

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The Mayor, Aldermen and Councillors of the Borough of Bermondsey send us a noble card of invitation to attend the Opening Ceremony of the Electric Light and Dust Destructor works, at the Town Hall. This invitation is addressed to 'The Editor of *Light and Heat*.'

We hardly recognise ourselves, but we would not for the world dispute the matter with a Mayor, Aldermen and Councillors. 'Light': yes. But 'Heat': hardly. We rather pride ourselves on our ability to keep mentally at about 62 in the shade, whatever happens. But 'Dust Destructor'? Yes: now we have it. We confess we *are* all there, and at white heat all the time.

That 'Dust Destructor' is one of the most wonderful inventions of the age. It simply takes in every imaginable kind of dirt, and fires it into excellent motive power for the working of dynamos:—in fact, it turns refuse into electric light: and that is precisely what we are doing all along the line. Dust of old creeds, dust of dead fears, dust of drifting superstitions, dust of microbes of ancient bigotries and terrors;—all of them go into our Destructor, and get turned to Light.

Thank you, Mr. Mayor, Aldermen and Councillors; we wish we could attend.

Dr. Peebles is nothing if not hopeful. It is his privilege to see the bright side of anything that attracts him. Here is his latest confession, occurring at the close of a lecture lately given in Melbourne:—

Fifty years and more have I toiled and sown in the Spiritual field. It cost something to be a Spiritualist in that long ago. I was misrepresented, persecuted and mobbed; and often when weary, foot-worn and slandered, I said—'Let this cup pass,' but rising like a flash to the higher principle of duty, I quickly added, 'Not my will, but the will of God and the holy angels be done.' What changes since! To-day Spiritualism has a standing in all enlightened countries. Its greatest enemies are ignorance and superstition. Science and Spiritualism already stand side by side, and are working to one glorious end. In fact, the childhood of Spiritualism is steadily, surely, merging into a thoughtful, substantial manhood. The exorcences are falling off, and it is putting on the whole armour of a sterling, rational, religious maturity. From the truth militant, it is already a long way forward to the truth triumphant. No true Spiritualist ever recanted—no truth ever perished. The brightest and brainiest men in the world have enlisted under its banner. The clergy are inquiring into its psychic manifestations, and churches are accepting and assimilating its beautiful philosophy.

It is a trifle too rosy but, in the main, this reading of the signs of the times is justifiable.

We have received several numbers of a publication issued from the famous Gilfillan Church in Dundee, entitled 'For the right.' We find it mentally refreshing and spiritually sweet. A Young People's department is specially wholesome. A 'Sister Mercy' conducts it. A capital idea is the keeping of certain Sundays for separate purposes. There are, for instance, a Mercy Sunday, a Peace Sunday and a Hero Sunday. On these days, the youngsters are helped to think about these gracious helps to a beautiful life, and persuaded to repeat 'A Consecration Promise.' On the three Sundays we have named, these are the Promises:—

Mercy Sunday.—'I will try to be kind to all living creatures, and try to protect them from cruel usage.'

Peace Sunday.—'I will try to prevent every kind of fighting and war, and try to live in love and peace with all.'

Hero Sunday.—'I will try to be brave in doing my work, enduring pain, helping those in distress, and overcoming evil with good.'

'The New York Magazine of Mysteries' prints the following:—

During the burning of the Baldwin Hotel, near our office, says 'Human Nature,' of San Francisco, a man was seen to lift up a window in the third storey, as if about to jump out to the street below. He was rescued by a brave fireman.

A few days later, when asked about the state of his mind in the face of death, he replied that as for his own soul and body he had little or no fear, but he was greatly agitated about his invalid wife in Chicago, and prayed earnestly that if he became a victim of the fire his son would care for the family.

He drew from his pocket a letter he had received from his son, stating that he had just awakened from a fearful dream in which he saw his father leap from a burning building. The letter was written in Chicago on the morning of the fire in San Francisco, before the news could be published in Chicago, for their morning papers were issued when the hotel caught fire.

The question was asked the travelling man how he accounted for his son's fearful dream. He replied that he could not say, unless his own agitation had affected his boy, who was very sympathetic, and to whom he was deeply attached.

Is not this a clear case of Telepathy? Was it an act of the self-conscious brain? We think so. The dream and the reality were more than a mere coincidence.

Portions of a lecture on Prayer, given in Australia by Mr. W. J. Colville, have reached us. The following summary, at its close, has original and independent thought in it, and deserves appreciative attention:—

1. Let us bear in mind that we are living in an orderly, well-regulated universe, with the order of which we cannot, and should never seek to, interfere; therefore our rightful aspiration is for added light; never should we seek to accomplish the unnatural, and concerning the strictly supernatural we may honestly confess ignorance.

2. Never let us pray for anything which includes conflict between diverse interests, but seek only to see our own duties clearly and do them faithfully.

3. Always let us remember that reciprocity is the law of life; that we are co-operating entities sustaining interdependent mutual relationships; consequently the good of one enhances the well-being of all; likewise the welfare of all includes the health of each.

4. Let us never seek to discover at the outset through what channels those blessings will flow to us which we need to embody in our work, but confidently expect the right means to be employed to convey to us whatever will conduce to the most efficient performance of our mission.

The prayer of faith opens our spiritual vision to behold in due season the special steps we need to take—always one by one—to reach the goal of ultimate attainment of our highest hopes. Whenever an undertaking is commenced in full assurance of faith that it is a righteous project, we should hold ourselves ready to await the coming of all the assistance necessary to its entirely successful conduct.

One who lately interviewed Tolstoy, during his illness, reports as follows:—‘I am feeling better,’ he said, ‘but, to tell you the truth, I am rather sorry for it. Sickness and suffering destroy what is mortal in man, solely to prepare him for something better.’ And lowering his voice, he continued: ‘Don’t let Sophie Andrejevna (the Countess) hear us. Between you and me, I wouldn’t like to get well again. If I do I promise you to write down the thoughts on life and death—if there is such a thing as death—that have crystallised in my brain during the past weeks while I lay here prostrate, undisturbed, happy. Their upshot is that death is but an incident, an episode, in our present existence, while life itself never terminates. Hence death has nothing terrible; it portends only an intermezzo in eternal life. As the slave looks for the liberator, so I look for death,—look for it any moment,—would welcome it under all circumstances. And when it does come a shout of joy shall arise from my breast like that escaping the mouth of a new-born babe entering upon the phase of life which you and I are now enduring.’

