

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,085.—VOL. XXI. [Registered as] SATURDAY, OCTOBER 26, 1901. [a Newspaper.] PRICE TWOPENCE.

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- I. Would you prefer (a) to live after 'death' or (b) not?
- II. (a) If I. (a), do you desire a future life whatever the conditions might be?
(b) If not, what would have to be its character to make the prospect seem tolerable? Would you, e.g., be content with a life more or less like your present life?
(c) Can you say what elements in life (if any) are felt by you to call for its perpetuity?
- III. Can you state *why* you feel in this way, as regards questions I. and II.?
- IV. Do you now feel the question of a future life to be of urgent importance to your mental comfort?
- V. Have your feelings on questions I., II., and IV. undergone change? If so, when and in what ways?
- VI. (a) Would you like to *know for certain* about the future life, or (b) would you prefer to leave it a *matter of faith*?

Of course, the result will be curious, but we doubt whether it will have the value anticipated. The 'Questionnaire' tells us that the two primary questions,—what the prevailing sentiment is and what is therefore the bias,—are capable of being determined with sufficient precision by instituting a statistical inquiry over a sufficiently wide field.' We doubt it, especially as the collectors of answers are instructed to obtain them 'by preference from educated adults.' That may seem a curious remark, but it expresses our doubt. An educated person is not always the best judge of a desire—especially if that desire partakes of the nature of an instinct, as in this case it does. He will be apt to discriminate too artificially between sentiment and intellectual choice; past training and present conviction; emotion and evidence: and, in proportion to his educated sensitiveness, he may answer diversely on different days, whereas a homelier man, knowing little beyond himself and his thoughts, would be able to say at once what he desires, and would say it 'all the time.'

But we are glad the attempt is to be made, and hope that many of our friends will apply to Dr. Richard Hodgson, 5, Boylston-place, Boston, Mass., for copies of the 'Questionnaire.'

'The Daily Telegraph' prints an unspeakably comic communication from its New York correspondent. It is headed 'Curious confession by a medium,' the medium being Mrs. Piper. But it turns out that the so-called 'confession' is only an assertion of her genuineness *plus* an opinion. She claims that she really does go into the trance state, and that she is 'only an automaton,' but her opinion is that what she says is attributable to 'telepathy and hypnotism.' She adds:—

I never heard of anything being said by myself during a trance which might not have been latent in my own mind, or in the mind of the person in charge of the sitting, or in the mind of the person trying to get communication with someone in another state of existence, or of some companion present with such a person, or in the mind of some absent person alive somewhere else in the world.

This inclines us to think that the 'confession' is moonshine, especially when it is also stated that her impersonations occur 'on coming out' of the trance state. That is entirely incorrect.

Mrs. Piper, if she is honest, does not know what she says or writes in trance; and her only means of knowing is consulting the records. If she has done that, it is nonsense to say that thought-transference from mortals can account for all she has said. But what 'a large order' is included in the comical line, 'or in the mind of some absent person alive somewhere else in the world'! It is a much simpler thing to accept the hypothesis of thought-transference from a present spirit who is *meaning* to transfer thought.

But it does not matter much what Mrs. Piper thinks. What matters is—what she does; and to that we shall refer in due course.

The evidence accumulates strongly that the death of Mr. McKinley was predicted in many quarters, by well-known mediums. The following, from 'The Banner of Light,' by George A. Bacon, is important:—

A lady of unexceptionable character, thoroughly reliable in her mediumship and well-known in this vicinity, was visited by a prominent politician from the West, on the eve before the National Republican Convention met at Philadelphia in June, 1900, to learn from this particular Sibyl, whose political predictions in the past this gentleman was conversant with, as to who would be the candidate for Vice-President. When after a while he was informed that it would be Mr. Roosevelt, this seeker after political (fore) knowledge expressed in emphatic language his regret that he had come so far out of his way to be told of so improbable an event, for Mr. Roosevelt had insistently and persistently refused to allow his name to be used in this connection, and the leaders of his party had accepted the situation, and in thought had set him aside. The lady further whispered to this gentleman that Mr. Roosevelt would be President before Mr. McKinley's term expired.

This same information was given to us later in the same evening.

Two other lady psychics, each independent of the other, and both famous for their forecasting abilities, told the writer months ago, on occasions when they were in the prophetic state, that President McKinley would not live out his second term. These facts were related at the time to a dozen friends, who now verify these statements.

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Mr. Bacon says, of this subject generally:—

Since the phenomenal unfoldment of man's spiritual faculties during these recent years, traceable to the discovery of an open channel of communication between the physical and the spiritual world, there probably has been no event of great moment such as to largely affect the condition of the masses, to change the current of a nation's thought, or a reversal of the political action of the people, but what became outlined, foreshadowed and clearly predicted by a bodily number of illuminated minds.

Our own knowledge of this fact includes the foretelling of the Civil War and its results, the death of President Lincoln, the political defeat of Mr. Blaine, the election of Mr. Cleveland, his defeat and the election of Mr. Harrison, the subsequent reinstatement of Mr. Cleveland, the repeated election of President McKinley, the selection of Mr. Roosevelt as Vice-President, the death of President McKinley before his term expired, and the elevation of Mr. Roosevelt to the position of President.

These facts are in our possession, most of these predictions being made to us personally in this city (Washington), through various media.

Preachers sometimes say queer things, and extract queer meanings from that much-squeezed book, the Bible. 'The Progressive Thinker' tells us of a certain Rev. J. Allen Viney, of Ohio, who has arrived at the conclusion that Heaven is a tremendously hot place, 826 degrees, in the shade, to be precise. He gets at it in a curious way. He says:—but we will let 'The Progressive Thinker' tell the story:—

The beauty of a hot Heaven lies in the fact, it is scriptural; hence the source of the knowledge cannot be controverted. Rev. Viney based his faith, and his sermon as well, on Isaiah 30: 26.

'Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.'

As the thermometer frequently registers 118 degrees in the sun during the summer, says in substance our preacher, and as the heat of Heaven is to be seven times hotter than summer heat, therefore the righteous must adapt their heavenly apparel to a temperature of 826 degrees.

Another divine, a Scotchman, we believe, up in the far north, pictured Hell as icy cold, beyond all description, perhaps 826 below zero. We forget how he got it out of the Bible: but he did. They all do.

By the way, the Norse Hell was pictured as an Inferno. 'The Metaphysical Magazine' says:—

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cold and frigid, and the death of the soul, which is symbolised in the agonies of *Niffl-hel*, may not unreasonably be thought of as subjected to corresponding conditions.

We give a specially cordial welcome to Mr. G. R. S. Mead's 'Apollonius of Tyana, the philosopher-reformer of the first century, A.D.' (London and Benares: Theosophical Publishing Society). The extraordinary being, the tangled records of whose life and teachings are here tenderly and patiently set in some sort of order, has long hovered in history as a sort of alternative or duplicate Christ: and, in truth, we find it difficult to deny some close connection between them,—the similarities are so numerous.

Mr. Mead's book extends to only about 150 pages, but, in these, he manages to give a vast amount of information concerning that strange first century, and to present a vivid picture of this remarkable man and his teachings. It is a book which all well-instructed Spiritualists will be able to appreciate and understand.

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MATERIALISATIONS.

I should be pleased if you would allow me space in your valuable paper for the report of a materialisation séance held at my home on Monday, September 30th. The medium was Mrs. Barker, of Rotherham. Though not under test conditions, we have every confidence that the phenomena were genuine. There were fourteen sitters; the séance was opened by a hymn, and the conditions were harmonious. Towards the close of the singing a form appeared at the opening of the cabinet, but it was not recognised. Another hymn was then sung, when the form of a child appeared, apparently about eight years old, but this also was not recognised. After more singing, the form of a lady appeared which was recognised as the mother of one of the sitters; a child also came for the same friend. The next form was that of a gentleman with a beard almost a foot long, being the control of one of the sitters, and when recognised he exhibited great pleasure in a way which showed that he was a substantial form. The wife of a friend present also came and was clearly recognised, the friend declaring that he had never seen her features more plainly, and that it was a test he had been waiting for. Another form was that of a lady, the daughter of one of the sitters, who touched her mother. A small table had been placed in front of the cabinet with a bell upon it, and the bell was taken up and rung, and the table carried into the middle of the room by the materialised forms.

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SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

II.

Dealing, in continuation of my last article, with the first of the three sances with Mrs. Treadwell, the next 'communicator' on this occasion was the ex-Lancashire doctor, Dr. S., who is the spirit guide of our clairvoyant relative, and who now controlled the medium and conversed with us several minutes regarding a variety of topics connected with the household, and particularly as to the health of two of its members, showing complete familiarity with our affairs. The health of the clairvoyante during the winter had not been good, but he was able to assure us that her lingering trouble had now begun to mend, and would slowly disappear. The voice, gestures, and medical terminology were the same as on former occasions, while the clairvoyante also informed us of his presence in the room before he began to speak through the medium.

The last 'compeer' on this occasion was 'Geordie,' Mrs. Mellon's control, who often visits the clairvoyante when alone, and all his well-known characteristics again came out. He informed us that Mrs. Mellon was on her way home, and promised me, if we had a sance with her, that he would come and talk to us, and also help my son to materialise, as he did on two occasions in my home in the year 1890. The sance then closed with a few remarks by 'Sophy,' who controlled, and congratulated us on having met so many of our friends from the other side.

It was not my intention to have another sitting with this medium for some time, but within two days after the first one I received the sad news of the sudden and unexpected demise of a young and very promising professional friend, of whose brief illness I had had no information. The case was one of the saddest possible; a most brilliant career cut short at a time when he was making straight and rapid progress to the front rank of his profession, while a young, beautiful, and most accomplished wife was bereft of her husband after a brief union of a few months. It, therefore, occurred to me that if I procured another sitting with Mrs. Treadwell I might get her control 'Sophy' to 'look up' this ex-carnate friend, before his mortal remains were interred, by going to his house and asking him to communicate with me. This she had done about eighteen months ago, with complete success, in the case of my friend, Mr. R., with whose case I dealt in these columns last year. Accordingly, I sent a message to Mrs. Treadwell that we would have a sitting with her the next night, being the one before the funeral of my departed friend. There were present on this occasion the same sitters as formerly, viz., my wife, the clairvoyante, Mrs. Treadwell, and myself. Shortly after going into the trance condition, 'Sophy' came, and before I could say anything she addressed me thus: 'Mr.' (my name), 'have you lost a dog recently?' 'Yes,' was the reply. 'Well,' said 'Sophy,' 'here he is,' and instantly the clairvoyante cried out: 'Oh! here is Bruno at my side,' being the exact spot which 'Sophy' had, by using the finger of the medium, indicated. Now Mrs. Treadwell knew nothing of this dog, never having seen it, and it was the fact that owing to spinal paralysis I was obliged to have our poor Bruno—a much valued collie—destroyed, about six weeks previously, to the great grief of the family.

I may here note that 'Bruno' had come to the clairvoyante thrice previously in her room and behaved to her much as he did when 'here,' and it is also the fact that I have had messages automatically written to me by members of my family and relatives now on the other side, stating that two dogs which were in our household previously and had died, and whose names they gave, were with them in the other sphere. Your readers must not think I am dogmatizing on this subject, for having no psychic or clairvoyant power myself, I have never seen the spirits of dogs; but the clairvoyante says she has, and so real are they to her that one day in the street she bent down and caressed a 'phantom dog' which was very real to her 'inner vision,' in which position she found herself surprised by a gentleman passing, who glanced at her and, no doubt, deemed her a species of lunatic.

