in her hands for ten minutes ; two others were placed at a distance. These were, on being developed, found to have been more or less affected, but no distinct portrait was visible on them. A subsequent experiment, in which the medium held the plate for thirteen minutes, resulted in a strong impression being produced and several profiles appearing on the plate.

The conclusions arrived at by the investigators as the result of their experiments with this medium (which took place on July 5th, 24th, and 27th), are that :—

1. Madame Lay Fonvielle has the faculty of acting at a distance, without contact, on photographic plates, in metallic casings.
2. That plates in contact with the medium should be held by her for thirteen minutes at least. If held for a shorter time the impression is nil or scarcely perceptible.
3. That with plates used at a distance from the medium, from twelve to twenty-four hours are requisite in order to obtain any result.

### DECEASE OF MRS. SCATCHERD.

We regret to announce the decease of Mrs. Emily Frances Scatcherd, widow of Captain Watson Scatcherd, which took place at Ringmore House, Quarry-road, Hastings, on Monday, August 26th, after a long illness. The deceased, who was sixty-four years of age, was the daughter of the late Rev. Augustus Crofton, and the granddaughter of Sir Morgan George Crofton, Bart. She had lived in Hastings about fourteen years. Her husband, Captain Scatcherd, of the Hon. East India Civil Service, died in January last. The remains of the deceased were cremated at Woking, the funeral being attended by her eldest daughter and son. By special request, there were no flowers, and mourning was not worn. Refusing to attach herself to existing organisations, deceased was nevertheless deeply interested in all advanced movements, including Anti-Vivisection, Temperance Reform, Vegetarianism, Spiritualism and Theosophy, Esoteric Christianity, and Experimental Psychology, and took part, as some of our friends will remember, in the Spiritualistic Congress held in London in 1898.

## THE LAW OF CONSEQUENCES.

The pursuit of happiness as an *end* is predestined to failure, but the cultivation of the disposition to recognise, and to be pleased with, the good things of life—to be thankful for the powers we possess, the blessings that fall to our share, the opportunities that open to us, and the love and benefits that we receive from others, will enable us to see the bright side of life and maintain a hopeful, thankful frame of mind which is the nearest we can expect to get to the joyous delight of ideal, perfect happiness. This is possible of attainment here and now. The laws of life are beneficent and yield rich results of delight to the spirit that is responsive to their operations.

We pride ourselves upon our 'free will'; but one thing is imperative—that we conform to the laws of health of body, mind, and spirit. We must face the facts of life, and realise that the law of consequences—or Karma—operates continuously, immediately. We reap as we sow in *this* life—not as reward or punishment but as the inevitable and beneficent result of the universal principle of progressive unfoldment. The 'Medical Brief' puts the matter clearly and forcibly thus:—

'The Road to Happiness has been paved by art and wisdom. Science has erected frequent sign-boards for our guidance. The one essential condition for those who wish to tread it is that they must do always that which is *right*.

'Right-doing is no longer a mere matter of doctrine and dogma. It is no longer exposed to the subtle flexibilities of sophistry, of casuistical argument, or of Jesuitical pleading. Science has discovered and pointed out *natural laws*, whose violation is followed by punishment, however we may strive to interpose obstacles to put off the day of reckoning.

'Those who lack the logical mind, who want foresight, and cannot trace the laws of cause and effect operating amid the complex affairs of life, have not been left without a final test both simple and adequate. When in doubt as to the right course, "Do unto others as ye would have them do unto you."

'If a man starts out in life determined that he will always, under all circumstances, do that which is right in his business and in his social relations, Nature is on his side, and the very stars in their courses fight for his cause. He cannot fail either of success or happiness.

'Right-doing gives a man courage and candour, and the world loves straightforward people. Right-doing makes a man reliable and energetic, for it breeds good habits and stores up moral force. What a man really is always publishes itself to a community. If he habitually thinks right and does right, he becomes an influence which he little realises. People insensibly look up to and depend upon him.

'The man who does right by others will do right by himself, and thus be nothing short of noble manhood. He will meet all vicissitudes with a calm and unruffled and philosophic mind; he will turn each disaster to some practical end, and will view, dispassionately and earnestly, the problems of life's horizon.

'He will always have sincere friends. He is the depository of strange confidences. His advice is sought on all kinds of questions. The character of any man who habitually does the right is deemed a rich and all-sufficient guarantee of good faith. His word is his bond.

'It has always been a mystery to professing Christians that worldly success and good repute should so often be the portion of men who make no professions. Such men may, or may not, be Christians in name, but if they put themselves in harmony with Nature's laws, eternally operative in every sphere of life, they will get the benefit of those laws just to that degree and in that direction that their exertions are put forth.

'The man who works steadily, who earns five dollars a day and saves one, *must* get ahead financially. If he has the instinct of progress, is ambitious, gets more light and skill in his work, his earnings *must* increase. If he made five and spent six, he would inevitably be bankrupt of money, credit, the confidence of the community, and his own peace of mind and self-respect. His folly would demoralise him. He would become a pauper. All this as the result of natural law, not of fate or of a mysterious dispensation of Providence.

'If a man be an expert in his line of business, punctual in his service, and reasonable in his charges, he cannot fail of either success or happiness. Ten to one, if you should ask him, he would not change places with a king.

'Just as inevitably, the man who does not keep regular hours, and is uncertain in filling his orders, will seldom be troubled with much business. This road to happiness by living in harmony with Nature's laws, doing the right and avoiding the penalties of wrong, is not theory, nor

hypocrisy, nor mere worldly morality. It is a stern fact which everyone can test, and does test, for himself. The daily experience of all proves its truth beyond question. Right-doing fills us with health and cheer. It invites joy and sunshine in the home, drives care and anxiety from the brow of the mother, and makes home a paradise on earth. He who obeys the plain mandates of Nature is rewarded in numberless ways throughout life. But the rascal, the rogue, the purely selfish man, neither succeeds nor is happy. He skulks and dodges, is the recipient of hard words, universal distrust and contempt. He is in a continual flutter of fear which insolence and braggadocio must mask as they can. He is the football of Fate, the plaything of Fortune. Tossed here and there, like wreckage on stormy waters, the road to happiness is not for him. He turns down every little by-path, seeking a short cut, only to find each time that these paths lead nowhere, and that he must make another start.

'Thus it is easier in the end, by far, to do right than to do wrong. One does not have to wait for the reward of one or for the punishment of the other. *This life* is the scene of either alternative. One does not need a creed so much as common-sense to keep in the road that is at once easy, open, and free to all.'

## MR. HUSK'S MEDIUMSHIP.

In your issue of August 24th, 1901, I read with regret a quotation under the heading, 'Unsatisfactory Conditions,' from a letter addressed to you by a 'South African Spiritualist,' now in London.

Considering the isolated sitting with the medium in question (Mr. Husk) as totally insufficient to form an opinion *pro or con*, I beg in justice to recount the experiences of myself and wife in a few words:—

1. We have sat continuously every week for *nearly two years* in Mr. Husk's circles.

2. Proof positive of the continuity of life has been revealed to us through the medium's unconscious influence.

3. After thirty years' investigation and uncertainty, the inestimable privilege of again meeting visibly and audibly my beloved mother, and holding converse with her weekly, has been accorded me.

4. Meeting visibly at least ten other near relations (who have all passed over for many years) and holding converse with them when they from time to time materialise.

5. Experiencing the same manifestations in our own home without previous arrangements, in the presence of the same medium.