‘The Harbinger of Light,’ usually very serious, can, we are glad to say, be delightfully mirthful on occasions. Here are the occasion and the mirth, thus:—

Raphael, whose ‘Prophetic Messenger’ for 1902 has been promptly issued, does not prophesy smoothly. There are troublous times ahead under Edward VII. But isn’t *seven* a sacred number? Mr. Raphael, under the heading of the ‘Crowned Heads of Europe,’ is good enough to refer to the United States of America. Now listen, but don’t listen if you have a wooden leg or anything likely to impede your hearing——. ‘Raphael’ says,—‘President McKinley was born on a fortunate day and is a fortunate man, very shrewd and well-disposed. During 1902 he must take great care of himself.’ If, after that, ‘Raphael’ doesn’t duck his colossal head and keep permanently submerged, then what’s the good of duck ponds?

The following also comes through ‘The Harbinger of Light’:—

The ‘New York Journal’ gives an account of a remarkable psychic at St. Petersburg, Russia, named Gospadin Sainbor. The phenomenon described is what is known as the ‘Zoellner Knot,’ so called because the first recorded manifestation was obtained by the late Professor Zoellner, of Leipzig. The description is illustrated in his work entitled, ‘Transcendental Physics.’ Two ends of a cord are firmly sealed to a card with a private signet. The card and cord attached are then held by the investigator (in this instance it was put round the neck of an investigator) and in a few minutes a single knot is found in the cord, the sealed ends being intact. The experiment was subsequently repeated with similar results.

DR. J. M. PEEBLES IN AUSTRALIA.—We have received a letter from Dr. J. M. Peebles, from Melbourne, in which he says: ‘I am again in Australia, lecturing upon Spiritualism. This is my fourth visit. I am having very large audiences. There were at least a thousand present last Sunday evening. I go from here to Sydney next month, and then to New Zealand, and then expect to hustle on to Ceylon, India, Palestine, Egypt, Italy, France, and London. Being young and vigorous, I enjoy travelling more than I did fifty years ago. Your excellent journal reaches me weekly. I do not enjoy lecturing as I did fifty or sixty years ago, or even thirty years ago. I prefer writing books and pamphlets, and treating the sick by psychic science.’

EASTERN AND WESTERN THOUGHT.

To be able to translate Hindu or Buddhist conceptions of the universe into ideas which we Westerns can understand, one should be able to think both as a Western and as an Eastern. A Western thinks mainly in facts; an Eastern, mainly in theories; and to be free from prejudice one must combine the science of the former with the philosophy of the latter. Eastern thought long ago reached the limit set to it by the amount of *material* for thought available in a pre-scientific age. The philosophical value of science is that it gives us new facts and furnishes us with new conceptions of things already known; and these suggest new analogies which enable us to make rationally comprehensible to ourselves that which before was only mystically apprehensible. The scientific value of philosophy is that it teaches us to apply to the universe at large the new ideas acquired in the laboratory or the study—a process of verification quite as necessary for true theorising as the use of test tube, litmus paper, or galvanometer. Eastern philosophy is the more trusted the more ‘hoary’ it is; Western science, to be worth anything, must be quite ‘up-to-date.’ Now we cannot bring Eastern and Western thought to a common focus on any problem unless the terms which are used by sage and scientist respectively have the same meaning; and the dictionary equivalents which the translator gives us by no means guarantee this agreement.

These reflections are suggested by ‘George Cole’s’ article on ‘Brahminism and Reincarnation,’ in a recent number of ‘LIGHT.’ Mr. Cole is evidently a thinker who ‘does his own thinking’; but I make bold to say that he would do it better if he took care to understand the meaning which Easterns give to the words they use. His neglect to do so gives him the appearance of galloping rough-shod across the whole field of Eastern philosophy; for although, from our point of view, it may do very well to say that Maya is ‘an unfortunate shadow’ which compels Sat, the true reality (which, by the bye, Sat, by itself, is *not*), to ‘abandon its state of bliss,’ &c.; or to say that the Brahmins teach that ‘activity is to be avoided lest we generate Karma’; or that Karma is an ‘inexorable Nemesis dogging our footsteps’; still, from the standpoint of Eastern philosophy, as understood by the educated Brahmin, all that would, I fear, sound very like egregious nonsense. ‘The true reality’ is not *something* in ‘a state of bliss,’ which state it can be made by illusion to ‘abandon’; the true reality is bliss itself, or rather, Existence, Intelligence and Joy (Sat-Chit-Ananda). The Brahmins do not teach that Karma is avoided by inactivity, but by renunciation, a totally different thing. Karma is not a Nemesis, but a divine provision necessary for the very existence of the manifested universe; Maya is not ‘an unfortunate shadow,’ but the mode of manifestation of ‘the true reality’ when it takes on phenomenal existence, existence in time and space. But there is one sentence in Mr. Cole’s article which better than any other illustrates the difficulty which even a highly intelligent Western mind finds in duly appreciating Eastern ideas. He says:—

‘To my Western mind, a Being whose nature is reality could not create or manifest itself in a world the essential nature of which is illusion.’

It is evident that this implies that he understands what *reality* is, and what *illusion* is, and what a Being whose nature is reality could or could not do. Eastern philosophy has no such pretensions, even when it makes desperate efforts to bring the true reality into the field of reason by calling it ‘Sat-Chit-Ananda,’ instead of ‘ α ’; but an educated Brahmin would probably answer merely that Mr. Cole evidently does not mean by ‘reality’ and ‘illusion’ the same things that *he* does. I shall endeavour to explain this difference in a future article.

‘LUX.’

'IN A DREAM, IN A VISION OF THE NIGHT.'