Your readers will pardon this digression on the dog question, which, I think, was unavoidable in view of 'Sophy's' inquiry, and we will now return to the further incidents of the sance. As soon as 'Sophy' had ceased talking about the dog, I said: 'I want you to do me a favour, Sophy, if you can.' 'Tell me what it is,' was the reply. 'Well,' I said, 'there died, three days ago, at No. —, D.-street, my young friend Mr. G., and I am much distressed at his being taken. His remains are not yet interred, and perhaps you may find him in his late place of abode. Speak to him; tell him that I have sent you, and that he is either to come to me through your medium, Mrs. Treadwell, or, what may be better, to show himself to the clairvoyante later on, and write me a message by her hand.' 'Sophy' promised to do what she could, and said she would communicate results before the sance closed.

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SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

II.

Dealing, in continuation of my last article, with the first of the three séances with Mrs. Treadwell, the next 'communicator' on this occasion was the ex-Lancashire doctor, Dr. S., who is the spirit guide of our clairvoyant relative, and who now controlled the medium and conversed with us several minutes regarding a variety of topics connected with the household, and particularly as to the health of two of its members, showing complete familiarity with our affairs. The health of the clairvoyante during the winter had not been good, but he was able to assure us that her lingering trouble had now begun to mend, and would slowly disappear. The voice, gestures, and medical terminology were the same as on former occasions, while the clairvoyante also informed us of his presence in the room before he began to speak through the medium.

The last 'compeerer' on this occasion was 'Geordie,' Mrs. Mellon's control, who often visits the clairvoyante when alone, and all his well-known characteristics again came out. He informed us that Mrs. Mellon was on her way home, and promised me, if we had a séance with her, that he would come and talk to us, and also help my son to materialise, as he did on two occasions in my home in the year 1890. The séance then closed with a few remarks by 'Sophy,' who controlled, and congratulated us on having met so many of our friends from the other side.

It was not my intention to have another sitting with this medium for some time, but within two days after the first one I received the sad news of the sudden and unexpected demise of a young and very promising professional friend, of whose brief illness I had had no information. The case was one of the saddest possible; a most brilliant career cut short at a time when he was making straight and rapid progress to the front rank of his profession, while a young, beautiful, and most accomplished wife was bereft of her husband after a brief union of a few months. It, therefore, occurred to me that if I procured another sitting with Mrs. Treadwell I might get her control 'Sophy' to 'look up' this ex-carnate friend, before his mortal remains were interred, by going to his house and asking him to communicate with me. This she had done about eighteen months ago, with complete success, in the case of my friend, Mr. R., with whose case I dealt in these columns last year. Accordingly, I sent a message to Mrs. Treadwell that we would have a sitting with her the next night, being the one before the funeral of my departed friend. There were present on this occasion the same sitters as formerly, viz., my wife, the clairvoyante, Mrs. Treadwell, and myself. Shortly after going into the trance condition, 'Sophy' came, and before I could say anything she addressed me thus: 'Mr.' (my name), 'have you lost a dog recently?' 'Yes,' was the reply. 'Well,' said 'Sophy,' 'here he is,' and instantly the clairvoyante cried out: 'Oh! here is Bruno at my side,' being the exact spot which 'Sophy' had, by using the finger of the medium, indicated. Now Mrs. Treadwell knew nothing of this dog, never having seen it, and it was the fact that owing to spinal paralysis I was obliged to have our poor Bruno—a much valued collie—destroyed, about six weeks previously, to the great grief of the family.

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SOCIAL MEETINGS FOR PSYCHIC INVESTIGATION.

I have much pleasure in announcing that it is my intention to resume shortly my 'At Homes' for inquirers, and I propose arranging for three dates before Christmas: Tuesday, November 12th, 26th, and December 10th, at 8 p.m. actually.

I am greatly hoping to be able to continue them between Christmas and Easter, and probably also during the early summer months. Unfortunately however, I am still frequently feeling acutely the effects of my prolonged and severe illness, and therefore, I can only announce a continuation of the work among inquirers subject to my being able physically to carry it on.

In order to preclude through inadvertence the possibility of anyone going to my old address, I wish to call attention to the fact that I have just moved into another house at the further end of the same road where I have been living, this new house offering exceptional advantages for such meetings.

I have the utmost pleasure also in announcing that my friend, Mr. Robert King, has generously offered again to conduct, throughout the entire series, the psychic instruction and discussion. This course of study will be alternated by evenings devoted to clairvoyance and the description of spirit friends present belonging to the various sitters, for which I shall engage the services of reliable mediums, amongst whom often will be Mr. Vango, whose valuable mediumship so greatly assisted me last winter.

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As before, I intend to defray all expenses, and those wishing to attend these 'At Homes' must write to me, enclosing *with their application a stamped and addressed envelope*. Unless this request is complied with an invitation card cannot be sent, as even thus minimising the fatigue of correspondence inseparable from such an undertaking, the work necessarily involved remains sufficiently arduous, and I should be glad if guests informing friends of these meetings will kindly particularly emphasise the necessity of complying with this regulation.

As I can receive strangers by introduction only, those desirous of attending must refer me to some mutual friend, where this is not practicable I have arranged again that Mr. Godfrey, at the Office of 'LIGHT,' 110, St. Martin's Lane, W.C., will give such introductions as he deems desirable.

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Finally I can but realise, from the crowded meetings last winter, and innumerable inquiries since, how greatly such opportunities for psychic investigation are both needed and valued by many earnest truth-seekers; the special feature of my scheme of work being that propaganda and phenomena go hand in hand—both equally valuable, and

necessary in systematic investigation if true progress is to be made; and I wish it very definitely understood that whether the line of research desired by those attending the meetings be scientific, religious, philosophical, practical, or theoretical, all investigators are equally welcome, and cannot come too often.

The moment a bounden duty is realised, we become morally responsible for its fulfilment; and accepting the universal brotherhood of man I can but feel a very pressing obligation towards all my spiritual brothers and sisters to extend to them a helping hand as far as lies in my power, which, at the same time is veritably a labour of love, and source of infinite happiness to me; and with all my heart I long that my efforts, if ever so little, may assist each one to draw nearer to the unflinching consolation of realising that spirit return and communion are daily, hourly actualities.

The borderland which bridges the seen and unseen, as limited by physical vision, is in reality but a slender barrier when the awakening Ego has striven and suffered to attain to the progressive development of the spiritual perceptions.

Without suffering, the Ego (or real man) functioning in his physical body seldom develops spiritually, for, undoubtedly, existence on the earth plane, replete with mundane gratifications, has a tendency to stultify the higher spiritual aspirations, and thus the real purpose of earthly experience is unfulfilled.

The sufferings of humanity, whether mental or physical, are not the result of divine caprice, nor purely accidental, nor suffered in vain, and psychic investigation reveals the necessity of suffering, and renders much tangible assistance in daily life. It imparts the knowledge that good or evil thoughts are as potent as good or evil deeds as active forces working upon the physical and spiritual planes, and I am convinced that a really sincere Spiritualist can but be a better and happier man or woman for such a philosophy of life. If we earnestly strive to do all the good we can in the world, we can but accomplish our uttermost, for our responsibility must ever be proportionate to our possibility, which of course varies considerably with the individual; thus striving, let us take heart, for oftentimes our seeming failures will be spiritual victories, and further stages achieved in our immortal progression.

Psychical research establishes as a truth that which so many other faiths suggest, namely, the existence of a life beyond the grave. It demonstrates that by the training and exercise of psychic powers, communion between incarnate and discarnate entities can undoubtedly be established. It further teaches us that when we cross the borderland, good and evil accumulated on the earth plane survive to greet us on our entrance into spirit life, and undoubtedly create the environment of our earliest spiritual conditions.

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'UNSEEN' INFLUENCES.

I had long desired to hear Charles Bradlaugh speak. I had read his lectures and speeches with deep interest, but I wanted to see, and hear with my ears, this unique orator. While abroad, I, with others, had sympathised with, and helped him in, his struggles to enter Parliament, and had rejoiced with thousands of others when he obtained the victory over his opponents. And now my wish was about to be gratified; Charles Bradlaugh was announced to lecture in Nottingham; and I waited with eagerness for the day to arrive.

A few months previous to this time, however, I had been visited by an experience which had influenced me very deeply. For several years I had been gleaning all the information I could obtain on the subject of Spiritualism, and was convinced that the continuance of life beyond the grave was a fact that could be demonstrated. To my surprise and delight I became conscious of spirit communion in and through my own person; and although it was some time before I was fully satisfied as to the reality of this new experience, the evidence was, eventually, so strong as to be unmistakable. To those who have had no similar experience it would be difficult to explain how definite was this new sense of outside influence; so real was it, that my invisible friends became as much to me as friends in the flesh; indeed, I look forward to enjoying their closer acquaintance when I, too, shall 'shuffle off this mortal coil.' Their influence on my thoughts and actions was distinct on many occasions, and in their 'presence' I experienced some of the happiest and most satisfactory hours of my life.

At the Sunday meetings of our Spiritualist friends, where I often presided, I received many striking proofs of help and guidance from the spirit world; and it happened to be my turn to take the chair on the day Charles Bradlaugh was to lecture in the Rink. That day I shall never forget. While reading a beautiful poem, entitled, 'An Ode to Deity,' by a Russian poet, I had an experience difficult to describe. My spirit seemed to be lifted into a sphere of heavenly happiness, and my whole being thrilled with a sensation that was new and delightful and which remained with me in a lesser degree all through the meeting. While I was in this condition there flashed into my mind this thought, 'Do not go to Bradlaugh's meeting this afternoon; you will hear nothing new to you, and the sphere of that gathering will be entirely opposed to that you are now enjoying.'

I was struck by the intrusion of the thought at a time when my mind was so completely engrossed in an opposite direction, but I did not allow it to alter my determination to hear Mr. Bradlaugh.

On my way home, I arranged to meet a friend at the Rink at three o'clock. After dinner, I felt as though I must rest a while. I was not in the habit of taking a Sunday afternoon nap, but lo! I fell into a sound sleep, which lasted until tea-time. On our way down to the evening meeting, as we passed the University, where my friend was to have met me, I suddenly remembered, and remarked to my wife, 'Why! I haven't been to hear Bradlaugh!' She replied, 'No, I saw you were sleeping soundly and I would not wake you up, as I did not think you would derive any benefit from going there.' (I had not told her of the strange thought that had come to me in the morning.) Presently I met my friend, H., and asked him how it was that he had not called for me as arranged. 'Why,' said he, 'I dropped asleep on the sofa after dinner, and my wife would not rouse me, because *she did not want me to go to any of those secularist meetings!*' (Mrs. H. was a very sensitive medium.)

Here was a strange 'coincidence'! Then it came to me that my friends on the 'other side' had used their influence upon me, directly and indirectly, to keep me from surroundings among which, on reflection, I saw I might have derived more harm than good. Indeed, I felt very strongly impressed as to the moral and spiritual dangers into which we may run by mixing in gatherings that are antagonistic to the higher life. Impure spiritual atmospheres are as dangerous—aye, more dangerous because more subtle as those physically impure. I do not, of course, suggest that this applied to the

meeting referred to; simply, that its tendency was in an opposite direction to that of a gathering of Spiritualists.