This simple statement of facts I trust you will kindly publish in justice to Mr. Husk, whose honour we consider above reproach.

Camberwell.

G. H. L.

## 'DREAMS WITHIN DREAMS.'

I have seen some correspondence in 'LIGHT' respecting 'Dreams within dreams.' I have had similar experiences; and one, occurring about a fortnight ago, presented several unusual features. I dreamt that I was holding fast to something, I cannot clearly remember what, which corresponded to the face of a rock, with both hands and feet, and there braced myself to resist and bear a succession of shocks upon my spine. They came and beat upon me, as waves come in and dash themselves upon the rocks, filling me with a sharp tingling. I seemed to know in my dream that these shocks were caused by spiritual agencies, but I could not discriminate whether or no the influence was from a good or from an evil source; hence my resistance. Then I awakened (so I dreamt), and although not frightened, feeling much excited, I sought my mother. I passed through corridors strange to me and eventually discovered her in a small room in bed. I lay down beside her and related to her my 'dream.' When I had finished I really awoke, and after some minutes' effort recollected myself and found I had really awakened in my own bed, and that the dream and its recital were alike visionary.

I know very little of Spiritualism, and should be greatly interested if others more versed in its phenomena could explain—if there be any explanation—what the whole thing signified, and tell me what caused the 'shocks,' or if they were merely 'such stuff as dreams are made of.'

G. E. M.

SPIRITUALISM, to be of service to mankind, must make its followers just, kind, sincere and truthful in all their dealings, and inspire them to render faithful service to all who may be in need of help.



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### THE AWAKING HEART.

In the pretty old-world love-poem or drama, known as 'Solomon's song,' there is an exquisite passage describing the coming of the beloved one to the garden of spices, and his entreaty, 'Open to me, my sister, my love, my dove, my undefiled, for my head is wet with dew, and my locks with the damp of the night.' Or perhaps it is a dream; for the little story begins with, 'I sleep but my heart waketh'; and, in her sleep, she hears the welcome voice and imagines all the fragrance of the 'sweet smelling myrrh' that blended so prettily with the music of 'Open to me, my sister, my love!'

'A pretty love-poem,' we call it, and fantastic enough, with much that could never be at home in this western matter-of-fact and, shall we say? decorous world. But there are many charming touches in it; and this, of the awaking heart, is one. The beloved one is outside, lonely, in the night; and he is calling or softly singing to the sleeper, for admission; and the sleeper hears in her sleep: for, in sleep, the heart is awake. It is, in truth, a lovely symbol of life, and of the wisest and truest thing in life. Love always hears and understands. It is the true interpreter everywhere, as all the world will know some day when it gives up believing that the one thing needful is to be 'wide awake.' He who trusts to mere sharpness may win surface victories; but only for the moment. It will be necessary to be 'wide awake' every minute and at every turn. He can allow nothing for affection and goodwill.

The time is coming when the richest human asset will be found on the spiritual plane; and even mighty kings will find out,—but, in truth, do we not see how terribly they are finding out?—that being 'wide awake' and relying upon detectives, spies and hangmen, is not the direct route to either security or happiness,—but very much the reverse. The poorest Spiritualist, in the shabbiest little hall, could teach these watchful monarchs a better way both to safety and joy in life. The world resents force and the 'wide awake' spy: but it will respond readily enough to a little simple love.

What is or might be true of monarchs, is manifestly true in all spheres where men rule, in places high or low. A clever master or overlooker knows how wasteful it is to be always only on the alert as a detective: and he does not understand his business if he does not understand the value of the ready and unforced service of good will. And no one can doubt that the waking heart is the secret of any

truly happy home. So wide and high and deep goes this profound law of love.

In the lofty sphere of Religion, how grandly true this is! 'The secret of the Lord is with them that revere Him,' said the ancient Hebrew poet, 'and He will show them His covenant.' 'Blessed are the pure in heart,' said the greatest teacher, 'for they shall see God.' In both these sayings we find a perfect illustration of the old saying, 'I sleep, but my heart waketh'; for, in the one, it is reverence; and, in the other, it is purity, that wins the secret, the covenant, and the vision of God;—not 'wide awake' knowledge and scholarship and criticism.

The truth is—and this is an elementary and yet profound teaching of Spiritualism—that the human being is dual, with an outer (animal) and an inner (spiritual) self; and that these have their own spheres and faculties: and, by many routes, we are now arriving at the conclusion that the inner self has powers which can, at times, far transcend the outer self, and even master it, as the merest instrument. The outer self may, at times, be utterly beaten and useless, but the inner self may console, and wing its glorious way and sing. Again, the outer self may not be able to offer anything, but the heart may bring its enriching gift of goodwill, sympathy, guidance, hope and love,—often worth all the 'charity' in the world; for it is the waking heart that is most wanted by misery, sorrow, or despair.

But, even in relation to the inner self, the contrast stands. Paul was right: 'These three abide,—Faith, Hope, and Love: but the greatest of these is Love':—the greatest because, as a rule, it lasts and listens when Faith and Hope sleep or fail:—a delightful suggestion as to 'the way of salvation' everywhere, from saving one's credit to saving one's soul: for, indeed, there is no saving grace like love: and, if all were love, and all hate were dead, there could be no hell, neither in London nor in Hades. One of the most wonderful things in the Bible is that master-saying of Christ's,— 'Her sins which are many are forgiven, for she loved much.' He did not hide nor make light of the sins: they were many: but love could lift the sinner above them all.

To the well-instructed Spiritualist, though, the world does not look like a heart-waking world. It is a world asleep; and the best evidence of that is its complete reliance upon being 'wide awake': for the most active, eager and aggressive life may be the life that is most asleep. The stress and worry and toil of life that seem to leave no time for sleep are often the most tragic of all proofs that the whole being is sunk in the deepest kind of sleep, from which death may be the only awakening. But still, behind all, there are, at times, longings and monitions, vague desires and blessed dissatisfactions. With Wordsworth, let us be thankful at least for these:—

For those obstinate questionings  
Of sense and outward things,  
Fallings from us, vanishings;  
Blank misgivings of a creature  
Moving about in worlds not realised,  
High instincts before which our mortal nature  
Did tremble like a guilty thing surprised.

We are all more to be pitied than condemned. We have arrived here, under compulsion, and find ourselves flung into a veritable Babel of external needs and claims and temptations,—into a world whose every demand appeals, not to the highest, but to the lowest in us, where appetite is always temptation, bordering on sin, and where urgent needs never cease to encourage the higher self to sleep. If there is an angel in the heart that wakes, it seems to have nearly everything against it: and, if that angel speaks to us, it speaks too often to one who lives as in a far-off and different world. Like some restless somnambulist, the poor earthly wayfarer goes about his daily work, propping up

the body, yielding to the incessant demands of the hungry hours, sometimes painfully awake in one sense, but, in the deep and truest sense, asleep.

But the true self holds on, and only waits its opportunity. Presently this earth-dream will be over: we shall wake from this disturbed sleep: we shall see things as they really are: the dust and ashes will cease to urge or charm; we shall understand, indeed, that the dust and ashes belonged only to the days of illusion; and the true love will awake and sing. Then, in one last glorious sense, it will be true,—that the tired earthly wayfarer will sleep, the last deep final sleep; but the heart, the heart will wake to love and joy,—to the true, abiding and blessed life.