Under the above title the 'Life of Faith' publishes the following narrative, with the assurance of the Editor that he can guarantee its absolute truthfulness. Probably our readers will differ in regard to the source of the dreams and messages referred to, some attributing them to direct divine interposition, some to telepathy, and some to the agency of spirit friends. In any case the facts are sufficiently remarkable to be reproduced in our pages:—

A TRUE STORY.

The Bible-class was over, and we were having tea together, when Miss S. came in, appearing very excited. She had indeed a wonderful story to tell. What made it more interesting to me was that we had prayed about her some time before.

Miss S. was a dressmaker, and her friend Miss E. was a milliner. They lived very happily together, and were true Christians. One day Miss E. came to me in great trouble. Miss S. was engaged to be married, and Miss E. believed the gentleman was not a good man. Miss S. had an uncle with money, and he wished so much for this marriage that he threatened his niece that unless she married his friend he would not leave his money to her, as she had always been led to expect he would. So she gave in, and was engaged.

I said to Miss E.: 'Do you believe it is God's will for her to marry him?'

'No,' she replied, 'I am sure it is not.'

'Then you can prevent it; for if we ask anything according to God's will, He hears and answers.'

So we two agreed to pray that God's will should be done. As we prayed the Spirit of God worked in Miss S.'s heart. She saw she was wrong, and, notwithstanding her uncle's anger, she broke off the engagement; and Mr. M. went to New Zealand.

To return to that Sunday afternoon, three years later, already mentioned. This was her story, told then, and written for me afterwards, as I wished to repeat it accurately.

After Mr. M. left London, she proceeded to say, he was in Paris, and sent me a postcard from there; except that, I never heard anything from him. I was told that he went to New Zealand. The postcard had no address, and three years have passed since then. I knew nothing about him, and had no idea where he was.

On Thursday night, January 29th, 1885, I had a very vivid dream. I saw a man come to me and say: 'Charlie is very ill, not expected to live, and he wants to see you very much. Will you go to him?'

I said: 'Yes, but I do not know where to find him.'

The man said: 'Will you go with me?'

I replied: 'Yes.'

'You are not afraid?' he said.

'No; God is always with me, and He takes care of me.'

And so in my dream he led me to Holborn Viaduct, and told me to take the third turning down the steps, and cross a street over some rough stones, and I should come to some high houses, and see one house with three bells, the knobs of the upper and lower one being broken off. I was to ring the top one and ask for Mr. A. The man in my dream repeating: '*Mr. A., mind!*' (which name I had never known Charlie by, nor had I ever heard it before).

I awoke, and told my dream to Miss E. We both thought it very remarkable, but we thought it better to treat it merely as a dream, and think no more of it.

But the next night (Friday) I dreamt the same thing again, with this addition, that I was to take a paper which I had got of Mr. M.'s. (I did not think that I had any paper belonging to him.) I awoke, greatly agitated. I looked for paper, but could not find it.

I began to think there must be something in my dream. My friend advised me to go and find out, but I shrank from the possibility of its proving to be only nonsense. You know I am not at all imaginative. (Miss S. was a very sensible woman, forty-five, and not at all sentimental.) But I had prayed so often, and so had you and Miss E., that I thought this might be a call from God. But I wanted to wait so as to be quite sure.

I asked the Lord, if it were His will for me to go, that He would cause me to have the dream again, and if it came again I would go. On Saturday night I dreamt again the same dream, only more vividly. And, said the man in my dream: 'You will find the paper he wants at the bottom of your desk, and it is a blue paper.'

I awoke, and got a light, and searched immediately for the paper; and there it was, just as described in my dream. I was amazed, for I had no idea I had anything belonging to Charlie, having returned all his letters, and, I thought, all his papers, when our engagement was broken off.

I hesitated no longer about going to him, feeling sure now that God was sending me. So directly after dinner on February 1st I started for the place I had seen in my dream. I had never been in that part of London before (Miss S. lived far out West). I went to Holborn Viaduct, and descending the steps, I took the turnings indicated by the man in my dream. There were the high houses I had seen! There was the one with the bells as I had dreamt! It took me some moments to gain courage to ring the top one; but at last I did. A boy opened the door, and I asked for Mr. A.

He answered: 'He's dying, and he doesn't see anyone. I don't suppose he will see you.'

I asked him to say Miss S. wanted to see him. I followed the boy upstairs, my heart beating terribly as I thought, 'It may not be Charlie, after all.' But it was. There was Charlie, very ill indeed, near death to all appearance. He was greatly agitated at seeing me, but said: 'I knew you would come. I cried to God to grant this prayer, and to tell you where to find me. And somehow I felt sure He had heard and granted my request.'

He then told me how miserable he had been, and how sinful. He confessed how wrongly he had acted towards me, and asked me to forgive him.

I told him I freely forgave all, and that God would forgive him for Christ's sake. But he said he had sinned too deeply, and had so often resisted the Holy Spirit. He said he knew when I prayed for him, and often had almost turned to God. I spoke to him of God's love, and reminded him of the prodigal son.

The nurse came in from the next room, and said he had had enough fatigue, and that I must go. I had to leave without any assurance from him that he put his trust in Christ. He died soon after I left him (I was told this afterwards). But we all who had prayed for him felt sure he had been constrained by the Holy Spirit to say, 'I have sinned, I am not worthy.'

M. E.

'SEVEN DIMENSIONS OF SPACE.'