Some may think that the unilluminative term 'a strange coincidence,' will cover this experience, and I too might have thought it sufficient a year previous; but it would not, and does not, explain it to me now. Not once, nor twice, but on many occasions I received such evidence of 'unseen influence' upon my actions that I was enabled to give from my own experience an affirmative answer to the query, 'Are they not all ministering spirits?'

J. W. BURRELL.

Nottingham.

ETHER AND MATTER.

In a Note in 'LIGHT,' of October 12th, commenting upon the significant utterance of Lord Kelvin, with regard to the change in the opinions of scientific men that had taken place within the last fifty years, a doubt is expressed whether we ought to call the hypothetical ether 'matter'; and the remark is made: 'It does not behave like it. It, in fact, behaves a good deal more like a "disembodied spirit."'

With all deference I confess I am puzzled how a 'disembodied spirit' behaves, nor have I ever come across anyone who could tell. In fact, I challenge anyone to say that he or she has ever seen, heard, or even thought of a *disembodied spirit*.

Please do not think that I am quibbling with words or attempting to deny that 'spirits' exist on other planes than the physical, for I have seen, heard and touched them; but 'disembodied spirits' never!

Of course, I know that by the term 'disembodied spirit' the writer meant a spirit freed from the *physical body*, but I believe that the great need of to-day is to eschew all such vague terms and to adopt a precise and well-defined terminology. With this object, therefore, I ask all readers of 'LIGHT' to ponder over the following propositions, which I do not claim as my own at all, but merely as what should be regarded as fundamental axioms, for they have been almost universally adopted by the great occult and spiritual schools of thought:—

1. Spirit is different from matter.
2. Spirit can only be manifested through matter. 'No one has seen the Father,' said Jesus Christ.
3. The term 'matter' refers to the underlying 'substance,' 'stuff,' or 'thing,' the various motions of which constitute Nature, or the manifested universe.
4. Every thing or being that is manifested to the senses, and even to the finest clairvoyant sight, must be formed out of 'matter,' however fine. To speak of a 'disembodied spirit' is tantamount to speaking of 'The Absolute,' which, we have it on the highest authority, no one has ever seen.
5. What is meant by a 'disembodied spirit,' of course, is a being clothed in a form too fine for the physical sight to see. The so-called 'spirit' has always a material form or body, but not a *physical* form or body.
6. There is nothing at all inherently impossible in the idea of an individual dwelling in this fine body condensing more matter round his form and thus temporarily bringing it to the level of the physical plane. Materialisation is constantly going on in Nature. Water is nothing but a process of materialisation.
7. Electricity, magnetism, nerve-force, chemical action are modes of motion of 'matter,' the hypothetical ether, which every day becomes less of an hypothesis, and more of a necessary postulate in science.
8. The terms 'a spirit,' 'a disembodied spirit,' &c., serve no purpose whatever, but that of confusing the mind, for they are based upon misconception; whereas by mapping out, or dividing, 'matter' into varying planes or degrees of fineness and grossness, on which an individual spirit acts, the hopeless confusion which seems to exist in so-called 'spiritualistic' and 'materialistic' circles will be avoided, and the way paved for a more or less complete understanding of important questions with which human evolution is intimately connected.

ARTHUR LOVELL.

5, Portman-street, W.

'UNSEEN' INFLUENCES.

I had long desired to hear Charles Bradlaugh speak. I had read his lectures and speeches with deep interest, but I wanted to see, and hear with my ears, this unique orator. While abroad, I, with others, had sympathised with, and helped him in, his struggles to enter Parliament, and had rejoiced with thousands of others when he obtained the victory over his opponents. And now my wish was about to be gratified; Charles Bradlaugh was announced to lecture in Nottingham; and I waited with eagerness for the day to arrive.

A few months previous to this time, however, I had been visited by an experience which had influenced me very deeply. For several years I had been gleaning all the information I could obtain on the subject of Spiritualism, and was convinced that the continuance of life beyond the grave was a fact that could be demonstrated. To my surprise and delight I became conscious of spirit communion in and through my own person; and although it was some time before I was fully satisfied as to the reality of this new experience, the evidence was, eventually, so strong as to be unmistakable. To those who have had no similar experience it would be difficult to explain how definite was this new sense of outside influence; so real was it, that my invisible friends became as much to me as friends in the flesh; indeed, I look forward to enjoying their closer acquaintance when I, too, shall 'shuffle off this mortal coil.' Their influence on my thoughts and actions was distinct on many occasions, and in their 'presence' I experienced some of the happiest and most satisfactory hours of my life.

At the Sunday meetings of our Spiritualist friends, where I often presided, I received many striking proofs of help and guidance from the spirit world; and it happened to be my turn to take the chair on the day Charles Bradlaugh was to lecture in the Rink. That day I shall never forget. While reading a beautiful poem, entitled, 'An Ode to Deity,' by a Russian poet, I had an experience difficult to describe. My spirit seemed to be lifted into a sphere of heavenly happiness, and my whole being thrilled with a sensation that was new and delightful and which remained with me in a lesser degree all through the meeting. While I was in this condition there flashed into my mind this thought, 'Do not go to Bradlaugh's meeting this afternoon; you will hear nothing new to you, and the sphere of that gathering will be entirely opposed to that you are now enjoying.'

I was struck by the intrusion of the thought at a time when my mind was so completely engrossed in an opposite direction, but I did not allow it to alter my determination to hear Mr. Bradlaugh.

On my way home, I arranged to meet a friend at the Rink at three o'clock. After dinner, I felt as though I must rest a while. I was not in the habit of taking a Sunday afternoon nap, but lo! I fell into a sound sleep, which lasted until tea-time. On our way down to the evening meeting, as we passed the University, where my friend was to have met me, I suddenly remembered, and remarked to my wife, 'Why! I haven't been to hear Bradlaugh!' She replied, 'No, I saw you were sleeping soundly and I would not wake you up, as I did not think you would derive any benefit from going there.' (I had not told her of the strange thought that had come to me in the morning.) Presently I met my friend, H., and asked him how it was that he had not called for me as arranged. 'Why,' said he, 'I dropped asleep on the sofa after dinner, and my wife would not rouse me, because *she did not want me to go to any of those secularist meetings!*' (Mrs. H. was a very sensitive medium.)

Here was a strange 'coincidence'! Then it came to me that my friends on the 'other side' had used their influence upon me, directly and indirectly, to keep me from surroundings among which, on reflection, I saw I might have derived more harm than good. Indeed, I felt very strongly impressed as to the moral and spiritual dangers into which we may run by mixing in gatherings that are antagonistic to the higher life. Impure spiritual atmospheres are as dangerous—aye, more dangerous because more subtle—as those physically impure. I do not, of course, suggest that this applied to the

meeting referred to; simply, that its tendency was in an opposite direction to that of a gathering of Spiritualists.

Some may think that the unilluminative term 'a strange coincidence,' will cover this experience, and I too might have thought it sufficient a year previous; but it would not, and does not, explain it to me now. Not once, nor twice, but on many occasions I received such evidence of 'unseen influence' upon my actions that I was enabled to give from my own experience an affirmative answer to the query, 'Are they not all ministering spirits?'

J. W. BURRELL.

Nottingham.

ETHER AND MATTER.

In a Note in 'LIGHT,' of October 12th, commenting upon the significant utterance of Lord Kelvin, with regard to the change in the opinions of scientific men that had taken place within the last fifty years, a doubt is expressed whether we ought to call the hypothetical ether 'matter'; and the remark is made: 'It does not behave like it. It, in fact, behaves a good deal more like a "disembodied spirit."'

With all deference I confess I am puzzled how a 'disembodied spirit' behaves, nor have I ever come across anyone who could tell. In fact, I challenge anyone to say that he or she has ever seen, heard, or even thought of a *disembodied spirit*.

Please do not think that I am quibbling with words or attempting to deny that 'spirits' exist on other planes than the physical, for I have seen, heard and touched them; but 'disembodied spirits' never!

Of course, I know that by the term 'disembodied spirit' the writer meant a spirit freed from the *physical body*, but I believe that the great need of to-day is to eschew all such vague terms and to adopt a precise and well-defined terminology. With this object, therefore, I ask all readers of 'LIGHT' to ponder over the following propositions, which I do not claim as my own at all, but merely as what should be regarded as fundamental axioms, for they have been almost universally adopted by the great occult and spiritual schools of thought:—

1. Spirit is different from matter.
2. Spirit can only be manifested through matter. 'No one has seen the Father,' said Jesus Christ.
3. The term 'matter' refers to the underlying 'substance,' 'stuff,' or 'thing,' the various motions of which constitute Nature, or the manifested universe.
4. Every thing or being that is manifested to the senses, and even to the finest clairvoyant sight, must be formed out of 'matter,' however fine. To speak of a 'disembodied spirit' is tantamount to speaking of 'The Absolute,' which, we have it on the highest authority, no one has ever seen.
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OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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A TYPICAL TRACT.

We have to thank a great many well-meaning people for their kindly efforts on our behalf: and surely if texts of scripture, warnings, threatenings, prayers and tracts can save souls, we, at least, are safe. The worst of it is that so many of these,—especially the tracts,—are ill-judged and not adapted to accomplish the object intended,—probably because those who offer them do not know us and our particular symptoms and needs. Here, for instance, is a tract, entitled, 'Are you going to Heaven?'—a cheery-looking inquiry which attracts us, and readily wins the smiling reply, 'We hope so: at all events, we are trying for it': and then we turn to the tract.

What do we find? Right at the start, a bucket of water thrown down our spiritual spine. Here are the opening words: 'Heaven or Hell:—to which of these worlds, dear reader, are you going? If you were to die this moment, which would be your eternal abode?' To which we can only reply, 'Neither': and the sender of the tract can put whatever emphasis he likes into that reply. We do not believe in any 'eternal abode.' Nothing is eternal but life and light and God and goodness and love. Heavens and Hells there are innumerable; and we need not wait until we die to find them. There are plenty of them within a few miles of St. Martin's Lane: but none of them are eternal, and not a single tenant of them is or will ever be compelled to remain in them beyond the hour of his choice. However God is, He is at any rate sane, as the Infinite Justice and Harmony of the Universe: and of arbitrary decisions and eternal sentences He knows nothing.

The writer of this tract gives us, on the whole, a firm notion of Heaven. He says:—

Heaven is a world of complete happiness. No sorrow is there. No sighs are heaved there. No tears are shed there. There are no cares, no losses, no disappointments, no bereavements in heaven. There are none of these things in heaven, because there is no sin there. All the inhabitants of heaven are perfectly holy. There dwell the patriarchs, the prophets, the apostles, and the noble army of the martyrs. There dwell all of every age, and of every one who have departed hence trusting in Jesus. There dwell the holy angels, who kept their first estate. There dwells Jesus the Mediator of the new covenant; and his promised ones 'shall be like him, for they shall see him as he is.' (1 John iii. 2.) With capacities immeasurably enlarged, they will spend an eternity in contemplating the wonders of his love. Yes, an eternity. Their joys will never end.