### PULPIT AND PRESS.

A few decades ago it was generally believed that the great power over mankind once wielded by the Pulpit had gone for ever—that the function of educator which it formerly exercised had passed to the lecture hall, and its mission as a moral instructor and social reformer had fallen into the hands of the Press. That this was a permanent change in the affairs of men no one until quite recently doubted; and evolutionists in general regarded it as a great step in the development of society—almost as a coming of age of mankind, a passing from the *status pupillaris* of theocratic rule, to the independent condition of responsible self-government. But now there comes the startling news, from the United States of all places in the world—from the very hot-bed of progressive ideas, the nursery of intellectual independence—that the Pulpit has suddenly sprung again into life and vigour, and seems likely soon to exercise in the world an influence greater than ever before. At first sight, this revival of the power of the Pulpit appears rather incomprehensible; for, with most men, the sermon has become mentally associated with the idea of an intellectual and emotional condition the very opposite of the alert, active, vigorous, practical, 'go-a-head' state of mind and body which we commonly attribute to our transatlantic kith and kin; inasmuch that the very name 'sermon,' and the very word 'preach,' have unfortunately acquired for the layman a connotation of dulness, if not hebetude. Have our smart Yankee cousins developed a new interest in the domestic arrangements and foreign policy of the People of Israel? Have they found a process by which they can extract dividends out of the Pauline Epistles? For surely the sermon, as it is commonly pictured even in the religious mind, is the least 'paying,' up-to-date, or 'live' of our time-honoured institutions.

No; the present-day American is still as much alive as ever; and he has not discovered a way to utilise the waste products of the Church. It is the sermon itself that has changed. The new sermon is not a narcotic, but a tonic. Moreover, it has the advantage of being mental food for those in health, as well as acting as medicine on the spiritually diseased and decrepid—and food so palatable and so nicely prepared that the newspapers are delighted to warm up the Sunday sermon and serve whole columns and pages of it to their readers on Monday morning.

It is this working alliance between the theoretical and the practical in the matter of conduct, between the right and the expedient—this marriage, as it were, between the Pulpit and the Press—that is the new and important development. There can be no manner of doubt that the Pulpit had degenerated, comparatively, if not positively; for to remain stationary while everything else is moving on is to be left behind, and while everyone else was hurrying onward, the preacher has been going round and round

in the same old religious mill, for ever grinding over and over again the same theological corn that the great ecclesiastics of hundreds of years ago ground at least quite as thoroughly.

The effect of this new movement will be to secularise the sermon to a large extent, and at the same time to give the newspaper a moral authority which it now lacks. Everyone knows that the newspaper must, before everything, make itself agreeable; it must make money for its proprietors; and to do this it must give no offence to its readers, to its advertisers, or to its party. It is the interests and prejudices of its patrons that dictate to the newspaper what to say, and what to leave unsaid. By reporting the utterances of a renowned pulpiteer, a newspaper can publish important facts and utter righteous judgments which, if they originated with itself, might damage its popularity, and perhaps endanger its very existence; just as it can publish, in the shape of law reports, facts and opinions which, if put forth in any other form, would cost it dear in damages for libel.

In a recent article in the 'Express,' Mr. G. L. Rees has given an interesting account of this drawing together of the worldly and the other-worldly; a conjunction which may be regarded either as an endeavour on the part of the Churches to utilise the Press, or as an attempt on the part of the Press to exploit the Pulpit, or as both. Of the secularisation of the church buildings, Mr. Rees says:—

I have seen English factories that have more ecclesiastical architecture about them than many American churches. There is building in Brooklyn a Baptist church which will have four lifts running to the roof-garden. Opera chairs are taking the place of pews, displacing them first in the gallery, and in some places in the area. And the floor is inclined, like a theatre; and all churches have electric lights. The Church has borrowed from the world in matters of construction.

Of the secularisation of the sermon itself, he says:—

'Now is the accepted time' is a favourite text in America. The corollary from that is the doctrine the ablest preach—that this week's happenings are the latest revelations from Above. . . I have attended services on Sunday evenings which lapsed into partisan harangues, which met applause and hisses. A striking event is always made a text. Practically nothing of sermons is reported in the English papers, but in America the Monday morning's issue of any paper contains the gist of a dozen sermons, with three and four-line headlines over each one. This publicity is an incentive to a wide-awake ministry to preach on 'live topics.' Therefore Cortland Meyers seizes many opportunities to condemn Tammany and grow fervid on the question 'Is Marriage a Failure?' Others seize a chance to rectify some alleged wrong, or talk about the tenement houses, the police, or about labour, war, and Imperialism.

The Church is more and more guiding American city life. . . The Church controls votes. Even the Christian Scientists defeated a Bill to limit their activity, on the threat of forcing legislators into private life. . . And cannot a private religious body, like the Parkhurst Society, lead a raid against a gambling den, batter down the doors, and arrest the inmates? . . . There is an increasing demand for 'intellectual sermons,' and sermons which specify, rather than make meaningless generalisations. . . At Old Plymouth, for instance, one may hear in a sermon a striking array of facts of history, literature, biology, science, trade, and inventions, as testimony to some great truth, which keeps the hearers in a tingle of expectation. Miles away, going home in the 'trolleys,' they still talk of it. Every considerable church has serial sermons on evolution, Socialism, or other moral subject. The sermon on Sunday evening has largely given way to a lecture, which is often illustrated. Then there is the intensely spiritual sermon, which sounds like the very voice of Emerson or Ruskin. I have often sat with free thinkers, listening to this kind of discourse, and have seen them hasten to thank the preacher for his words.

The first thought of a good many people when they hear of this alliance of Press and Pulpit will probably be one of fear lest the ancient power of the clergy should be re-established; for experience has proved that a dominant Church is often a most cruel tyrant. Happily, however,

theology is no longer the 'dominant interest' in the lives of men; and theological opinions are now too varied, and too irreconcilable, to allow of united action by all the religious denominations. The chief characteristic of the modern revival of the religious sentiment is a firm belief in the goodness of God; the clergy now find it impossible to awaken the sentiment of fear on which their former power was founded. The new religion is a religion of hope and joy; the old religion was one of woe and lamentation. Mankind now believes and smiles; formerly mankind believed and trembled. Humanitarianism is the form which genuine piety is now taking, and the more human the clergy are, the more they come into touch with laymen, the more their discourses are appreciated, and the more liberally will they be quoted in the Press.

The effect of this new alliance will be, in the first place, to raise the standard of intelligence required in a preacher. Scoffers will be no longer able to say that 'the fool of the family goes into the Church.' At present the congregation frequently educates its clergyman; and in almost every instance he either 'goes too far,' or not far enough. That farness, however, is never more than veritable nearness, when compared with the distance which separates both the clergyman and the congregation of the old school from those of the new. But it may be said that the effect of the new conditions on the clergy as a body may be unfortunate; the newspapers will, perhaps, only report the orations of some dozen or so of 'pulpit orators,' and the effect on the thousands of lesser lights will be almost to put them out—just as the great man in other walks of life eclipses the little ones, or the big store takes away the trade of the small old-fashioned shops. There will still be the local market, which will demand its constant supply of spiritual comfort; and even were the common or garden variety of preacher to expend his energies in other ways than by concocting and delivering sermons, the world might perhaps be all the happier for it.

For our part we are inclined to welcome heartily this new and somewhat strange alliance, we do not say, of 'God and Mammon,' but of the spiritual and the temporal; more especially so, as it presents one important feature which Mr. Rees forgets to mention, namely, that a large proportion of the great preachers whose discourses the Press delights to print for broadcast distribution are either avowed Spiritualists or deeply imbued with our ideas and beliefs.