M. Ernest Bosc, who propounds many theories concerning the several states or degrees of supra-mundane forces, makes, in a recent issue of 'L'Initiation,' an interesting attempt to classify the various dimensions of space as he considers they would be. M. Bosc is a prolific and thoughtful writer on all occult subjects, and has just published a new work on the life of Christ, historically and mythically considered, in which he includes some valuable research into the little-known history of the Essene brotherhood. M. Bosc's article runs as follows, and in order to preserve the author's own words as nearly as possible, the translation is more or less literal. He says:—

'Every one of our senses has to-day one single determined function, but this does not say that each sense might not be endowed with another power or faculty other than the one it uses actually. Anyhow, it is an understood fact that with a large number of people sounds will awaken the sensation of colour; in the same way touch can with other people transform itself into the sense of smell; and the same may be said of sight. Some ideas developed by that master in occult science, Eliphas Lévi, prove clearly that our senses are susceptible of possessing more than one faculty. He also shows that the astral light can reflect certain ideas and forms. This is highly important. The illustrious chemist, Crookes, has made known to us the properties of ether in vibration, and through him we know what is called "radiophony," or luminous voice—radiant voice. This neo-term, radiophony, was, we believe, created by Graham Bell, and is applied to all apparatus reproducing sounds through the instrumentality of this radiant energy.

'According to Oriental teachers we learn that speech and light are identical terms (E. Bernouff affirms this); in any case it seems to us quite comprehensible. Is not light the "word" vivified in Nature? Is it not energy and force bringing in health and life? Does not light, in fact, vibrate through all Nature? Vibratory light (*lumière vibratoire*) might well be one of the dimensions of space—the fifth. Then is not speech in its turn the light of the spirit? Light is coloured, we know, but so is speech; but this is less known because only extremely sensitive subjects can perceive the colour of speech. Therefore in a somewhat general manner one can say that sound, colour, light, are absolutely one and the same thing.

'A piece of music can be harmonious or discordant according to the juxtaposition of certain notes and tonics; in the same way sound, light, colour might have a force, volume, and sound extremely variable according as the group contained various proportions of sounds, light, colours.

'With three figures or three colours one can bring about a great number of variations ; and if, instead of three states (sound, light, colour), we were able to interpose four other states into the above combination, such as, for example, electricity (static or dynamic), magnetism (hypnotism, exteriorisation), fluid (vital or neuric), ether (fluid etheric *akasa*), one can understand the enormous variety of forces one could construct through the following seven agents—sound, light, colour, electricity, magnetism, vital fluid, etheric fluid ; and these divers agents or states are not antipathetic or dissimilable, but, on the contrary, assimilable and sympathetic, so that we reach a point of infinite capacity to combine and vary.

'If with the seven notes of a scale the composer can create innumerable harmonies, why could not the physical scientist and mathematician create with the materials above enumerated the complement of the seven dimensions of space we look for ? Nothing stands in the way, and if we were asked to give a provisional table of these dimensions we should say :—

1st	Dimension	Length	} The Cube.
2nd	"	Breadth	
3rd	"	Depth	
4th	"	Disintegration and immediate reconstruction of bodies.	
5th	"	Light—Vibratory.	
6th	"	Light—Colour.	
7th	"	Ether.	

'The dimension of the last substance would be capable of creating all, it would be the *sumum* of the scale of dimensions—the last degree. That seventh dimension would have created the world we know, also the one we do not see, the visible and the invisible.

'We read in the "Kabbala" of Isaac Meyer on the subject of our cosmogony, "Elohim said, Let there be a firmament in the midst of the waters. When the All-Holy created the world He created seven heavens above, seven worlds below, seven seas, seven rivers, seven days, seven weeks, seven epochs, and 700,000 years during which the world has existed."

'The All-Holy dwells in the seventh of all. This reminds me singularly of the cosmogony of the Puranas (Vishnu Purana). From this we should conclude that that man who knows of these seven dimensions and their laws would possess divine power, for he would hold in his hand the septenary potential, enabling him to create, to maintain unceasingly, and to destroy (to reconstitute or create). He would possess the power of God which resides in each individual.

'Tabulating, therefore, the seven dimensions under another form, we should say :—

- 1st. Length—power of Extension.
- 2nd. Breadth— " Expansion.
- 3rd. Depth— " Capacity.
- 4th. Aggregation and disaggregation—power to dissolve and coagulate (the *solve* and *coagula* of alchemists).
- 5th. Propagation—power to transfer.
- 6th. Bilocation—doubling of the being (physical and psychical).
- 7th. Universal Creation—divine power.

'This establishes but briefly and tentatively the seven dimensions of space as we apprehend them.

'It is needless to add that if a great mathematician could find a better nomenclature we should be happy to adopt it. There must be a commencement to all things, and it is better to attempt to classify these studies, even if it does no more than clear our mental vision somewhat concerning matter in all its forms.'

M. Bosc defines the fourth dimensional power in perhaps the only terms that Spiritualists who are not mathematicians could grasp it, viz., as that form of phenomena which we have called 'matter through matter'—or as he puts it, 'The disaggregation and immediate reconstruction of bodies.' This may seem to many as good a working hypothesis as any other until science carries us on a little farther and discovers new ranges or states of etheric vibrations.

Meanwhile I may call attention to an article in the January number of 'Harper' on the Fourth Dimension, by Simon Newcomb, LL.D., Ph.D., as likely to interest all those who care to consider this problem geometrically and mathematically. The writer hardly presents any new ground for argument in this domain of thought, but what he says is luminous and entertaining.

J. STANNARD.

Be loving and you will never want for love ; be humble and you will never want for guiding.—D. M. MULOCK.

AN OPEN WINDOW.

BY THE REV. GEORGE H. HEPWORTH.

(FROM THE 'NEW YORK HERALD.')

'And he said, Open the window eastward.'—2 Kings, xiii. 17.

After a beautiful summer day I was once sitting in the gloaming by the side of a friend whose earthly life had also reached its twilight, and for a while not a word was spoken.

There are times when speech seems to be a poor vehicle of thought. The landscape, with its purple hillocks on the horizon line, had a language of its own. The shrill chirp of the cricket, the clear note of joyous birds seeking their nests for the night, the rippling of a near-by stream hoping to soon lose itself in the river, the swaying of a field of wheat in the evening breeze, the soft music of the pines, like a harp touched by unseen hands, were so impressive that silence was a part of our worship.