We turn over the leaf, and find the reverse of this picture:—

What a contrast to this is the world which the Scriptures call Hell! That is a world of unmitigated misery. Not even a momentary gleam of joy relieves the suffering of its wretched inhabitants. The rich man in the parable could not obtain so much as a drop of water to cool his tongue. When a lost spirit shall have been reaping the fruit of his sins for a million years, he will not be a moment nearer the end of his sufferings; for they will never end. Oh, what a fearful thing to contemplate is everlasting woe!

Could anything be more detestable? We mean 'detestable,' not merely as a horror, but as a libel upon eternal justice and upon God—ay! and as a libel upon the selfish saved in Heaven. We have only to put the two pictures side by side, in order to see the utter infamy of it all. In Heaven, we are told, 'no sorrow is felt' and 'no tears are shed,' and yet Hell, beneath or across the way, 'is a world of unmitigated misery.' In Heaven dwell 'the patriarchs, the prophets, the apostles, and the noble army of martyrs,' 'with capacities immeasurably enlarged'; and yet, in Hell, 'not even a momentary gleam of joy relieves the sufferings of its wretched inhabitants.' Why, then, one might almost conclude that Heaven had turned these holy, happy souls into selfish imps. What has happened to these choice spirits of earth,—'with their capacities immeasurably enlarged,' remember,—that they now care no more to uplift and teach? Nay, what has happened to Christ, that he no longer faces the hell-storm, in his divine attempt to seek and to save that which is lost? And 'the noble army of martyrs,' too, who, we are told, are there: is their devotion at an end, or has their courage disappeared with their bodies? and 'with their capacities immeasurably enlarged,' too!

We know of nothing more pathetic in human history than the memory of the millions to whom this dreadful superstition has been a maddening misery: and a misery of our own creation! Swinburne is right, in his masterful and indignant appeal:—

Open thy soul to see,
Slave! and thy feet are free;
Thy bonds and thy belief are one in kind,
And of thy fears thine irons wrought,
Hang weights upon thee, fashioned out of thine own thought.

Think, too, of those who have been consigned to this abominable Hell,—the noble army of heretics, as splendid an army any day as 'the noble army of martyrs.' When, at the Council of Constance, Huss was commanded to denounce Wycliffe as one of the lost, that intrepid spirit replied, 'Wycliffe, I trust, is saved: but, could I think he were lost, I would my soul were with his!' And who would not? When, after the death of Theodore Parker, one said that he was in Hell, Father Taylor, with superb humour and fiery courage, said, 'If so, the tide of emigration to Heaven will turn the other way.' And what more likely? Besides, Heaven is and must for ever be where the brave and loving spirits are.

What then can we do about it? Three things:—we can free ourselves utterly from the tyranny of texts: we can shake off the dead hand of the church: we can see that the living and abiding revelation of God is in progressive humanity. From that, all Bibles have come, and unto that all Bibles will return. The true revelation of God is the sweetest motherhood, the truest fatherhood, the sanest justice, of the world. Our modern revolt against the old horror is the result of His revelation breathed into living receptive souls. Our very unbelief in some of the old pictures of God is a beautiful indication of a finer faith.

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ABOUT HYPNOTISM.

(Continued from page 501.)

VIII.

The result of the cruel testing of sleeping patients, which I mentioned in a previous article, was to convince a large number of medical men of the genuineness of the phenomena. A great many of the strongest advocates and ablest practitioners of the new method of treating disease (for such Animal Magnetism was regarded) were at first its determined opponents; and painful reading as are the accounts of the tortures inflicted on the unfortunate sensitives to satisfy sceptical doctors, that martyrdom bore fruit in the shape of a continually growing number of converts; and among the believers in the reality of Animal Magnetism were men of world-wide reputation, such as Cuvier, La Place, A. von Humboldt, Lavater, Gall, and a host of lesser lights; and in England such men as Coleridge and Dugald Stuart. After all, the brutality of these tests—tests which tended first of all to awaken curiosity, and then to produce conviction—evinced a higher level of intelligence than the obstinate credulity, silly ridicule, and ignorant slanders and abuse on which later generations of medical men have been content to rest their denials.

As soon as it was found that the theories of the magnetisers were not exactly new, and that the phenomena were certainly not all simulation and fraud, those phenomena were, in turn, declared by the opponents of Magnetism to be quite old and stale, and to have occurred in every age, having been attributed either to God or to Satan, as the case might be; whereas, the Royal Commissioners had for ever settled the question of their source, by authoritatively declaring them to be due to imagination, and, therefore, imaginary, unreal, and unworthy of serious consideration. This assertion that the phenomena were not new, of course cut both ways, just as did the contention that Mesmer's theories were not original; so both sides set to work to unearth accounts of insensibility to pain, prevision, clairvoyance, thought reading, trance, and so on, occurring spontaneously in former times, and attributed to a supernatural source—the enemies of Magnetism arguing that such products of the imagination were of no greater significance or importance now than in bygone ages; and the friends of Mesmer maintaining that the fact that they produced at will the very same extraordinary bodily and mental states, which were acknowledged to occur spontaneously, was proof positive of the genuineness of those phenomena, and of the importance of their science.

To estimate the value of the evidence afforded by spontaneously occurring phenomena, one should know all about the artificially induced phenomena which they resemble; but to particularise in that matter would be an endless task, and everyone has a general idea of the mesmeric phenomena, whether he believes in their actuality or not. Those phenomena, although briefly describable in general terms, vary immensely in detail; and their description is scattered through hundreds of forgotten treatises, pamphlets, journals, memoirs, and reports. Those phenomena vary extremely even in the same subject, from one occasion to another; and there is hardly an item, either of theory or practice, about which differences of opinion did not exist among the mesmerisers themselves. For example, Dr. Elliotson, who may be regarded as one of the latest of the 'early fathers' of Magnetism, never consciously exerted any will power, and attributed all the effects to the manipulations. Again, Dr. Bertrand wrote a valuable book on Somnambulism, and yet he looked upon Animal Magnetism as a 'chimera.' Some magnetisers regarded Phreno-magnetism as a discovery due to Mesmerism which was fraught with more benefit to humanity than even the cure of disease; while others considered it a complete delusion. Some writers give emphatic warnings about the dangers of Magnetism; others declare that it never does any harm. Some say that the strong and healthy are the best subjects, others the weak and diseased. Some declare that almost everyone can be mesmerised, others that only a comparatively small proportion are susceptible.

We find among the old writers on Magnetism the same tendency that our modern hypnotists evince, namely, to generalise from insufficient data; and also to make their own respective experiences the limit of possibility. The Experimentalist operators, as I have already said, differed considerably among themselves in regard to the proportions in which, when inducing the magnetic state, they combined the pressings, touchings, and strokings of the earlier school, with the passes, fixation of the eyes, and conscious exertion of the will, of the later; and the effects produced differed correspondingly. Some mesmerisers, for instance, never, or hardly ever, developed clairvoyance in their subjects; while others met with it frequently. Some were extremely successful in inducing anaesthesia and analgesia; others found it almost impossible to obtain complete insensibility to pain. These differences were, no doubt, in great part owing to differences of method for inducing the magnetic condition, although the idiosyncrasies both of the operator and of the subject in all cases counted for much. On one point, however, all magnetisers agree: They prescribe complete silence during the process of inducing the magnetic condition; and this differentiates them very decidedly from the modern Suggestionist school.

Mesmer required his patients to be silently attentive to their own sensations, for then the internal energy which the Royal Commissioners called 'imagination' intensified those sensations, and conducted to a crisis; and although the patients at the *baquet* did not maintain silence, it was about their own and each other's symptoms and feelings that they conversed, and this helped on the crisis, by promoting the mysterious influence which the commissioners called 'imitation.' The Experimental school enjoined silence, and told their patients *not* to examine their own sensations, but to 'think of nothing,' because it was found that any disturbance, bodily or mental, caused an arrest of the magnetising process at the 'intermediate' stage; and they regarded that arrest as a misfortune, because the subject then became a mere echo of the operator, a mere automaton in his hands; and this not only prevented the development of introvision and 'medical instinct,' on which the magnetic physician placed great reliance for diagnosis and prescription, but it made the production of the deep sleep and cataleptic rigidity more difficult; and on these the magnetisers of the new school depended greatly, instead of on the crises, for the general health-giving effect of Magnetism, as distinguished from the curative action of local passes and other manipulations. It must be remembered that the old magnetisers were unacquainted with the compelling power and curative effect of suggestion; and that, although they were perfectly aware of the influence of suggestions, they did not know their great importance and psychological interest. Suggestion, in fact, is a separate branch of Psycho-physics, which they avoided and ignored instead of studying it, although they undoubtedly employed suggestion continually in some form, without being aware of it. Another reason why the magnetisers avoided the 'intermediate' state was that, next to the empirical use of Animal Magnetism in the cure of disease, their object was to study the magnetic condition itself, about the nature and possibilities of which they felt themselves still very much in the dark; and the advent of that intermediate state made this study impossible.

The search in old records for spontaneously occurring phenomena similar to those artificially produced by the magnetisers, brought to light a great number of instances of every kind of phenomenon that occurred in Magnetism. Medical writers of all ages have described cases of spontaneous somnambulism, some of them presenting all the extraordinary characteristics of the induced. Perfectly authenticated instances were found of complete insensibility to pain, vision in perfect darkness, seeing through opaque bodies or at a distance, transfer of one or more faculties to the pit of the stomach or tips of the fingers, understanding, or even speaking languages never learned, thought reading, visits in spirit to the abodes of the blessed, extraordinary physical strength and dexterity, and wonderful mental capacity, accompanied in every case by loss of memory when awakened. The annals of religious bodies also furnished abundant examples of similar abnormal states, which, if not so satisfactorily described as those in medical publications,

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VIII.

The result of the cruel testing of sleeping patients, which I mentioned in a previous article, was to convince a large number of medical men of the genuineness of the phenomena. A great many of the strongest advocates and ablest practitioners of the new method of treating disease (for such Animal Magnetism was regarded) were at first its determined opponents; and painful reading as are the accounts of the tortures inflicted on the unfortunate sensitives to satisfy sceptical doctors, that martyrdom bore fruit in the shape of a continually growing number of converts; and among the believers in the reality of Animal Magnetism were men of world-wide reputation, such as Cuvier, La Place, A. von Humbolt, Lavater, Gall, and a host of lesser lights; and in England such men as Coleridge and Dugald Stuart. After all, the brutality of these tests—tests which tended first of all to awaken curiosity, and then to produce conviction—evinced a higher level of intelligence than the obstinate credulity, silly ridicule, and ignorant slanders and abuse on which later generations of medical men have been content to rest their denials.

As soon as it was found that the theories of the magnetisers were not exactly new, and that the phenomena were certainly not all simulation and fraud, those phenomena were, in turn, declared by the opponents of Magnetism to be quite old and stale, and to have occurred in every age, having been attributed either to God or to Satan, as the case might be; whereas, the Royal Commissioners had for ever settled the question of their source, by authoritatively declaring them to be due to imagination, and, therefore, imaginary, unreal, and unworthy of serious consideration. This assertion that the phenomena were not new, of course cut both ways, just as did the contention that Mesmer's theories were not original; so both sides set to work to unearth accounts of insensibility to pain, prevision, clairvoyance, thought reading, trance, and so on, occurring spontaneously in former times, and attributed to a supernatural source—the enemies of Magnetism arguing that such products of the imagination were of no greater significance or importance now than in bygone ages; and the friends of Mesmer maintaining that the fact that they produced at will the very same extraordinary bodily and mental states, which were acknowledged to occur spontaneously, was proof positive of the genuineness of those phenomena, and of the importance of their science.