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#### FATE.

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I have been a seeker after Truth for a number of years, and am a regular subscriber to 'LIGHT' and other papers. The very interesting articles and letters that appear from time to time in your journal, on the many mysteries of life, are read by me with great interest, and from them I have received much enlightenment. But there is one question that I think has not been noticed, and upon which I should be glad if any of your readers could enlighten me. I refer to the question of 'Fate,' and I desire to ask—Does anything ever happen by chance? In a recent issue of 'LIGHT,' I read a letter under the heading 'Prevision,' in which the writer spoke of a dream-vision, predicting certain coming events which became literally fulfilled eight months after. After reading it carefully, and reflecting upon its contents, with a desire to arrive at a reasonable and correct decision, I have come to the following conclusion: that everything in the universe is created to fulfil its own particular destiny; that it is an impossibility for the least atom of matter to be otherwise than where it was originally designed to be, and that consequently its movements are governed by that same law. So, when applied to man I infer that he cannot do anything of himself as apart from his own destiny. Will some of your readers kindly give their opinions in reply, for the edification of myself and others?

G. L.

## ABOUT HYPNOTISM.

### I.

Anyone who undertakes to teach others about Hypnotism, must necessarily feel to a great extent as Faust felt before he met his Mephistopheles, when he expressed his sorrow that he was obliged 'mit sauerem schweis' to teach what he himself did not know. So little is, indeed, known as yet about the whole great subject of which recent Hypnotism (the Hypnotism of the doctors) is but a little part of a part, that no one, however faithfully he may have studied it, can claim to be more than a pupil-teacher, and a very elementary one at that. His own teacher is experience; and the chief part of that experience is necessarily the experience of others, and one of his greatest difficulties is that he is forbidden to refer to the experiences of the great masters of the subject, the bold experimenters and discoverers of the age that preceded the publication of Braid's 'Neurypnology' (in the year 1843); he is expected to confine himself to the recent writers on the subject, who, like children, prefer to find things out for themselves.

In no other subject have premature theories so fatally prevented the recognition of new facts, or so completely obliterated from memory others which were formerly accepted as proven, insomuch that hardly any modern writer on Hypnotism evinces any knowledge of the laborious and faithful work done by those whom they call 'the old Magnetisers' (a name which they generally qualify by some contemptuous epithet), or shows any intelligent appreciation of their discoveries. The consequence is that there are now three distinct schools of Hypnotism, each of which condemns some of the ideas and practices of the others, and all of which ignore or misrepresent animal magnetism or mesmerism, although every one of them adopts some of the methods of the old mesmerists in a timid, ineffectual way. And a further consequence is that there are almost as many sub-schools of Hypnotism as there are individual writers and practitioners; for each one of these, in his ignorance of what has been already done, experiments *de novo* on a few subjects of his own, by his own particular method (there are over one hundred recognised ways of hypnotising), and having 'educated' himself and his subjects to do certain things in a certain manner, he denies the reality of phenomena which he himself has not in that way produced.

For all these present-day hypnotists, the publication of Braid's book was the ushering in of a new dispensation, which not only superseded the old one, but consigned it to the limbo of exploded fallacies; but the curious thing is that our present authorities on the subject evince almost as much ignorance and indifference with regard to Braid's ideas and experiences as they do with regard to Mesmer's. Braid is already looked upon as out of date, and he seems to be saved from the brand of 'charlatan,' which is so freely applied to Mesmer, only by the fact that he invented the name 'Hypnotism,' and can therefore hardly be openly stigmatised as a fraud by those who practise in that name. A great deal of confusion exists as to the nature of Hypnotism, its production, its utility, and the matters in which it ought to be employed; insomuch that a good many recent writers on the subject tell us that the peculiar 'nervous' sleep, which Braid considered so characteristic and important a feature of the hypnotic condition as to warrant the name he gave it, is not a necessary part or parcel of Hypnotism at all; but they agree with Braid in regarding the hypnotic condition as brought about by physical changes in the substance of the brain, nerves, and blood vessels, not as primarily or essentially a psychic phenomenon. As to the utility of Hypnotism, the whole effort of most writers on the subject of late has been to confine its application to the cure of such diseases as have proved themselves intractable to all other modes of treatment, and to limit its exercise to members of the medical profession, who shall be at liberty to employ it or not as suits their own convenience. For that is the only legitimate use they recognise for this wonderful power over mind and body, variously known as Animal Magnetism, Mesmerism, Braidism, and Hypnotism.

Now, as far as the medical profession is concerned, there is no particular reason why doctors, if they did not claim a



monopoly of it, should not treat Hypnotism in the same way as they would treat some particularly virulent poison which they had just added to the pharmacopœia; if other people were permitted to use Hypnotism, they might be allowed to recognise it only as being (to use Dr. Lloyd Tuckey's words) 'a branch of medical treatment, to be used by medical men with the same caution as anaesthetics and poisons in general,' and to consider it as merely 'a useful ally' in cases 'which resist the usual treatment.' But the public has a good deal more interest than that in Hypnotism, for 'suggestion' is of universal application, and of incalculable power for good in almost every department of human life, and it is therefore evident that to permit Hypnotism to be monopolised by one profession, and to allow its application to be restricted to 'forlorn hopes,' would be the height of folly. Very naturally, medical writers on Hypnotism make but little mention of those claims; but it is of extreme importance to the public to understand what they are, before listening to the 'suggestion' on the part of the doctors that Hypnotism should have no legal existence outside their own practice, and should be exercised for no other purpose than as a last resort in the case of patients whom they have otherwise given up. Hypnotism is not as yet extensively employed in other than medical ways; but when its beneficent power is known it will be so employed; and therefore were the production of the hypnotic state to be made a medical monopoly, mankind would be robbed of what promises to be the most potent influence for good that the world has ever known, or any man has ever imagined.

The three ways in which Suggestion ('the active principle' of Hypnotism) is said to affect human beings beneficially are: By facilitating education; by preventing crime, and reforming the criminal; and by raising the general standard of manliness—of courage, of independence of character, and of respect for self and others. Dr. Quakenbosh and other hypnotists who have experimented on children, find that the memory and reasoning powers of the child—all, in fact, that generally goes by the name of *intelligence*—are improved in the most extraordinary manner by hypnotic suggestion. Not only are lessons learned in the hypnotic state by once reading them over, but the process itself of hypnotisation improves the natural or normal memory of the child in a marvellous way—and not only the memory, but all the mental faculties. It would seem that with the aid of Hypnotism, a child not only learns with ease and rapidity, but learns with eagerness and delight instead of with the disgust and heart-burning that 'lessons' proverbially induce.

As to the reformation of evil doers of all kinds, the experiments of Dr. Voisin at the Salpêtrière, and of many others in hospitals and reformatories, have conclusively proved that in all but extremely rare cases a complete and permanent change of character can be brought about in criminals and sinners, so that they loathe their former crimes, and even their former selves. Moreover, all practitioners of Hypnotism get many of their patients from among those who are the victims of small vices and bad habits, which they wish to get rid of, but are not able to abandon by their own strength of will; and between these offenders, and the recognised criminal, the difference is only one of degree. As to the prevention of crime, experience proves that 'principles' instilled into anyone while in the hypnotic condition become irrevocably fixed in his mind.