At length he said : 'The soul has its windows as well as our houses. If we would lift the curtains on the heavenward side we should know better how to live and have less dread of death. We see too much of the present and too little of the future. To lean on the window sill and look out into the busy throng is a pleasure, for God has offered us many opportunities for work, but to lift the window on the other side and give the winds that blow from the far East free course through the house is a great comfort, a refreshment, a consolation. There are angels round about us, but we do not see that they are there. We need their kind offices, but the window is closed and they cannot enter.'

Then once more we grew silent and the shadows deepened on the earth. The stars came out one by one, as though they were whispering 'Amen' to what the old man had said, and when I reached my study I felt that the greatest of all privileges is to keep the windows of the soul open on the heavenward side. We are keenly alive to every word that this life utters, and if with the ears of the spirit we could also hear what the good God and His loving Christ are saying we should walk with lighter step and bear our burdens with more buoyant energy. It is the lack of a personal relation to the All-Father which puts us out of harmony with our destiny and makes our duty hard to perform and our faith frigid.

No man can become a good musician unless the soul of music is in him. The cold ambition to attain perfection is nothing in comparison with that thirst for melody which insists on finding melody everywhere. It is not the strings of the instrument which make music, but the soul. When the heart is in the fingers, the tones which make the air vibrate bring tears to the eyes and suffuse the whole being with emotion.

In like manner real religion has its origin in the heart rather than the head. Intellect is magnificent, but heart is godlike. It has never occurred to us to declare that Jesus had a great mind, for we always think of Him as the lover of mankind. His thoughts were as wide as the firmament, indeed, and no secrets were hidden from Him, but somehow when we bend the knee to His divine excellence these thoughts all brush themselves aside, and we see only the glory of that earth-embracing love which pours over the ages from the sacrifice of Calvary. Philosophy profound as creation was His, but above it surge the infinite sympathy and charity of His life, as the waves of the ocean dash over the jutting rocks on the coast.

It is not so much what a man thinks as what he feels that makes him great ; not his intellectual conception of God, but his consciousness of God's presence. The poor woman's faith, abiding amid storm and wind, is more available than the scholar's treatise.

There is a godward side of life which seems to be clouded and dim. Great truths are there, the greatest of all truths, but we see them through a glass darkly. The Christ saw them with clear vision, and therefore He is our spiritual ideal, and the wear and tear of the centuries have not frayed His glorious garments.

A blessed world lies all about us ; a more blessed world looms up on the horizon line. In the light of the latter we

walk and are happy. Heaven is close at hand, and through the open windows of the soul we can catch glimpses of it. Its dear ones are our dear ones, and their unseen hands are downstretched to lift us over the rough places. Give us an eye to see, and nothing will be too much to endure, for he who is going home can bear the dangers of the journey with a light heart.

Religion teaches us that this is true, and therefore let us have religion sooner than wealth or fame or aught else that earth affords.

OLD MEMORIES.

VIII.

BY JAMES ROBERTSON.

ROBERT DALE OWEN.

Robert Dale Owen, after the failure of the Communistic experiment at New Harmony, devoted himself to American politics, and became a prominent statesman. Hepworth Dixon calls him in one of his volumes, the Privy Councillor of America, denoting the position of influence which he occupied. His thought was essentially materialistic, much more so than that of his father. With vigorous mental powers, he wrote much which was echoed by the secular school and he was generally looked upon as their most prominent stronghold. When he came to this country in 1853, *en route* to Naples, having been appointed American Ambassador to that Court, he heard with pain and regret of his father's attachment to Spiritualism, which he looked upon then as a degrading superstition. While resident at Naples, however, he was awakened to the thought that that which he had condemned might after all have in it a basis of truth. One night he dropped into the chambers of the Russian Ambassador at Naples, when a lady asked him if he had ever heard of automatic writing. He confessed that he had not, whereupon she expressed her belief that some persons had the power of obtaining replies to questions in that way. Another lady said she could not believe anything so wonderful unless she witnessed it. They all sat down, with pencil in hand, to test the matter, when movements took place with the hands of one of them, making irregular figures, but forming no words or letters. At the suggestion of one, a question was asked, when the lady whose hand had moved began slowly and in a cramped hand to write out an answer of several words, *the last two being written backwards*. It was about a trivial matter, and the answer appeared ridiculous. The lady, however, who had put the question was startled, as in the seemingly nonsensical answer there was conveyed information which was quite foreign to the writer but in accord with fact. The whole incident made little or no impression upon most of those present, but in the mind of Dale Owen it set up a new current of suggestive thought. It was a blow to the materialism which had ruled his life. That night, he says, during several hours of silent reflection, he pondered over the matter, and there came over him the indescribable emotion which an unbeliever feels when he is awakened to the possibility of obtaining experimental proof of another life. Ere he slept he had registered a vow not to rest until he had proved this possibility to be a certainty or a delusion. Thus began those painstaking researches which are set down in 'Footfalls on the Boundary of Another World.' He became fired with a new enthusiasm; the import and value of the revelation to him who had so long walked in darkness were overwhelming. Nothing had ever come to him so capable of blessing humanity as this objective presentation of the subject. He met with D. D. Home and was greatly helped upon his onward march. When in Paris with Baron Guldenstube, getting evidence of direct writing, the news came to him of his father's illness, and when he stood by his bedside he knew what strong evidence the old man had had for his fervent statements about the spirit world. After much of wandering the light had come to each, though the knowledge of the father had not acted on the son. Dale Owen was soon in association with the spiritualist circles of London, and the Howitts, Halls, De Morgans and others welcomed him.