To estimate the value of the evidence afforded by spontaneously occurring phenomena, one should know all about the artificially induced phenomena which they resemble; but to particularise in that matter would be an endless task, and everyone has a general idea of the mesmeric phenomena, whether he believes in their actuality or not. Those phenomena, although briefly describable in general terms, vary immensely in detail; and their description is scattered through hundreds of forgotten treatises, pamphlets, journals, memoirs, and reports. Those phenomena vary extremely even in the same subject, from one occasion to another; and there is hardly an item, either of theory or practice, about which differences of opinion did not exist among the mesmerisers themselves. For example, Dr. Elliotson, who may be regarded as one of the latest of the 'early fathers' of Magnetism, never consciously exerted any will power, and attributed all the effects to the manipulations. Again, Dr. Bertrand wrote a valuable book on Somnambulism, and yet he looked upon Animal Magnetism as a 'chimera.' Some magnetisers regarded Phreno-magnetism as a discovery due to Mesmerism which was fraught with more benefit to humanity than even the cure of disease; while others considered it a complete delusion. Some writers give emphatic warnings about the dangers of Magnetism; others declare that it never does any harm. Some say that the strong and healthy are the best subjects, others the weak and diseased. Some declare that almost everyone can be mesmerised, others that only a comparatively small proportion are susceptible.

We find among the old writers on Magnetism the same tendency that our modern hypnotists evince, namely, to generalise from insufficient data; and also to make their own respective experiences the limit of possibility. The Experimentalist operators, as I have already said, differed considerably among themselves in regard to the proportions in which, when inducing the magnetic state, they combined the pressings, touchings, and strokings of the earlier school, with the passes, fixation of the eyes, and conscious exertion of the will, of the later; and the effects produced differed correspondingly. Some mesmerisers, for instance, never, or hardly ever, developed clairvoyance in their subjects; while others met with it frequently. Some were extremely successful in inducing anæsthesia and analgesia; others found it almost impossible to obtain complete insensibility to pain. These differences were, no doubt, in great part owing to differences of method for inducing the magnetic condition, although the idiosyncrasies both of the operator and of the subject in all cases counted for much. On one point, however, all magnetisers agree: They prescribe complete silence during the process of inducing the magnetic condition; and this differentiates them very decidedly from the modern Suggestionist school.

Mesmer required his patients to be silently attentive to their own sensations, for then the internal energy which the Royal Commissioners called 'imagination' intensified those sensations, and conducted to a crisis; and although the patients at the *baquet* did not maintain silence, it was about their own and each other's symptoms and feelings that they conversed, and this helped on the crisis, by promoting the mysterious influence which the commissioners called 'imitation.' The Experimental school enjoined silence, and told their patients *not* to examine their own sensations, but to 'think of nothing,' because it was found that any disturbance, bodily or mental, caused an arrest of the magnetising process at the 'intermediate' stage; and they regarded that arrest as a misfortune, because the subject then became a mere echo of the operator, a mere automaton in his hands; and this not only prevented the development of introvision and 'medical instinct,' on which the magnetic physician placed great reliance for diagnosis and prescription, but it made the production of the deep sleep and cataleptic rigidity more difficult; and on these the magnetisers of the new school depended greatly, instead of on the crises, for the general health-giving effect of Magnetism, as distinguished from the curative action of local passes and other manipulations. It must be remembered that the old magnetisers were unacquainted with the compelling power and curative effect of suggestion; and that, although they were perfectly aware of the influence of suggestions, they did not know their great importance and psychological interest. Suggestion, in fact, is a separate branch of Psycho-physics, which they avoided and ignored instead of studying it, although they undoubtedly employed suggestion continually in some form, without being aware of it. Another reason why the magnetisers avoided the 'intermediate' state was that, next to the empirical use of Animal Magnetism in the cure of disease, their object was to study the magnetic condition itself, about the nature and possibilities of which they felt themselves still very much in the dark; and the advent of that intermediate state made this study impossible.

The search in old records for spontaneously occurring phenomena similar to those artificially produced by the magnetisers, brought to light a great number of instances of every kind of phenomenon that occurred in Magnetism. Medical writers of all ages have described cases of spontaneous somnambulism, some of them presenting all the extraordinary characteristics of the induced. Perfectly authenticated instances were found of complete insensibility to pain, vision in perfect darkness, seeing through opaque bodies or at a distance, transfer of one or more faculties to the pit of the stomach or tips of the fingers, understanding, or even speaking languages never learned, thought reading, visits in spirit to the abodes of the blessed, extraordinary physical strength and dexterity, and wonderful mental capacity, accompanied in every case by loss of memory when awakened. The annals of religious bodies also furnished abundant examples of similar abnormal states, which, if not so satisfactorily described as those in medical publications,

were quite as confirmatory ; and in many of these cases the confessor or exorcist was able to direct and control the phenomena precisely as the magnetiser does in the case of his subject. As to healing, the accounts of a great number of persons were discovered who successfully used laying on of hands, breathing and stroking, with the intention of curing, and with the belief in their power to do so, which, according to some magnetisers, contains the whole of their own art. Most of these healers had only a local fame, being poor and illiterate, but some of them had national reputations, and the most frequently mentioned of them all is Greatrakes, who lived some two hundred and fifty years ago, and who happened to be a man of fortune, and to have been known in fashionable circles. He was undoubtedly a wonderful operator, but it is probable that had he been a poor cobbler or shoemaker, like some of those healers, his fame would not have gone beyond his own neighbourhood. Greatrakes is a valuable instance in point, not only because he was a powerful healer, but because his cures are so well authenticated. For instance, the Bishop of Derry of the day (Dr. George Rust) wrote of Greatrakes :—

‘I was three weeks together with him at my Lord Down’s and saw him, I think, lay his hand upon a thousand persons ; and really there is something in it more than ordinary ; but I am convinced it is not miraculous. I have seen pains strangely fly before his hands, till he hath chased them out of the body ; dimness cleared, and deafness cured by his touch ; twenty persons, at several times, in fits of violent sickness, were in two or three minutes brought to themselves, so as to tell where their pain was ; and then he hath pursued it until he hath drawn it out of some extreme part : running sores of the King’s Evil dried up, and kernels brought to a suppuration by his hand. Grievous sores of many months’ date, in a few days healed. Obstructions and stoppages removed ; cancerous knots in the breast dissolved, &c.’

This chasing of the pains from one part of the body to another, and drawing them finally out of the body by the extremities, is frequently mentioned by the old magnetisers. When the pain left, the disease departed with it. This is not only contrary to the common idea that pain is only a symptom of disease, but it is incompatible with the modern theory of bacilli, which makes out disease to be parasitic. That the clairvoyant ought to see shaken from the fingers of the magnetiser, one would think, is not a shower of ‘bad magnetism,’ but of dead microbes !

EXPERTO CREDE.

(To be continued.)

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Kindly allow space in your paper for a few parting words to our many friends in England, in acknowledgment of the courtesies they extended to us during our late sojourn amongst them. As we return to our home across the sea our thoughts revert to our pleasant visit to the Spiritualists of Great Britain, with whose kindly attention and fraternal reception we were deeply touched.

Aside from the pleasure we enjoyed at being able to attend the Lyceums and other meetings and receptions, we wish to assure you and all our English friends that we will ever remember the heartfelt sympathy and deep interest manifested in our national bereavement. Let us hope that the years roll on, the bond of union between the people of the two greatest nations on earth will become stronger, if possible. We are glad to carry home with us the assurance of their fraternal love and good fellowship, and to bid all a kind adieu, till we meet again.

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The Doctor frankly admits that he does not know if it is ‘fluidic or psychic emanations from the human body.’ It is neither ! It is simply the electric vibration passing along the surface of the skin and raising the temperature of the water above boiling point, in minute quantities—easily shown by connecting, as I did, a fine galvanometer by very fine wires with the hand or arm.

It is not requisite to use a bottle. I have seen it done in any way that cold water can be got quiescent ; nor need the water and flesh actually touch. Further, the electric charge can be so strongly infused as to remain in the water two, three, or four days, if kept in the dark. The common Indian jugglers thus boil an egg, in from five to ten minutes at most, without fire or smoke.

Some fifteen years ago I had a long illness, and was nine months in bed, and so weakened that I could not move nor turn unaided. Doctors and medicine, at the cost of £400, had failed, and I was given over to die. My wife read of Mr. George Milner Stephen, barrister (then recently Acting-Governor of Adelaide, Australia, and brother of Sir Alfred Stephen, Chief Justice of New South Wales), curing crowds nightly at the local town halls, free. She posted off and made an appointment for ten o’clock the next morning. He came—spoke a little and ordered a large china hand-basin to be filled with clean cold water and six clean white bottles sent for and washed. This done, he made passes over the basin, and threw his hands, with fingers pointed to it, at the water, to enforce on his own mind apparently the need of strong will power to heat it. It soon began to bubble and presently was too hot to bottle even, and we had to wait. He gave me a wine glass to drink, which invigorated me like strong spirit. The rest, being bottled, sparkled like Dantzic water if shaken, and for several days it did so, I taking a glass frequently. Then he placed his hand under my neck and helped me up. He encouraged me, so that I stood up on the floor, walked round the room, and next day drove to Sydney, four miles, and was between three and four hours at my office, and though a martyr to this mysterious illness, I had no return for ten years. His hand felt like pins and needles burning my neck.

I entirely disagree with Dr. Rozier’s use of the word ‘magnetic influence,’ as utterly misleading and an impossibility. A magnet is merely an inorganic mass, without power of any kind, but serves as a materialising means for displaying the energy of the electric vibrations. It is like other loose expressions one hears of—‘giving you some of my magnetic power,’ ‘the electric current was so great,’ &c., that, giving a false idea at the very outset, makes it impossible for such persons, if they really think on those lines, to effect any good result. Ignorance is far better than a deeply veiled falsehood.

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Hence the operator's thought or will is carried into effect because he rouses the correct vibration, through faith in his own God-given power.

THE 'CHEELA.'

SPIRITUALISM AND EVOLUTION.

It is certainly very considerate on the part of readers to address private communications to me instead of giving expression to their disagreement with my views in the columns of the well-conducted periodical that favours me with its valuable space. A gentleman whose objections I answered in a private letter now writes to me a second time armed with a most powerful *a priori* argument. 'Nothing,' he says, 'can come out of nothing.' '*Ex nihilo nihil fit*' is indeed a double-barrelled gun, aiming in two directions. One of the barrels is used by materialists, and levelled at the reality of spirit manifestations; and the conclusion they draw from this argument is that these manifestations must be produced by fraud.

The other barrel is capable of a great many shots with various effects, the first of which is that the material from which this universe is built cannot have been created, but must have existed for ever. I have hardly heart enough to contemplate the solution of this superannuated puzzle, which has run the gauntlet of speculative quibbling for more than two thousand years. Yet I may confidently assert that Herbert Spencer's presumptuous notion about the eternity of matter is quite as puzzling to me as its creation. The spirits in Daniel Home's seances, when asked about such things, say that time only exists for mortals, that present, past, and future are the same to spirits. They almost seem to fall in with Immanuel Kant's philosophy, who maintains that time and space have no reality but are subjective forms of the human understanding to conceive and register the impressions conveyed through our senses. 'Zeit und Raum,' he says, 'sind nur Formen für die durch die Sinnlichkeit gegebene Erfahrungsmaterie. Ausser dieser Anwendung auf Erfahrung sind sie nichts.'