But the greatest good which suggestion, scientifically applied, promises to do for the world consists in the formation of character. Most of the evils we suffer from come from mental weakness, or from general moral debility, for which neither theology nor ethics gives us any effectual cure; and on these hypnotic suggestion seems to exert a truly magical influence—changing the vacillator into a man of firm purpose, the indulger of self into a stoic, and the timid weakling into an example of moral and physical courage. Therefore, it is very evidently above all things expedient that before listening to the proposal of the doctors to give them a monopoly of Hypnotism, to be used only at their discretion, and only for the purpose of a forlorn hope in otherwise incurable cases of disease, we, the general public, should understand what it is that we are called upon to renounce—that we should know, in fact,

whether or not the larger claims made for hypnotism are justified or justifiable. If they be, then it is absolutely certain that every day in the year the loss to mankind in hard cash by the neglect to apply Hypnotism to education, to crime, and to the formation of character is at least a hundred times greater than the sum total of every other financial loss from any cause whatever; while the loss in human happiness is simply incalculable.

EXPERTO CREDE.

(To be continued.)

### 'PHOTOGRAPHING THE UNSEEN.'

In Mr. Sinnett's interesting, and indeed important, paper printed in 'LIGHT,' of the 24th ult., under this title, there are one or two points which seem to call for remark:—

1. As to the so-called X-ray photography:—This is very different from ordinary photography: for that is done by light which can be reflected and refracted; whereas the ether waves which constitute the X-rays cannot be either reflected or refracted by any means as yet known to us. One or two experimentalists consider that they have obtained evidence of the reflection of the X-rays: but their results are very far from conclusive. Consequently, a lens has no effect whatever in bringing X-rays to a focus. The X-ray photographs are merely records of X-ray shadows cast upon the prepared plate. These shadows again are very different from ordinary shadows, because the X-rays penetrate every part of the object shadowed, being more absorbed by the thicker and denser portions.

2. As to 'etheric' matter:—The emanation from the kathode, *i.e.*, negative electrode, of the vacuum tube, which Mr. Sinnett calls etheric, is generally considered to be a stream of particles of the substance of the kathode, torn by the electric forces off the kathode, each particle carrying a charge of negative electricity, and moving with a velocity of the same order as that of light. The particles are held to be extremely small as compared with the elementary atoms of matter, and are called *ions*. It is difficult in any other way to account for the deflection of the luminous stream within the tube by a magnet, or even to account for its own luminosity and for that of the luminous patch on the tube itself, where the stream strikes against the glass. Much experimental work has been done, and is being done, on this subject; and the results are submitted to the strictest mathematical investigation. The X-rays appear to be emitted from the luminous patch on the tube, and to be due to the arrest, by the glass, of the rushing torrent of negative *ions*. The light emitted by the kathode stream and by the glass of the tube, the electric and magnetic phenomena, and the X-rays themselves, are all phenomena of, *i.e.*, vibratory motions of, the luminiferous ether: while the particles which constitute the kathode stream are ordinary matter, torn away from the surface of the kathode itself. There does not appear to be any necessity for attributing the phenomena to 'etheric' matter, whatever that strange substance may be.

3. As to seeing by the X-rays:—Since these rays are not refrangible by any known substances that have yet been tried, they must be useless for the purposes of vision. Certainly no one has ever been able to see anything by using them as ordinary light is used. In any case, it is not the light that is seen, but the illuminated objects.

4. As to spirit-photographs:—These appear to be images just as ordinary photographs are, and not shadow-graphs like the X-ray productions. It is possible, therefore, that they are effected by the use of ether vibrations, either of the wave lengths ordinarily employed in photography, or of very short wave lengths like the X-rays, when the plates are covered up, provided that the spirits can construct a lens of a substance whose molecules are so small and close together that it can refract these rays; or they may possibly apply to the plate some direct process, such as we use in copper etching. In this way we can avoid the difficult conception of 'precipitating a chemical influence.'

5. As to the emanations from the living body:—The ordinary name for those which are of importance in this subject is 'magnetism.' This substance agrees with ordinary matter in being subject to relations of time and of space,

and in being connected as to its parts by relations of cause and effect; but it differs altogether from our matter by being subject, as to the colour, form, and motion of masses of it, to the will, thoughts, and emotions of the human being from whom it issues; and no doubt other qualities of it can only be understood by reference to the psychic peculiarities of the person from whom it originates. In this way it differs *toto cælo* from the matter within the X-ray tube. It appears to be a form of matter to which the spirits with whom we are ordinarily concerned in the séance room have immediate access; and since it exists in the human body in organic connection with ordinary matter, these spirits are able by means of it to act upon this matter, and so to produce the varied physical phenomena with which we are familiar.

Woodroffe,  
Bournemouth.

J. W. SHARPE.

#### RECEPTION TO MRS. M. E. CADWALLADER.

The several visits of Mrs. M. E. Cadwallader to this country are more than ordinary pleasant memories to large numbers of London and provincial Spiritualists, inasmuch as her earnestness, her unfailing amiability, and her devotion to our cause, have endeared her to the hearts of all Spiritualists. This year she is again with us, accompanied by her father, Mr. B. B. Hill. The stay is a brief one this time, as they arrived in England, from a short tour on the Continent, only on Tuesday evening, the 27th ult., and will sail for their home in Philadelphia on or about the 21st inst.

Knowing that many of their metropolitan friends would be charmed to meet them, Mr. and Mrs. J. J. Morse, with their characteristic warm-heartedness, tendered Mrs. Cadwallader and Mr. Hill a reception on Wednesday evening, August 28th, at Florence House, the scene of so many social gatherings on behalf of the cause. The proceedings were purely informal, which fact in itself gave a distinct charm to the gathering. Invitations were extended to most of the leading workers, and though many were out of town for their holidays, a goodly company nevertheless assembled to greet the guests of the evening.

After an hour of personal conversation, during which the friends present cordially greeted the visitors, Mr. Morse formally presented them to the company in a felicitous little speech, filled as usual with good things, 'grave and gay,' suited to the occasion. He then asked Mr. E. Dawson Rogers, the President of the London Spiritualist Alliance, and Editor of 'LIGHT,' to add to the welcome, and the company were favoured by that gentleman with some well-timed remarks. Mrs. Cadwallader then responded in a graceful and eloquent address, which charmed all present, as of old. She referred to the condition of the cause in the United States, and related how the First Association of Spiritualists in Philadelphia had recently acquired a church for its meetings, and in generous terms mentioned the excellent work that was being performed by Mr. Harrison D. Barrett, the President of the American National Spiritualists' Association. And, in closing, she expressed her keen appreciation of the kindness of the host and hostess in thus affording herself and her father the opportunity of once again meeting their London friends. Mr. Hill and Mr. George Spriggs also addressed the company; and during the evening vocal and instrumental selections were presented by Mrs. Dalrymple Small, Miss Florence Morse, and Mr. H. R. Boyden. The company were also entertained with light refreshments, the hostess again ministering in her customary genial manner to the comfort of her guests in this direction. The friends passed a highly enjoyable evening, and separated at a late hour, with only one regret, that our visitors were this time making so short a stay among us.