When he was introduced to George Eliot, she said, 'I regard him as one of the few men capable of entering into an inquiry of Spiritualism without an utter drowning of common-sense.' He came to Glasgow after an absence of thirty years, and met with his father's old friends, spending some weeks with Robert Chambers, Dr. Gregory, and others interested in the subject. Chambers visited America afterwards, and, accompanied by Owen, was introduced to the prominent advocates and mediums of the day. Chambers was enabled to write on his return that 'Already Spiritualism has had a prodigious effect throughout America, and partly in the old world also, in redeeming multitudes from hardened atheism and materialism, proving to them by positive demonstration that there is another world—that there is a non-material form of humanity, and that many miraculous things which they have hitherto scoffed at were true.' The old pioneers welcomed Dale Owen as a valuable convert. Judge Edmonds had long endured calumny, as did Professors Hare and Mapes, and when the high priest of materialism was bold enough to publish that these spiritual appearances were real, a new source of strength was given. 'The Debateable Land,' published after 'Footfalls,' is undoubtedly one of the ablest presentations of Spiritualism yet given us. A master of literary style, with a comprehensive grasp of all past history, he presented not plausibilities, but the revelation of natural laws, which had been obscured from sight. There are no weak links in the thread of his argument; the whole ground is swept clean, so that there is no loophole of escape from accepting the naturalness and reality of the spirit world being in communication with this. Till the close of his earthly career Dale Owen continued to write and speak boldly on the subject. In a series of articles published in 'The Atlantic Monthly' there are references to the great light which had dissipated his old modes of thought. Regardless of his old personal reputation, that strength of character, that unwearied spirit with which he had faced all kinds of reformatory work, were now given to the proclamation of that which included all humanitarian causes. The brightness and power of the illumination which had come to him dimmed not with years; to the last Spiritualism was to him the most profound of all revelations. He knew the ordeals through which it must pass; he quite recognised that it had to run the gauntlet between the theological traditions on the one hand, and materialistic science on the other, but spiritualist phenomena being objective, he knew that the facts must ultimately find acceptance. Valuable as was the Conversion of St. Paul to the infant Christian Church, not less was that of Robert Dale Owen to Spiritualism. His ripened intelligence, his discriminating sagacity as revealed in his public work, and manifested so fully in those priceless volumes, 'The Footfalls on the Boundary of Another World,' and 'The Debateable Land,' made many of his old secular adherents search for the treasure he had found, enabling them to extend their view of the Universe. Matter and force did not cease to be, but God and immortality were added thereto.

In my next communication I propose to speak of Robert Dale Owen's accomplished daughter Rosamond, and of Laurence Oliphant and James Murray Templeton, with whom her life was so intimately associated.

SUSPICION is a sign of diseased brain. The best rule is that of Confucius: 'Judge all men on the presumption of their innocence.'

MR. HOLDEN E. SAMPSON, writing from Via Institut Pignatelli, 17, Palermo, Sicily, says: 'Permit me to request the favour of the hospitality of your columns for the insertion of the fact of my departure for Palermo, which has taken place very suddenly; and as the correspondence which has appeared in "LIGHT" has caused me to be inundated with letters from all parts of the country, I desire to let my correspondents know of my removal and address. It will explain the reason why I have not as yet been able to reply to their kind letters. I am busily engaged in preparing for the press a book that will fully elucidate the principles of the Cross and Serpent, and will be a remarkable revelation that relates to the cognate sciences of Nature and Theology, which modern civilisation has divorced. I earnestly beg, therefore, that you will discourage all criticism of this subject, at any rate until it has been properly placed before the public.'

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

SATURDAY, JANUARY 25th, 1902.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

A CURIOUS CHOICE.

We are not going to reopen the Mrs. Piper 'Confession' case. That is off the slate. But 'The Independent Thinker' uses it for a purpose which may usefully be considered. It takes a line of thought, moreover, which, apart from Mrs. Piper, interests us, though it in some respects surprises us, as it puts an advance in knowledge of Man on this plane before the discovery of his after existence on another: and this all the more surprises us because we have gathered the impression that 'The Independent Thinker' is, on the whole, with us.

We are told that when the American Society for Psychical Research began the investigation of Mrs. Piper's mysterious powers 'it was merely for the purpose of discovering whether the human mind were not furnished with certain faculties which as yet had been called but little into play, but which might prove to be analogous to other occult forces in Nature, and become available for the practical uses of mankind.' We rather doubt the 'merely' and 'the practical uses.' At all events we hope that the Society began its investigations unprejudiced and unfettered, and was led on by facts to its larger outlooks and deeper conclusions.

These larger outlooks and deeper conclusions, however, seem to worry 'The Independent Thinker,' which even suggests that Dr. Hodgson and others, 'completely bewildered by the startling revelations which came from the sittings with Mrs. Piper,' 'threw aside all the original precautions,' and boldly took up with 'certain theories which were more popular.' These 'theories' were the conclusions arrived at by Dr. Hodgson respecting the spiritualistic nature of the communications: and it puzzles us to know how these could be called 'more popular.' They certainly are not more popular in this country. These so-called 'theories,' moreover, are said to be 'less safeguarded by assured facts.' But that is precisely the reverse of the case as we read it. It was 'assured facts' that forced the conclusion *against* preconceived 'theories.' The theories came first, and were overcome.

It is evident that 'The Independent Thinker' is simply putting on the break,—why we know not: but the animus in the following is almost laughably plain:—'Seeing how these great and cautious professors of psychology were convinced of the spiritistic theory in explanation of occult phenomena, we ought not to suffer any surprise that so many millions of unstudied and unlettered human beings have been carried headlong into an honest belief in ex-

carnate spirits, and the possibility of intercourse with them.' We might charitably read into this a sort of Andrew Lang endorsement of both 'great and cautious professors' and 'unstudied and unlettered human beings' and their 'honest belief,' but we are afraid 'The Independent Thinker' only intends a spongeful of cold water. Did it not occur to the writer, in going to the tap, that if great and cautious professors submit to have their theories upset and their field changed, and if millions of unsophisticated folk come, by another route, to the same conclusion as the great and cautious professors, there may be fire under all this smoke, and fire which cataracts of cold water cannot quench?

But 'The Independent Thinker,' eagerly grasping at Mrs. Piper's supposed opinion, that the unseen people in the spirit-world have nothing to do with her messages, which really proceed from mortals, shows its hand too readily. This opinion, we are told, is more astonishing than 'her psychical developments.' How intelligent she is! says this 'Thinker,' how intellectual! Has she not made the great discovery, that *we* can do what we thought could be done only by spirits? Says this writer:—

That she herself, in her lucid and normal mental states, could so clearly see through the labyrinth of phenomena which emanated from her trance conditions, and discern in them no absolute proof of the communication of the spirits with earthly beings, but merely intimations of a new and but little apprehended mental force, normally resident in every human being, is in my judgment a greater achievement than should she have actually demonstrated the future existence of deceased persons.