Possibly, however, my correspondent may use the argument in another sense, and without beating about the bush I will at once admit that I believe in Sir Charles Lyell's theory of geological development of our planet, which by some is also called cosmic evolution. I object to this latter term, never used by Lyell, as I can prove that the elements did not *evolve* from one another, but merely chemically combined in twos or threes or fours to form the solid crust and surface of the earth. So this crust did not come from nothing—at least, I did not say so.

But why do I believe in Lyell's hypothesis and not in Darwin's? I will tell you.

A hypothesis is proved when it can be shown that every one of the details can be explained by it. Both Newton and Lyell have shown this to my satisfaction and thus have convinced me. Darwin not only never attempted such a thing, but with great skill, wariness, and ability dexterously shirks all irksome questions about details, except one, namely, our assumed origin from the brute, and in that he has been refuted by an eminent scientist, who, at the same time, is also a Spiritualist, who says 'that man cannot have descended from some lower form, and that some intelligent power must have determined the development of man.'

The total absence of such evidence as alone will prove a hypothesis, is skilfully covered by Darwin with trivial matter that is irrelevant to the issue. Nowhere is there to be found a straightforward statement, except in his private letters, which did not see the light of day until the year 1887. I will quote one of them. In Volume III., page 25, he says:—

'The belief in natural selection is grounded on general considerations only. When we descend to details we cannot prove that a single species has changed, nor can we prove that the supposed changes are beneficial, which is the

groundwork of the theory. Nor can we explain why some species have changed and others have not.'

Heaven forbid that on such slender threads I should hang my faith! 'Nature always acts upon laws,' my correspondent says. I am glad to hear it. But do we always know these laws? And has Darwin discovered them? He says he has not, but merely surmises—which I think anybody of a lively imagination can do, especially when imbued with plenty of prejudice and borne by presumptuous infatuation.

The problem set before me is like unto a strange fruit with more than one shell. I think I have removed two of them, and will now turn to deal with the last integument.

By consulting Bloxam or Roscoe, we find 'that by far the greater proportion of the various materials supplied to us by animals and vegetables consists of the four elements, Oxygen, Hydrogen, Nitrogen, and Carbon, and if we add to these the two most abundant elements in the mineral world, Silicon and Aluminium, we have the six elements composing the bulk of all matter.' By a further reference to Lyell it may be seen that these elements originally existed free in great abundance, and that the axiom '*Ex nihilo*,' &c., therefore, has no application to the case, when I assume that an intelligent Spirit created the species from them.

No more does the argument affect the reality of materialisations. 'Dix's' explanation distinctly guards against the assumption that they were created from nothing. The cold currents of air felt in seances would thus be accounted for as supplementing the air used up by the spirits, and supplying a few more necessary elements.

E. SCHINZEL.

117, Allison-road, Harringay, N.

FRAU ROTHE'S DIRECT WRITING.

In the October number of 'Spiritistische Rundschau,' there is—as usual—a paper by Professor Sellin dealing with the Rothe case. It is headed, 'Einwandfrei'—free from reproach, or, as we should usually say, 'above suspicion.' The only portion of it requiring notice occurs near the end, and contains an account of an unpremeditated manifestation of direct writing, which, according to Professor Sellin, belongs to the category of those phenomena which he calls 'einwandfrei.' Whether this instance is quite happily selected, readers can judge for themselves. Here is a translation of the Professor's narrative:—

'I now come to another phase of the Rothe mediumship, that of direct writing. For this, happily, the torture involved in undressing and dressing again is not required; all that is wanted is open eyes. A wonderful criticaster of one of my short accounts of the first writing I obtained in Chemnitz, published in "Psychische Studien," tries to make out that suspicion even there was not absent. I think the gentleman was named Kaibel, and I can only say, in reference to the above, that he must for the time being have forgotten how to read, when my narrative was before his eyes.

'At Zurich the occurrence was somewhat different. It took place at a vegetarian restaurant, at which we had just paid our bill. Frau Rothe had risen to make preparations for leaving, when at that moment the fixed expression of her features showed that she had entered the trance condition. A sheet of paper appeared in her hands; from where she produced it, I cannot say; I only know that I took it from her and found it blank, and that Herr Jentsch told me, in answer to my inquiry, that it was one of the sheets he used at the hotel. Frau Rothe then pushed the same sheet under the tablecloth and laid her hands upon it, the fingers of the right hand moving almost as if she were writing. When this ceased, Frau Rothe passed me the sheet, which was covered on the first and last pages with the well-known handwriting of the supposed Paul Flemming, while the two middle pages were blank. The writing was as follows.'

Here follows a poem of twenty-two lines, commencing thus. Of course the translation does not give the rhymes:—

'In life I am thy companion,
And share with thee both toil and rest,
While still a child in mind and years,
Thou stoodst at thy mother's grave, &c.'

Written Thursday, 18, 8, midday, half past one in Zurich.

Professor Sellin adds:—

'I think the whole proceeding, like a dozen other similar cases of direct writing, may be considered by all persons possessed of sound judgment as "einwandfrei."

M. T.

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SPIRITUALISM AND EVOLUTION.

It is certainly very considerate on the part of readers to address private communications to me instead of giving expression to their disagreement with my views in the columns of the well-conducted periodical that favours me with its valuable space. A gentleman whose objections I answered in a private letter now writes to me a second time armed with a most powerful *a priori* argument. 'Nothing,' he says, 'can come out of nothing.' '*Ex nihilo nihil fit*' is indeed a double-barrelled gun, aiming in two directions. One of the barrels is used by materialists, and levelled at the reality of spirit manifestations; and the conclusion they draw from this argument is that these manifestations must be produced by fraud.

The other barrel is capable of a great many shots with various effects, the first of which is that the material from which this universe is built cannot have been created, but must have existed for ever. I have hardly heart enough to contemplate the solution of this superannuated puzzle, which has run the gauntlet of speculative quibbling for more than two thousand years. Yet I may confidently assert that Herbert Spencer's presumptuous notion about the eternity of matter is quite as puzzling to me as its creation. The spirits in Daniel Home's séances, when asked about such things, say that time only exists for mortals, that present, past, and future are the same to spirits. They almost seem to fall in with Immanuel Kant's philosophy, who maintains that time and space have no reality but are subjective forms of the human understanding to conceive and register the impressions conveyed through our senses. 'Zeit und Raum,' he says, 'sind nur Formen für die durch die Sinnlichkeit gegebene Erfahrungsmaterie. Ausser dieser Anwendung auf Erfahrung sind sie nichts.'

Possibly, however, my correspondent may use the argument in another sense, and without beating about the bush I will at once admit that I believe in Sir Charles Lyell's theory of geological development of our planet, which by some is also called cosmic evolution. I object to this latter term, never used by Lyell, as I can prove that the elements did not *evolve* from one another, but merely chemically combined in twos or threes or fours to form the solid crust and surface of the earth. So this crust did not come from nothing—at least, I did not say so.

But why do I believe in Lyell's hypothesis and not in Darwin's? I will tell you.

A hypothesis is proved when it can be shown that every one of the details can be explained by it. Both Newton and Lyell have shown this to my satisfaction and thus have convinced me. Darwin not only never attempted such a thing, but with great skill, wariness, and ability dexterously shirks all irksome questions about details, except one, namely, our assumed origin from the brute, and in that he has been refuted by an eminent scientist, who, at the same time, is also a Spiritualist, who says 'that man cannot have descended from some lower form, and that some intelligent power must have determined the development of man.'

The total absence of such evidence as alone will prove a hypothesis, is skilfully covered by Darwin with trivial matter that is irrelevant to the issue. Nowhere is there to be found a straightforward statement, except in his private letters, which did not see the light of day until the year 1887. I will quote one of them. In Volume III., page 25, he says:—

'The belief in natural selection is grounded on general considerations only. When we descend to details we cannot prove that a single species has changed, nor can we prove that the supposed changes are beneficial, which is the

groundwork of the theory. Nor can we explain why some species have changed and others have not.'

Heaven forbid that on such slender threads I should hang my faith! 'Nature always acts upon laws,' my correspondent says. I am glad to hear it. But do we always know these laws? And has Darwin discovered them? He says he has *not*, but merely surmises—which I think anybody of a lively imagination can do, especially when imbued with plenty of prejudice and borne by presumptuous infatuation.

The problem set before me is like unto a strange fruit with more than one shell. I think I have removed two of them, and will now turn to deal with the last integument.

By consulting Bloxam or Roscoe, we find 'that by far the greater proportion of the various materials supplied to us by animals and vegetables consists of the four elements, Oxygen, Hydrogen, Nitrogen, and Carbon, and if we add to these the two most abundant elements in the mineral world, Silicon and Aluminium, we have the six elements composing the bulk of all matter.' By a further reference to Lyell it may be seen that these elements originally existed free in great abundance, and that the axiom '*Ex nihilo*,' &c., therefore, has no application to the case, when I assume that an intelligent Spirit created the species from them.

No more does the argument affect the reality of materialisations. 'Dix's' explanation distinctly guards against the assumption that they were created from nothing. The cold currents of air felt in séances would thus be accounted for as supplementing the air used up by the spirits, and supplying a few more necessary elements.

E. SCHINZEL.

117, Allison-road, Harringay, N.

FRAU ROTHE'S DIRECT WRITING.

In the October number of 'Spiritistische Rundschau,' there is—as usual—a paper by Professor Sellin dealing with the Rothe case. It is headed, 'Einwandfrei'—free from reproach, or, as we should usually say, 'above suspicion.' The only portion of it requiring notice occurs near the end, and contains an account of an unpremeditated manifestation of direct writing, which, according to Professor Sellin, belongs to the category of those phenomena which he calls 'einwandfrei.' Whether this instance is quite happily selected, readers can judge for themselves. Here is a translation of the Professor's narrative:—

'I now come to another phase of the Rothe mediumship, that of direct writing. For this, happily, the torture involved in undressing and dressing again is not required; all that is wanted is open eyes. A wonderful criticaster of one of my short accounts of the first writing I obtained in Chemnitz, published in "Psychische Studien," tries to make out that suspicion even there was not absent. I think the gentleman was named Kaibel, and I can only say, in reference to the above, that he must for the time being have forgotten how to read, when my narrative was before his eyes.

'At Zürich the occurrence was somewhat different. It took place at a vegetarian restaurant, at which we had just paid our bill. Frau Rothe had risen to make preparations for leaving, when at that moment the fixed expression of her features showed that she had entered the trance condition. A sheet of paper appeared in her hands; from where she produced it, I cannot say; I only know that I took it from her and found it blank, and that Herr Jentsch told me, in answer to my inquiry, that it was one of the sheets he used at the hotel. Frau Rothe then pushed the same sheet under the tablecloth and laid her hands upon it, the fingers of the right hand moving almost as if she were writing. When this ceased, Frau Rothe passed me the sheet, which was covered on the first and last pages with the well-known handwriting of the supposed Paul Flemming, while the two middle pages were blank. The writing was as follows.'