Among the company our reporter noticed the following: Mrs. M. E. Cadwallader; Mr. B. B. Hill, of Philadelphia; Mrs. Dalrymple Small, of Hereford; Mr. Laughton, of Edinburgh; Mr. Geo. Spriggs and Mr. R. H. Boyden; Miss S. Brearley, of Nottingham; Mr. and Mrs. Cooper Butler, of Mottingham, Kent; Mrs. Jno. Venables and Mrs. S. B. Brown, of Walsall; Mrs. Lydia H. Marks; Mrs. Crawford; Mr. Peckham; Mrs. Rushton; Mr. E. Dawson Rogers and Miss Rogers; Mr. A. C. Peters; Miss Rosamond; Mr. S. J. Watts; Mr. and Mrs. E. Laws Caney, of Pietermaritzburg; Mr. and Miss D. M. Seaton, of San Francisco; Mr. and Mrs. J. J. Vango; Mr. and Mrs. J. T. Davis; Miss Barron; Mr. H. Hawkins, President of the Junior Spiritualists' Club; Miss Porter, and others. Letters of regret, for unavoidable absence, were read from Mr. and Mrs. H. Withall, Mr. and Madame Montague, Miss MacCreadie, Mr. and Mrs. E. W. Wallis, Mrs. Aspinwall, Mr. and Mrs. Wilsher, Miss Hett, and several others.

#### LETTERS TO THE EDITOR.

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

##### 'How I Found the Light.'

SIR,—May I be permitted to make one or two corrections and observations in order to make a few matters more clear in my narrative, which you have kindly published in your valuable journal? I mentioned a book which I had read with great interest, and which greatly assisted me to come to certain conclusions before I came into touch with the spirits of the higher circles. This book was not, as I have stated, entitled 'Wanderings in Spirit Land,' but 'A Wanderer in the Spirit Lands,' by Franchezzo, transcribed by A. Farnese. This book is a very faithful account of a spirit who, having undergone the necessary purgatorial period of expiation and repentance of sins committed in the past earth life, has been permitted by her guides in the paradisaical period, which that spirit is now passing through, to commit to a faithful mortal transcriber a narration of her experiences in paradise, and a description of some scenes and impressions of the dark sphere environing the earth planet, generally called the 'astral plane,' but named by Jesus the 'outer darkness,' or the 'abyss.' This 'abyss' is the surrounding sphere of the earth, and the temporary abode of the demons, elementals and elementary spirits who have sinned away all their allotted incarnations, and paradisaical and purgatorial periods, and await the final cataclysm, which will dissolve this planet and these spirits of darkness into their original ether, previous to the re-forming of the new earth planet, and its new atmospheric environment. There is much in this book that is illuminating, and much that needs considerable explication by those who are in communion with the higher spirits of the spirit circles.

I should like to say, also, that the true philosophy of *fasting* has been shown to me, both by spirit teaching and psychical experience, to be this: that it is not to be a regular and perpetual food regimen, as many psychics and vegetarians say, but only at certain times and seasons to be specified by the 'spirit guide,' or by any psychical teacher who is himself following the direction of a true and holy spirit guide. There are many spirits abroad who are 'spirits of darkness,' and they almost invariably 'command to abstain from meats, and forbid sexual intercourse' as a perpetual rule, purely for the sake of gaining sovereignty over human souls and bodies. But the holy spirit guides, who all are of the seventh circle of spirits, only command abstinence from flesh food, cooked dishes, and alcohol, and from sexual intercourse, as well as other forms of natural indulgence, when it is necessary, for the purpose of psychical or spiritual development—which are two different processes, and of long duration—for the body to become impoverished and thereby 'etherealised'; that is to say, its molecular formation becoming less compacted, to permit the finer molecules of the soul, or the spirit, to penetrate and overmaster it, after all the evil and corrupt aura of the astral sphere, which permeate all flesh and all organisms, even the earth itself, have been ejected and practically starved out of the human constitution. This is the true philosophy of 'fasting.' In the same manner *suffering* is the spirit instrument by which the mind-nature is similarly purged, and the soul-nature likewise, that the spirit-nature may go free and coalesce with the body-nature, the mind-nature, and the soul-nature. This is really and truly all that Theosophists should mean in their strangely confused philosophisings on the 'Quatrad,' the 'Triad,' the 'Dua,' and the 'Monad.' A perfectly developed human mortal is a *Monad*; i.e., he has developed by prayer, fasting, and suffering, from the Quatrad to the Triad, from the Triad to the Dua, and from the Dua to the Monad. A *Monad* is a spiritual man clothed in a purified body, soul and mind, as were Jesus, Buddha, the Apostles and Prophets—perfect psychics—and as all may become if they are willing to 'take up the cross,' and follow in the steps of the cross as Jesus taught them.

HOLDEN E. SAMPSON.

##### Offer of Literature.

SIR,—I have several copies of Mr. Grumbine's magazine, 'Immortality,' which I can send to any of your readers for two penny stamps to pay postage, and several copies of 'Mind' at half-price, 6d., and a few copies of 'Suggestive Therapeutics' for postage, 3d. or 4d.

Many of your readers having availed themselves of my last offer of literature, I am disposed to make this further gift to those who are interested.

G. OSBOND.

American Book Agency,  
Scientor House, Devonport, Devon.

## Reincarnation.

SIR,—I must disclaim the adroitness with which 'Admirer' credits me, and regret once more that he has not done me the honour to read my original letter carefully. Had he done so he would have found the following words: 'Let me not be misunderstood. I hold no brief for reincarnation. At present I accept it as a working hypothesis, &c.' I have therefore never posed as a teacher of Theosophy; I claim to be nothing but an earnest and very elementary student of things psychic.

I would also wish to draw attention to the wording of another part of my letter, in which I spoke of 'a period answering to 1,000 or 1,500 of our mortal years.' As a matter of fact, I am not aware on what grounds the exponents of Theosophy base the theory that I quoted; and personally I should be inclined to take it rather as a symbol than as an exact statement. We all know what the 'exact statements' of Athanasius did for the doctrine of the Trinity in the fourth century. The Western mind is ever seeking to mete out the Infinite with its measures and shears, and so we come to confusion. It is almost impossible to suppose that, in the discarnate state, the same measure of time which is a condition of our mortality should hold good. Even here, the mechanical measurement goes for little; we all know how quickly speed some hours, how heavily lag the steps of others. We know, too, how long a life-time may be lived in the space of a minute's dream. There is nothing, therefore, wildly improbable in the supposition that two fondly-loving souls might enjoy each other's society for a space answering to thousands of years, and yet be ready to reincarnate in what, according to the ticking of earthly clocks, would be a century or so, or even less.

The main object of my letter was to deprecate warm opposition to teachings which had only been very hazily understood, and as an instance I cited Mr. Savage's objection. I only stated what the teachings are; the *onus probandi* does not rest with me.

With regard to that same objection: if we, in truth, believe that Infinite Love and Absolute Justice rule the Universe, though our short-sighted eyes cannot always perceive it, how could we suppose that two poor loving hearts would be wantonly tortured by being turned on to the earth and off again alternately, like the man and woman in the weather-box? But, if the Powers that Be are really so evilly disposed to loving souls, they will not be balked for want of reincarnation to work with; they can use other systems of thought just as well, and hustle Angelina into the fourth sphere just as poor Edwin is entering the third, as soon as look at them.

My object in writing these few letters has not been strife, but peace. We Spiritualists know so well what it is to be misrepresented that we ought to be specially careful not to run the danger of doing the same thing.