This vehemence and exaggeration are almost comical. Even if Mrs. Piper had seen and said what is (or was) attributed to her, there would have been nothing even mildly surprising in that. The theory of 'a new and but little apprehended mental force' is as old as any Society for Psychical Research, and Mrs. Piper must have been saturated with it. But the comedy of the above astonishing statement resides in the fervid expression of opinion that her explanation was a greater achievement than the demonstration of the survival of the so-called 'dead' could be.

Absurd as this seems, 'The Independent Thinker' proceeds to justify it. It appears that the assured demonstration of the after-life 'gratifies merely the curiosity and longing affections of the human breast,' and that 'it adds no knowledge to the fund of information.' By 'knowledge' and 'information' it means things 'practical, useful, available in the arts or industries.' Was there ever anything to beat that? Is it really desired that we should put the discovery of a new dye, or a better method in painting, or a more effective boiler, before the discovery or demonstration of a life beyond 'death'? It seems so, for this writer goes on to argue it out, coming again to the conclusion that 'if Mrs. Piper succeeds in diverting the serious investigators, from such by-paths of mere curiosity and vulgar anticipation, to the practical possibilities of the inherent, but much misunderstood, faculties of the mind of man, she will have achieved a result of far greater scientific importance than the mere evidence of after-death existence.'

But, underneath this curious extravagance of comparisons, there is a guess at truth which half excuses it. This writer is fascinated with the idea of 'an invisible man within each of us' who, when he is in full working order, will so manipulate the natural forces as to make a new world of it. 'If,' he says, 'electricity has proved to be such a marvellous instrumentality in advancing the material interests of mankind, can we not easily foresee how much more may be procured to our advantage from the apprehension and scientific use of that strange, occult, and supposed to be uncanny faculty, a mere glimpse of which has been revealed through the deliverances of Mrs. Piper!'

If it shall be proved that mental force, otherwise called telepathy, is of infinitely higher vibration than electricity, then why can we not at once foresee that it will enable mankind, when thoroughly understood and reduced to practical use, to achieve as much more than electricity as that has exceeded in utility the forces of heat and light or chemical affinity?

That is interesting, and not without a scientific basis, but there is no need to follow it with another of those 'comparisons' which are proverbially 'odious.' We need not concern ourselves with the relative values of 'merely summoning spirits' and the discovery of 'a recondite principle in human nature which would enable the race of the future to communicate over vast distances without visible means of transference of thought, so that in a trice a man in Pekin could speak with one in San Francisco with as much accuracy and commercial advantage as now he does through the medium of electricity.' Why 'merely,' and why pit the one against the other? We may have both.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWING ROOM MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, a DRAWING ROOM MEETING will be held in the *French Room*, St. James's Hall, Piccadilly, on the afternoon of Thursday, February 6th, from 3.30 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m. Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, February 20th, when

THE REV. J. PAGE HOPPS

Will give an Address on

'THE DANGERS OF SPIRITUALISM,'

in review of a book recently issued 'by a Member of the Society for Psychical Research.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

MRS. PIPER'S ALLEGED CONFESSION.—We gather from a letter recently received from Mrs. Piper that when she saw the representative of the 'New York Herald' she did not at all know that she was being 'interviewed' with a view to a report in the columns of that paper. She says: 'I sincerely hope you will understand that I have been the victim of a miserable newspaper reporter; it was unfortunate that I talked with her at all; I was not aware of her motives.'

WHEN MEDIUMSHIP IS DANGEROUS.—'So many are seeking to "develop mediumship," or to come into communication with the spirit world, encumbered with all the anxieties, cares, and impurities of the animal man with the result that they get bewildered and led astray; everything goes wrong, and they are despondent. This is what will certainly follow "development," sought before the being is in a condition to receive the pure and good. But we can positively assure all who will really live well, that their spiritual senses will unfold. They will be able to communicate with the discarnate spirits as easily as with the carnate. They can enter the "Silence" where that is which they are seeking. They will not need to be advised by others, for they will find the source of wisdom and truth—within.' 'World's Advance-Thought.'

THE 'RATIONALE' OF MEDIUMSHIP.

ADDRESS BY MR. ROBERT KING.

On Thursday evening, January 9th, at a meeting of the Members and Associates of the London Spiritualist Alliance, held in the Regent Saloon, St. James's Hall, Mr. Robert King delivered an address under the above title. Mr. E. Dawson Rogers, the President of the Alliance, occupied the chair.

MR. KING commenced by remarking that out of the whole range of subjects that might be chosen on such an occasion, the topic he had selected was perhaps the most interesting. When he first began to think out his discourse he was surprised at the complexity of the subject as a whole. It was impossible to put into the compass of an hour's lecture all the material which he had gathered, and therefore they must pardon him if he had to omit some points that might be of especial interest to some amongst the audience. Of all subjects in the world of psychism this subject of mediumship was one regarding which the greatest amount of ignorance prevailed. Referring to the literature which existed to dispel this ignorance, Mr. King paid a tribute to the manual of mediumship produced by Mr. and Mrs. Wallis, who had attempted to deal with the subject in a scientific way. The book was well worth reading, and a great number of valuable ideas might be gleaned from it in regard to this important problem.

For convenience, he proposed to classify into three groups the various types of mediumship, viz.: The Subjective, the Intermediate, and the Objective. In the first group he included all forms of clairvoyance, clairaudience, impressional and intuitional mediumship. In the second group Mr. King placed automatic writing, control, and allied forms of mediumship, in which the subjective partially disappeared in virtue of objective results. In the third group—the Objective—Mr. King cited the movement of material objects and the materialisation of forms.