Here follows a *poem* of twenty-two lines, commencing thus. Of course the translation does not give the rhymes:—

'In life I am thy companion,
And share with thee both toil and rest,
While still a child in mind and years,
Thou stoodest at thy mother's grave, &c.'

Written Thursday, 18, 8, midday, half past one in Zürich.

Professor Sellin adds:—

'I think the whole proceeding, like a dozen other similar cases of direct writing, may be considered by all persons possessed of sound judgment as "einwandfrei."

M. T.

THE PHENOMENA CALLED SPIRITISTIC.

By DR. FREDERIC H. VAN EEDEN.

AN ADDRESS READ AT THE FOURTH INTERNATIONAL
CONGRESS OF PSYCHOLOGY, IN PARIS.*(Continued from page 496.)*

The difficulties surrounding this choice are complex and profound. The telepathic hypothesis obliges us to suppose that our ideas are communicable, apart from the known channels, to the brain of the medium. And at what distance? Is it fair to assume that this method of communication, concerning which we know nothing, is subject to the same laws which govern light and sound? Is telepathy only possible when I am in the room, or when I make a great effort to concentrate my thoughts? And how is it possible to preclude telepathic impact from all other people in all parts of the world?

It seems, at first, as if telepathy must be excluded when the medium communicates to me something I did not myself know. In fact, Mrs. Thompson's voice has told me things I did not know, or believed I did not know. She has given me Dutch names I had never heard, as far as I am aware, the persons bearing which I met a few weeks subsequently. But if distance is of no account in telepathy—and of this we are absolutely uncertain—who will assure me that this was not an instance of telepathy from some other persons, conscious or unconscious, in Holland or elsewhere? And, moreover, how can I be assured that distance is of no account in communications by spirits?

Apropos of this I wish to relate a curious fact. The young man whose garment I had brought (a flannel waistcoat) had, before committing suicide, made a preliminary attempt to cut his throat. This attempt was unsuccessful, the wound healed, but left its traces in a voice altered and muffled and a constant little characteristic cough. Well, when I approached Mrs. Thompson with the garment her voice gradually became changed and muffled, and she had the recognisable little cough of the young man. After three weeks, the cough continued to be heard even in the non-somnambulistic state, and it had not disappeared when I left England.

If telepathy was in all that, I was quite innocent of causing it. And if there is no effort on the part of the agent it seems to me that the telepathic theory becomes entirely vague. For myself, this theory has very little value as an explanation. To all appearance it was not my thoughts but the things I had with me that acted on the medium. And I am much more inclined to talk of a 'soul of things.'

Finally, there remains the possibility of clairvoyance, and since the theory is indefinite and little understood it is possible to make this also account for everything. We know that the unconscious and subliminal mind is a dramatist of first rank. Our dreams are comedies or surprising dramas, and the surprise is not the least for ourselves. Hysterics are consummate dramatic artists. And everyone knows that such and such a part may be suggested to a hypnotised subject and he will play it to perfection.

After this fashion it is possible to explain all the spirits that speak by the medium's voice. And if it is recognised that by clairvoyance information may be given on the past and future, in all places and concerning all men who have lived or will live, by what evidential miracle can the poor ghost acquit himself of the fatal charge that he is only a factitious and dramatic creation, constructed by the medium out of unlimited resources? That he has been, in fact, 'made in England'?

For example, the young man of whom I spoke gave me as proof of identity the Dutch name of a person, not at all in my thoughts, belonging to a place well-known to both of us; then he recalled the last conversation I had with

him, which I had forgotten. All this may be explained as unconscious telepathy. Finally, he gave me a name unknown to me, which I had never heard. But since the medium was clairvoyant she may have seen this name in connection with the young man in some scene in the past, and have found in it a detail whereby to establish the identity of this creation. It is obvious that in this fashion it is not possible to get evidence at all.

On the other hand, I have found it very difficult to theoretically contravene the opinion that neither telepathy nor clairvoyance exists as personal faculties, but that all is the work of spirits. According to this opinion—which is maintained by men of high intelligence, such as Russel Wallace—spirits surround us always and in all places, and, not having anything more pressing to occupy them, are constantly employed communicating to us impulses, ideas, and fancies which, according to their character, are beneficent or malicious, and are agreeable or terrible, insignificant or marvellous, according to our degree of impressionableness or our condition of health or morbidity. After this manner may be explained telepathy, clairvoyance, the faculties attributed to the unconscious mind, dreams, and even the hallucinations and fancies of the insane.

This position has seemed to me a very strong one. Whilst studying the dreams and morbid ideas of the insane, I have had a very vivid impression that a malign, diabolic or demoniac influence was concerned with them, profiting by the physical weakness of a man to instil into him all sorts of terrible, sad, and absurd fancies.

It has always seemed to me very improbable that all this is to be explained by reference to the unconscious, or to a secondary, personality. And besides, all these modern psychological terms such as unconscious, subliminal, secondary, or tertiary personality, are they much clearer or more scientific than the terms 'demon,' 'spirit,' or 'ghost'?

In these difficult matters we are obliged largely to rely on our personal impressions, and to form conceptions more or less intuitive. This does not seem very precise, but it is inevitable, and moreover, it is the same in all branches of science. Even astronomy rests on personal impressions (but verified by many), and upon intuitive conceptions of probability, confirmed by repeated observation.

(To be continued.)

MATERIALIZATIONS: SCIENTIFIC CONJECTURES.

Without professing more than a rudimentary knowledge of scientific matters, I should, nevertheless, like to comment upon 'H. A. D.'s' abstruse speculations in your issue of September 28th.

In the first place I should be glad to profit by that knowledge which has induced 'H. A. D.' to believe that a current of electricity is generated in a circle. Personally, I know that a piece of glass drawn once down the sleeve of my coat will generate more electricity than can be produced by the formation of any psychic circle. The amount of electricity in this case can be practically determined; while no scientific instrument will detect the presence of electricity in the latter case. How, therefore, are we 'justified in assuming' that 'gaseous particles' are ionised by a current of electricity the existence of which, if scientifically tested, is proved to be non-existent? I merely present this view as it is the only one we can reasonably take when Professor Rucker's remarks are considered to have a bearing, in any manner, upon the forces, whatever they may be, which produce the phenomena of materialisation. The learned professor's remarks are based upon sound, practical science; and the theories mentioned by him are warrantable upon data already well-proven. Viewing 'H. A. D.'s' speculations from this particular standpoint, his suggestion as to the phenomena having their origin in electricity and 'gaseous emanations' is very untenable.

It is possible, however, that some day, to the light of science will be added a few more rays which will enable the man, now devoid of the necessary credulity, to perceive in the distance something tangible and possibly closely related to the manifestations of electricity, which will allow him to accept the feasibility of the phenomena;

* TRANSLATOR'S NOTE.—The phrase used is '*les choses que j'avais en moi*.' Possibly a misprint for '*j'avais sur moi*'? In any case it is obvious that Dr. Van Eeden recognises the possibility of a psychic influence lingering in atomic objects and that this is what he calls 'the soul of things.' It is an interesting corroboration of the idea so familiar to Spiritualists that all material objects have a 'psychic side' and are cognisable upon the psychic plane by their ethereal vibrations.

and I assume that if these claims are ever sustained by a sensible and scientific theory, this theory will be the result of a more intimate knowledge of those classes of radiations common to electrical phenomena; for electricity is part and parcel of Nature, and is everywhere, and though not occurring as a current in a psychic circle, it is there nevertheless, and if its latency is disturbed by any influence, that influence is as problematical as the kind and quantity of the electricity are undeterminable.

It is worth remembering, by the way, that electricity is neither matter nor energy, though energy may be expended in moving and creating it. For instance, the ordinary functions of the brain—the activity of the brain cells—may generate it; and from electricity's intimate association with matter we are consequently at liberty to conjecture many possibilities from a force, though very subtle, when generated under such conditions.

I have never had the felicity of witnessing any physical phenomena, much less a materialisation. Should I do so, I would seek to find an explanation on these lines.

EDWARD J. CLIFFORD.

7, Benfield-street, Battersea, S.W.

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.

Our Duty to Dumb Animals.

SIR,—You have always readily given insertion to letters bearing on the subject of 'man's duty towards dumb animals.' Permit me to express my surprise at the strange apathy which so many Spiritualists show to this subject. Recently, an appeal was made in 'LIGHT' (September 21st) for subscriptions in aid of the 'National Anti-Vivisection Hospital,' Battersea-park, S.W., which we hope, if funds permit, we shall be able to open early in the coming year.

I regret to say that no response was given to our appeal. Our aim is to establish an hospital which will be entirely dissociated from the so-called scientific experiments on living animals; and readers of 'LIGHT' will be surprised to hear that 8,825 experiments, *without anaesthetics*, were performed in England and Scotland during the year 1900. In the presence of this appalling increase in the number of vivisections, without anaesthetics, the apathy to which I have alluded is disheartening in the extreme.

I will not enter into the harrowing details supplied by the vivisectioners themselves in their journals, but allow me to express my firm conviction that the secrets of Nature can never be torn from her breast by the hand of cruelty and violence. I am also fully assured that alleviation of the sufferings of the dumb helpless creatures committed to our care is closely associated with man's psychic development, and progress in true science.

'If I know all mysteries (says the Apostle) and all knowledge . . . but have not love, I am nothing' (1 Cor. xiii. 2). Yes, and another writer well remarks that the 'Divorce of religion from science, love from knowledge, force from gentleness, is worse than barren—it is destructive.'

I welcome the grand doctrine of the Unity of Life, and the sacredness of life wherever manifested. Truly, spirit (God) is present in everything that breatheth. The day of reckoning will assuredly come for that scientific materialism of which vivisection is one of the bitter, deadly fruits.

Faithfully yours,

ALFRED HORATIO GRAY, Clerk,

Hon. Secretary,

(Church Anti-Vivisection League).

St. Crispin's Vicarage,
Southwark Park, S.E.

Mr. and Mrs. Everitt in Burnley.

SIR,—In the course of their northern tour, Mr. and Mrs. T. Everitt paid a short visit to the friends at Burnley, after an absence of eleven years. On Sunday evening, October 6th (through the consideration of Mrs. Summersgill, of Huddersfield, who was the engaged speaker), the friends at North-street Church had the rare opportunity of listening to an address from Mr. Everitt, and their appreciation of the services of our veteran worker was evidenced by the very close attention accorded him. On the Tuesday evening following a number of friends met at Hammerton-street to listen to Mr. Everitt and to inspect the 'curios' brought by him. For the encouragement of the workers, Mr. and Mrs. Everitt kindly held séances on the Monday and Wednesday evenings, at which the oldest workers in connection with

the North-street Church, a couple of representatives from Nelson, and one from the Hammerton-street society (Burnley) were present. Both séances were opened, as is customary with Mr. and Mrs. Everitt, by reading passages peculiarly appropriate from the Scriptures, selected by knockings through the table. To those who were privileged to be present the phenomena which followed came as a revelation. The characteristic sounds from 'J. W. B.' acted as a prelude to the 'spirit lights' and 'spirit voices.'

At the Monday evening séance, in addition to the familiar tones of some of the medium's spirit friends, the voices of two close personal friends of Mr. Smith (Mr. and Mrs. Everitt's host) were distinctly heard by all, and recognised by Mr. Smith and the other members of his family. The voice of Mrs. Smith, who passed away only three months ago, was also heard, though but faintly, and the touch of her hands was felt by Mr. Smith, his daughter, and Mrs. Harrison.