A. E. MAJOR.

## Physical Seances.

SIR,—Reading the account of the seances recently reported in 'LIGHT,' at which something like the 'rope-tying' tricks seem to have been resorted to, I was reminded of a man in the street whom I saw the other day, with his coat off, and working like a Trojan in his efforts at release. Witnessing that performance I thought with disgust of Spiritualism being likened unto that. All this imitation of conjurers must tend to place it on a very low level, and in the eyes of the public make it appear so much chicanery. If mediums won't or can't sit under such conditions that they can be seen by everybody present at the seance, I think it is time for investigators to refuse to sit too. Far better be satisfied with the mental aspect of Spiritualism and let it stand or fall on such evidence. Anything that opens the door of suspicion at a physical seance should be avoided.

W. LAWS CANEY.

16, Pennon-road,  
Shepherd's Bush.

## The 'Referee' Seances.

SIR,—In 'LIGHT' of August 24th, page 407, first column, at the end of the third paragraph, I read: 'A second phenomenon was revealed in the fact that the tape which had been used to knot up the sitter's hair had been removed and had been tied upon the lower strap which secured her left wrist. The strap was within easy reach of her fingers, and at the close of the seance one of the committee tied a precisely similar knot upon the strap, using one hand only, in the space of certainly not more than thirty seconds.'

Would there be any indiscretion in asking how many seconds it took the gentleman of the committee to reproduce that part of the phenomenon which I have underlined, when his wrists had been tied to the arm-chair?

Geneva,

M. HORNING.

## Lunacy and 'Voices.'

SIR,—It would very much interest me to know if Spiritualism has ever been used to cure 'voices' in cases of lunacy. Can your readers kindly give, or point me to, any information on the subject?

H. C. H.

## Is Suicide Permissible.

SIR,—Will you, or some of your able contributors, enlighten me on the subject of 'Suicide'? The Japanese and Chinese, so I have read, resort to it under certain conditions; and we read in Sir Thomas More's 'Utopia' that it was under certain conditions permissible; while to-day in England it is an every-day occurrence, and not confined to any particular class of society. Here in this so-called Christian land there are many people who are tired of the monotonous daily round of slavery imposed on them by the conditions of society; and I ask would it not be a good thing, a blessing, to be able to leave this material world, in which man by his ignorant selfishness has bound such burdens on his brother man?

F. P.

## To Spiritualist Solicitors.

SIR,—Would any Spiritualist solicitor in or near London kindly volunteer his services in the following circumstances, and favour me with his name and address?—

I am acquainted with a spiritualist couple of the highest respectability. The wife is a great sufferer from floating tumours; and the husband (who is aged and infirm) is not expected for much longer to remain in the body. They are in much need, and yet are entitled to receive a large sum of money. In order, however, to obtain this they require the services of a solicitor—services that they are unable at present to pay for; although on their receiving the amount due to them they would remunerate their legal adviser well.

That the gentleman assisting them should be a Spiritualist (better still, a medium) is necessary from the fact that, in the case, my friends often receive and act under—hitherto always wise—spirit guidance.

If any reader of 'LIGHT' acquainted with a solicitor of spiritualist leanings would kindly bring this appeal (*which is extremely urgent*) under his notice, they would be performing an action truly spiritual.

E. J. C.

73, Bronson-road, Wimbledon.

## National Federation Fund of Benevolence.

SIR,—The improvement in the amount of the contributions reported for July is fairly maintained in the amounts noted below as received during August. Yet, so insistent are the demands upon our resources that the committee still urge upon their friends, and Spiritualists generally, that even more is yet required to keep the balance in hand at a working figure. We are particularly indebted to Mrs. Kate Taylor-Robinson for her great efforts, and we only wish that in the various divisions of the United Kingdom there were others who, like herself, would interest themselves in this fund to so satisfactory an extent. A letter from Mr. Gratton, Burton-on-Trent, sends the admirable suggestion that if all Spiritualists' societies would devote one Sunday in the year to a special collection on behalf of this fund, a very substantial addition would result. If our secretaries will note this idea, and communicate with the undersigned, we could possibly arrange for a 'Fund of Benevolence Sunday' on one date throughout the country. As showing the interest that is rising on behalf of the fund, it may be mentioned that several of the prominent workers in London are contemplating holding a seance once a month, the entire proceeds to be given to this object. Next month it will be possible to announce further particulars. Again thanking you, Sir, for your courtesy in finding space for our letters, I remain, on behalf the committee,

Faithfully yours,

J. J. MORSE,

Hon. Financial Secretary

Florence House,  
26, Osnaaburgh-street,  
London, N.W.,  
August 31st, 1901.

CONTRIBUTIONS RECEIVED IN AUGUST, 1901.—'H. M. M.,' 3s. 9d.; Mr. Alfred Smedley, Belper, £1; Mrs. Alfred Smedley, Belper, £1; 'E. S.,' 2s.; Mrs. Hasselburgh, 1s.; Miss Florence Anders, 5s.; Mr. E. Dawson Rogers, London, £1; Mrs. Kate Taylor-Robinson, Manchester, £1 10s.; Mr. J. T. Gill, per Mrs. Kate Taylor-Robinson, £1; The late Spiritualist Church, Plymouth, per Mr. W. H. Evans, 8s.; Miss E. L. B. Stone, 2s. 6d.; 'Onward,' 2s. 6d.; Mr. J. Fisher, 1s.—Total, £6 15s. 9d.

## Mrs. Mellon's Circle.

SIR,—Having read the account of Mrs. Mellon's séance by Mrs. Kate Taylor-Robinson, I should like to say a few words about a séance I attended, with the same medium, in Daulby Hall, Liverpool. The first thing the medium did was to change the position of the sitters to her own satisfaction, after the lights were turned out (except a small lamp with a piece of red paper surrounding it). Mrs. Mellon sat on a chair with a white handkerchief over her shoulders, outside the cabinet, so that the sitters could all see her. After waiting for some time and singing hymns, nothing happened, so Mrs. Mellon decided to go inside. I am not quite certain as to the exact order in which the figures appeared, but one of the first (after a slight noise inside the cabinet, like the creaking of a chair) was a tall white-robed figure standing at the left of the cabinet, close to the curtain. Mrs. Mellon first of all mentioned whom the supposed spirit was for, and directly afterwards the form appeared, that is, a figure about the height of Mrs. Mellon, with no features at all discernible. After singing a hymn another figure appeared, which Mrs. Mellon specified as an Indian. This figure was not quite as tall as Mrs. Mellon, but it came in the centre of the cabinet holding the ends of the curtain, so that had Mrs. Mellon bent her figure a little it would correspond in height; again the figure was all in white and no features could be seen. Another figure seen was a small one supposed to be the spirit of 'Cissie.' 'Cissie' was requested to dance, and the sounds were as of somebody's hands patting the floor, and kisses were thrown to the sitters, as described by Mrs. Kate Taylor-Robinson. After that, another small figure appeared, holding a light something like a small electric button covered over, as it were, with the same substance as would appear to have draped the other forms; again no features could be seen. One of the small figures was asked to bite a pear, which it did. I saw the pear afterwards and it looked as if a knife had been put in and drawn round it; a hole, not much bigger than a shilling, appearing in the pear. Then, of course, we had 'Geordie's' deep voice during the performance, and he at last decided to show himself. I then saw a figure about the medium's height and build, with a white robe on. It stood in the centre of the cabinet between the curtains, and after mentioning, and speaking to, one or two of the prominent Spiritualists (whom Mrs. Mellon was introduced to beforehand), he said we had had a very satisfactory séance, and with this I think it closed, as far as materialisation is concerned. Mrs. Mellon came out of the cabinet under control. She was asked by a sitter where the piece of pear went to that was taken by one of the figures, and she answered that it had evaporated!