On the Wednesday evening, the séance was equally successful, and Mr. Smith, profiting by his previous experience, asked one of his two friends when manifesting to produce a particular sound. The request was at once complied with, to the surprise of Mr. and Mrs. Everitt, to whom the sound was altogether strange, and who were much amused when an explanation was given. The sitters present thoroughly appreciated and enjoyed the situation. Our only regret was that owing to the very limited time at disposal so many friends were of necessity disappointed. Our hearty thanks are due to Mr. and Mrs. Everitt for their kindness in visiting us and giving us these evidences of spirit presence and power. May the good angels bless and keep them!

W. HARRISON.

42, Hilary-street,
Burnley.

Reincarnation.

SIR,—Since writing my last letter there have been several communications on this subject in your columns, but no attempt apparently has been made to deal with the problem from the standpoint which I took, viz.: that spirits become degraded from evil courses as spirits, losing the divine form of men and women and being forced to assume those of animals and reptiles, and finally die out. From this I conjectured that as nothing can be lost—least of all the organised being, man—reincarnation, with discipline, must of necessity be the only solution. I fully discussed this with a spirit and put it forward as the true explanation, to which an assent was given in these words: 'You have discovered the truth. From the hells go forth those doomed to again assume mortal form for their purification; those who lead a false life on earth, are allowed, when they come here, the free play of their lusts until they are finally cast down and emerge once more in the mortal form.'

I had about this time a series of visions of a pair of evil spirits and their degrees of degradation. The male was shown as a lion, the female as a lioness, with the most awful appearance of hate. I afterwards saw the female changed in appearance to a crocodile, and later the male into a black rat, and the female to a pink one. The final scene was a high mountain, with a glorified angel in melancholy attitude, watching two beetles in a valley hundreds of miles away, yet as clearly apparent as though within a few feet.

I purchased, while recently in London, Swedenborg's 'Conjugal Love,' and the following extracts go far to support the deduction or theory which I believe. On page 78, referring to a visit to married partners of the Iron Age, he says: 'On looking round us, there appeared bears to the left, and leopards to the right, and when I wondered at this, the angel said, "They are neither bears nor leopards, but men, who guard these inhabitants of the North." With their nostrils they scent the spheres of life of those who pass by, and they rush violently on all who are spiritual.'

This exactly coincides with Dante's experiences as he relates in the 'Inferno.'

Again, on page 512 of 'Conjugal Love,' referring to the fate of systematic seducers of innocent women, Swedenborg says: 'The lot of these seducers after death is sad, inasmuch as that seduction is not only impiety, but also malignity. After they have passed through their first period, which is in externals wherein they excel many others in the elegance of their manners, and the courteousness of their speech, they are reduced into the second period of their life, which is in internals, in which internals their lust is set free, and begins its sport.'

And again he says: 'After such scenes the third period takes place, which is that of judgment; when being convicted they sink down, and are gathered to their like in the hells—and there they appear from afar, like weasels.'

I claim some weight for my views, inasmuch as I have had many remarkable visions bearing out these statements, and in every case has the confirmation come afterwards through the statements of Swedenborg contained in his writings. Certainly, as a conjugal man, his work on

'Conjugal Love' has given me the greatest comfort, and will doubtless do so to all truly wedded partners. It must of necessity be the greatest blow to the theories of the Theosophists, especially that referring to the state of negation, and the disintegration of principles; for if organised man be anything at all, it is as the concreted form of principles, and their working by wisdom and love. I am writing this with a view to inducing your readers to read the work for themselves, when I am sure much will be explained which at present is doubtful. In any case my own line of action is based upon its revelations.

W. H. EDWARDS.

Boscombe.

Obsession.

SIR,—The letter in your issue of October 5th, from one who is so happily freed from 'obsession,' will no doubt cause many others to seek for similar relief, and Mr. Clement Harding may have perhaps more patients than he can deal with. I should like, therefore, to take this opportunity of strongly recommending Mr. J. A. White, of 21, Foxbourne-road, Ritherdon-road, Balham, S.W., as particularly successful in dealing with such cases. In one very bad case he treated a patient at a distance, whom he had never seen and without any co-operation from the person treated. From the experience of two or three American healers, recounted in 'LIGHT' within the last two years, it would seem that many diseases are due to this cause alone; but many people may be sufferers from 'obsession' without knowing it, or they may not be Spiritualists and may refuse to accept such an explanation of their state, and it is to the friends of such that I would urge—'Try treating them even without their consent and help.'

C. J. VESEL.

St. Veit, bei Sittich,
Unterkrain, Austria.

'Out of Darkness Into Light.'

SIR,—Your correspondent, 'G. W.,' has put to me in your issue of the 12th inst. a very pertinent question on the efficiency of prayer, and I now proceed to answer him.

The 'previous all kinds of treatment' did not include *fervent prayer*, either to Christ or to the Christ spheres; the majority of them merely consisted of the exercise of magnetic powers by several well-known mediums, and other reliable people, who were all very kind to me, but their mode of treatment was conducted under very different conditions from those of Mr. Clement Harding. I seemed to get relief for a short time and then became worse than ever again, but now, thank God, I enjoy perfect liberty.

Being a member of the Church of England, I myself prayed *constantly* and *fervently* to Christ according to orthodox formulae, both alone and in company with others of various Christian denominations, throughout many gloomy years. I had begun to lose all faith and hope and to believe that something terrible was about to befall me, when my prayers were heard at last through the ministration of Mr. Harding. And while it is sufficient for me to remember now that the 'Lord hath sent His angels, and hath delivered me out of the hand' of my persecutor, I may say now that I have often wondered why it was that Christ permitted such dire torments to be inflicted on me a believer, and to be kept so long in bondage.

The only explanation I have to offer on this point is this, and it is final. Mr. Harding strenuously upholds and inculcates the doctrine of an angel ministry (Matthew iv. 11; Matthew xxviii. 2-7), and the churches *do not* (Jeremiah ii. 11); Mr. Harding seems to be endowed with a special power over evil spirits (Mark ix. 38), and the churches are *not* (Mark ix. 18, 28, 29); Mr. Harding's mediumship and work have the direct sanction of Jesus of Nazareth (Mark ix. 39; Mark xvi. 17), but the churches which formerly sponged their brows in the blood of martyrs, and even to-day contend for supremacy (Mark ix. 34, 35), have *not*.

The cold and barren formalism of the creeds, which seek no further revelation than that which enables them to maintain a priesthood and effect daily compromise with the world and the flesh, is impotent in face of the grave perils that confront humanity on the borderland of the two worlds.

Sorrows like mine can never be assuaged nor the purposes of evil spirits be defeated by appeals to Christ through those orthodox channels which for centuries have frozen the human heart and added indirectly to the crowded marts of impure love. That lofty, imperial Spiritualism and glorious angel ministry through which I have found redemption, which is guided by 'the first begotten of the dead,' and founded on pure love and the eternal brotherhood of man (Mark xii. 30-31), alone possesses a redeeming and uplifting power. That is the only gospel which can bring men within the Kingdom of God. I am convinced that it is to it alone the world must look for the realisation of its hopes and the

fulfilment of its joys, and weeping hearts in every age and clime for perfect response to their yearnings, so beautifully and feelingly expressed in this couplet:—

'O for the touch of a vanished hand,
And the sound of a voice that is still.'

OUT OF DARKNESS INTO LIGHT.

SOCIETY WORK.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday last a large number of friends were present. Mr. Millard was given a subject by Mr. Ward—'The Individuality of God,' and the address was much enjoyed.—E. B.

BRIXTON.—PSYCHOLOGICAL INSTITUTE, 8, MAYALL-ROAD.—On Sunday last Mrs. Holgate gave clairvoyance. On Sunday next Mrs. Hough will give an address, and Mr. Hodgson will preside. A public circle will follow the service.—Mrs. MILLER, Hon. Secretary.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday last Mr. J. J. Morse and his inspirers were, as usual, eloquent, logical, and inspiring, dealing with 'The Mystery of Godliness,' and 'The Spiritual Science of Salvation.'—T. T. W., Secretary.

THE CARDIFF FREE SPIRITUAL CHURCH, ODDFELLOWS HALL, PARADISE-PLACE (OFF QUEEN-STREET).—On Sunday last the above church held its first services, with very gratifying results. Mr. A. H. Davies gave a thoughtful address on 'The Need of a Free Spiritual Church.' The council extend a hearty invitation to all who are in search of the higher teachings of our cause.—COR.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. John C. Kenworthy gave an address on 'Reincarnation.' While treating this much debated question with care and thoughtfulness, the lecturer emphasised the necessity of approaching the subject with 'an absolutely open mind.' On Sunday next, at 7 p.m., Mr. Gwinn.—N. RIST.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB, LECTURE HALL.—On Sunday last Miss Cotterill gave excellent addresses on 'They that sow in tears shall reap in joy,' and 'Religion,' followed by clairvoyance. Large audiences. Many were unable to gain admission at the evening service. On Sunday next, at 11 a.m. and 6.30 p.m., addresses will be given by Mr. Will Phillips.—A. O. W.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis's address was a brilliant example of inspirational oratory, 'Spirits' forming the subject of his memorable address. The enthusiastic applause of all present fully testified to their great interest and appreciation. Miss Samuel sang 'Story Land' with all her customary feeling and expression. The chairman, Mr. G. Spriggs, on behalf of the audience, thanked Mr. Wallis and his inspirers for their helpful and intellectual discourse. On Sunday next, at 7 p.m., Mr. A. Peters will give clairvoyance. Doors open at 6.30 p.m.—S. J. WATTS, Hon. Secretary, 2c, Hyde Park-mansions.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last, Mr. H. Brooks gave an address on 'Spiritualism: Its Teachings and Lessons,' to a large and appreciative audience. Questions were asked and answered. The general meeting of members was held afterwards, when the following were elected for the various offices for the ensuing year. President, Mr. W. Chaplin; vice-president, Mr. Hodgins; treasurer, Mr. Weston; secretary, Miss Chaplin; literature seller, Miss Jones; pianist, Mrs. Vaughan; circle conductor, Mr. Hurrell; committee, Messrs. Phipps, Hurrell, Knowles, Middleton, Wragg, Mr. and Mrs. Vaughan, Mrs. Hodgins, Mrs. Frogley, Mrs. Hanant, Mrs. Evans. On Sunday next, at 6.30 p.m., Mr. and Mrs. Roberts will occupy the platform.—C.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—On Sunday evening last Mr. Imison, chairman, speaking of what we endeavour to teach the children in the Lyceum, gave a short reading from the Lyceum Manual. Mr. Adams, speaking of man's conception of Deity, remarked that according to man's moral and spiritual condition so will his conception of the Divine be, and that it is the consciousness of his connection with the Divine, and his individuality, which redeems him from the level of the brute creation. Mr. Boddington made a few remarks, claiming that noble ideals build up noble characters. On Sunday next, at 11.30 a.m., public discussion, opened by Mr. H. Springfield, on 'Vivisection Scientifically Useless and Ethically Wrong'; at 3 p.m., Lyceum; at 3.30 p.m., meetings in Battersea Park and on Clapham Common; at 7 p.m., Mr. and Mrs. Boddington, and Mr. Adams will give addresses. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public séance. On Saturday, at 8.30 p.m., social evening.—YULE.