Taking the séance all round, it was an utter failure because everything could be accounted for quite easily. Of course, there are people who would not hear of questioning anything that occurred, but I know that there was much dissatisfaction with the séances. Let Mrs. Mellon sit under test conditions and then we shall come a little nearer to satisfying a few more seekers after truth. If anything that happened at Mrs. Mellon's séance can be proved beyond a doubt, then she is, in my belief, one of the most gifted mediums it has been my lot to see. In the meantime I would suggest that one thing that would rather cause a sincere inquirer to doubt, is the manufacture of spirits to order at a fixed charge.

D. J. W.

## SOCIETY WORK.

**SOUTHALL**—I, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sundays, August 25th and September 1st, Mr. Millard gave excellent addresses. The subjects were: 'The Aids of Spiritualism to a Pure Life,' and 'Hints on a Knowledge of the Hereafter.' We give a hearty welcome to all inquirers.—E. B.

**SHEPHERD'S BUSH SPIRITUALIST SOCIETY**, 73, BECKLOW-ROAD, W.—Mrs. Roberts, of Manor Park, occupied our platform last Sunday, and made a stirring appeal to our better nature to help the lowly and do our duty here and now. We had a good meeting and a large after-circle. Next Sunday, at 6.30 p.m., Mr. Drake.—W. CHAPLIN.

**BATTERSEA SPIRITUALIST CHURCH**, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—Some interesting remarks were made by Mr. Greer last Sunday concerning the different conceptions of God held by Christians and Spiritualists, and Mr. Locke narrated some of his experiences in the investigation of Spiritualism, remarking that the knowledge of Spiritualism had been a great blessing to him, and that his best tests had been received at home. Mr. Boddington presided. On Sunday next, September 8th, at 3 p.m., Lyceum; at 3.30 p.m., meetings in Battersea Park and on Clapham Common; at 7 p.m., Mr. G. Cole will give an address. On Tuesday, at 6.30 p.m., Band of Hope; and on Thursday, at 8.30 p.m., public séance.—YULE.

**HACKNEY SOCIETY OF SPIRITUALISTS**, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Last Sunday evening, after the usual reading, Mr. J. A. White delivered an instructive address upon the subject 'Conditions,' his remarks being useful and interesting to both Spiritualist and inquirer. A few clairvoyant descriptions followed, and were recognised, except in two instances. Next Sunday, at 7 p.m., address by Mr. J. C. Kenworthy.—O. H.

**GROVE-LANE PSYCHOLOGICAL INSTITUTE**, 36, VICARAGE-ROAD, CAMBERWELL, S.E.—On Sunday last, Mrs. Holgate gave an eloquent address on 'Thought,' pointing out that thoughts are things. The address was followed by very successful psychometry by Mrs. Miller. Mrs. Dumbelton kindly presided at the organ. Next Sunday, Mr. Swatbridge will occupy our platform at 7 p.m., when he will be pleased to see as many of his old friends as can make it convenient to be present. Public circle afterwards.—S. OSBORNE.

**CAVENDISH ROOMS**, 51, MORTIMER-STREET, W.—This platform was again occupied on Sunday evening by Mr. J. J. Morse, who gave an able address dealing with spiritual philosophy and the uplifting of humanity, at the conclusion of which the chairman, Mr. G. Spriggs, on behalf of the members and friends of the Marylebone Association, tendered a hearty welcome to Mrs. Cadwallader, vice-president of the Philadelphia Spiritualists' Society, who is now in England on a short visit. Mrs. Cadwallader, in replying, spoke of her work in America, and expressed her pleasure and thanks for the kindly welcome given her. Next Sunday, at 7 p.m., Miss MacCreddie, clairvoyance; doors open 6.30 p.m.—S. J. WATTS, Hon. Sec., 26, Hyde-park Mansions.

**SPIRITUAL PROGRESSIVE CHURCH**, 53, BOUVERIE-ROAD, STOKE NEWINGTON, N.—On Sunday evening last our hall was again well filled. The speaker was the president, Mr. Edward W. Whyte, and the evening was devoted to the answering of several interesting questions handed up from the audience. It will suffice, perhaps, to say that Mr. Whyte was at his best, and much interesting matter was the outcome of the queries sent up. The president also read in excellent style a charming poem, 'The Surprise,' by Sir Edwin Arnold; and a solo, 'Abide with Me,' sweetly sung by our good friend, Madame Nellie Cope. Our genial vice-president, Mr. Belstead, was in happy vein, and was particularly felicitous in his references to the forthcoming 'social' on the 11th inst. On Sunday next, Mrs. M. H. Wallis will deliver an address on 'Spiritualism: A Plea, a Proof, and a Prophecy.'—A. J. CASH, Corresponding Secretary.

**LEICESTER SPIRITUALIST SOCIETY**, LIBERAL CLUB, LECTURE HALL.—On Sunday last a highly successful Harvest Festival was held, the hall being very tastefully decorated. The services were conducted by Mr. A. V. Peters, who gave two very able discourses on 'Praise ye the Lord,' and 'Man: Past, Present, and Future,' followed by convincing clairvoyance, nearly all the descriptions being recognised. In the afternoon a service of song, 'Beauty and Bounty,' arranged by Mr. Mills and Mrs. Roberts, assisted by friends, was very ably rendered, Mr. Mills giving the connective readings. We had very large audiences at each of the services, and in the evening many were unable to gain admission. On Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. J. Leeder will deliver addresses.—A. O. WHEATLEY, Hon. Secretary.

**UNION OF LONDON SPIRITUALISTS**.—A great open-air campaign is now in progress at Ilford every Sunday morning, at 11 o'clock, under the auspices of this Union, and we are pleased to say that a grand work is being done in this new and largely populated neighbourhood. On Sunday last (being a field day of the Union) a largely attended open-air meeting took place in the Broadway, Ilford, the chairman being Mr. Day (president of the Manor Park Society), who offered some brief opportune remarks. He was followed by Mr. Thomas Brooks, who explained his objects in forming a psychical society at Seven Kings. Mr. Grear then spoke on the teachings of Jesus as to non-resistance to evil, and Mr. Lock narrated some of his experiences in Spiritualism. Mr. H. Brooks (vice-president), being the appointed speaker of the morning, gave an address on 'What is Spiritualism?' In the afternoon at Workman's Hall, Stratford, a conference was held. Mr. G. T. Gwinn presided, and Mr. D. J. Davis opened a discussion on 'No Compromise,' in which Messrs. Grear, Davis, Buller, Veitch, Rowe, Cole, Ralf, and Gwinn took part. An excellent tea was provided at 5 p.m., a vote of thanks being passed to Mrs. Walters and Mrs. Miller, who kindly prepared it. At 7 p.m., a very happy time was spent listening to the remarks of Mr. John Kinsman (editor of 'Psyche'), whose able address on 'Why not be Scientific?' and 'Toleration,' pleased all. Mr. H. Brooks followed with 'Spiritualism, the Way, the Truth, the Life.' Mr. D. J. Davis, in his very enthusiastic manner, dealt briefly with 'The Utility of Spiritualism,' Mr. G. Taylor Gwinn closing with his interesting experiences as an investigator. Mr. Glennie presided.—D. J. DAVIS, Secretary.