Dealing with the first group, subjective clairvoyance, impressional and intuitional mediumship, and the laws under which these things operated, the speaker, referring to the visions of the clairvoyant, asked, 'How does he see these things? How does he come into contact with what he sees as objects?' They might remember that in a previous address on the rationale of clairvoyance he attempted to explain how things were seen clairvoyantly by using the analogy of vibration, the possibility of increasing vibrations which went on in the things by which we are surrounded. He had then referred to the kind of body or receptacle which we possessed, by which we 'contacted' and associated ourselves with these things. He had termed that body the 'astral body,' a term which he would adopt that evening. It was by means of that body that we came into contact with the higher, finer, and subtler forms of matter which were termed the 'astral plane.' This astral body was a body possessed by all, and by means of which we came into contact with the astral plane. When the clairvoyant, therefore, said he saw something clairvoyantly, it meant that he 'sensed' something coming into contact by means of the vibrations that were being thrown on this inner body. Hence the people who possessed these powers were called 'sensitives'—a most applicable term, which meant that they were supra-sensitive to the vibrations constantly 'contacting' us at all points.

Dealing parenthetically with the difference between the medium and the normal person, Mr. King said that mediums had a different interior 'make-up,' a different 'build' from the ordinary human being. This difference lay both in the physical body and the astral body. In the physical body it consisted in a difference of the nervous system, and in the astral body in the difference of its 'build.' If one could look with the clairvoyant vision at the astral body of the clairvoyant, it would be seen that his astral body was rather larger than was the case with the ordinary person. If one could sense the vibrations coming from this inner body a difference would also be detected. This accounted for the ability of mediums to decide whether another person was a medium or not. The astral body of a medium was not only larger, but more active than that of a normal person. It

was always, so to speak, 'on the jog.' Its movements had been compared to the bubbles running up through boiling water. The greater the intensity of the sensitiveness the greater commotion there would be, and where the medium was giving out something—a message or description—the astral body was all the time in a state of the greatest agitation. This was the reason that mediums lived under a greater stress and strain than the great mass of people. They were able to reflect more of the astral world than the normal human being, and whenever people obtained evidences of clairvoyance or the production of any of the subjective phenomena, this was the type of medium through which it would be obtained.

Dealing with the physical peculiarities of this class of mediums, it was found that their nervous systems were highly organised and capable of taking up, and, so to speak, 'reflecting downwards,' the finer vibrations which the astral body itself was receiving. It followed, therefore, as a general rule, that mediums were nervous. They were more subject to the finer physical impacts than the average person. All mediums in this group would be found to have this peculiar development of the physical and astral bodies, as a whole.

Taking next the second group—the Intermediate—which gave a physical or objective side to the interior operations, the lecturer said that in this class of mediumship they had another factor to deal with.

Man had what is called an etheric body—a body consisting of a finer grade of matter than the physical body. It was this etheric body which came into operation in the process of automatic writing; it was used to control and hold in subjection, the actual physical body. In using his physical body man worked through these sheaths, and the astral body used this finer physical or etheric body as a link between itself and the gross physical body. If this etheric body were expelled—as, for instance, by employing an anæsthetic—the man himself went with it, and although the physical body remained it was incapable of feeling, and existed for the time in a state of what might be called living death.

'Now in connection with automatic writing,' Mr. King proceeded, 'something goes on that is worked through the physical body, and the entity or being that is using the medium works somewhat as follows: The spirit comes and stands close to the astral body of the person he wishes to influence. He may or may not touch it, and then begins to think clearly what he wishes to express. This will set up a vibration in his astral body, which vibration will be transmitted to the astral body of the medium. It will be transmitted through this fine etheric body, and then begin to affect the brain as a whole. And if the writing is done unconsciously it will affect that part of the brain which governs the fore-arm, and only that particular part of the brain, physical and etheric, will be used, so that while the writing is going on you may be using your brain, or rather other portions of it, in other directions.'

In illustration of these facts, Mr. King related the following incident. While he was sitting with a friend, someone 'on the other side' wished to send a message and intimated a desire to control Mr. King for the purpose. 'Now I have,' he continued, 'a great objection to being controlled, and this spirit friend was anxious to control me. So I said, "No, I will not be controlled, but I will let you use my arm or my voice—my vocal organs to speak, or my hand to write with—but I insist on retaining my consciousness." Well, they elected to use my voice, and what was done was this. I willed strongly and firmly that I should make a circuit round that part of the brain which governs my speech centres, and inside that ring I permitted them to do what they liked. Then I began to speak in a foreign language—Spanish, I believe—and the message was delivered. While the message was in progress it was absolutely necessary for me to hold myself perfectly still, otherwise any sensation going up through my sense of hearing or sight would have caused a commotion in my brain that would have broken the circle placed round that part of the brain governing my voice.'

Mr. King subsequently asked how the process had appeared to those on the other side, and was told that to

the communicant it had seemed as if a funnel or tube had suddenly appeared in the astral body of the medium. Through this tube, which seemed to resemble a small gas-pipe, he (the communicating spirit) was told to speak, and did so.

That was automatic speaking; but much the same rule applied to automatic writing. In automatic writing the communicating spirit segregated that portion of the brain governing the movements of the fore-arm and hand, working through the etheric body previously described. Sometimes it happened that a person, when writing automatically, knew what he was going to write—a state of things which often vitiated the value of the communication received. This was due to the message filtering through the astral body into the etheric and physical brain.

Dealing next with the subject of control, by which was meant the taking possession, either partially or entirely, of all the faculties of any given person, the lecturer proceeded to describe the process by which spirit beings control mediums, the description being based on personal observation. In the first place, the person going under control practically left his physical body. Now, when one left the physical body in this way it meant that one left behind a certain amount of the matter of the etheric body, and this residuum formed a connecting link between the two. The medium, so to speak, 'steps out' of his body. It seemed a simple thing, but was really a most complicated process. The departing spirit had to unhook itself, as it were, from the various nerve centres or ganglia which connected it with the physical body. In the case of mediums, the links which bound the astral body to the physical body were very loose, and the 'unhooking' or 'uncoupling' process was accomplished with but little trouble.

In cases of control the person thus detached from the material body slipped out, and the person taking control either slipped in or simply stood quite close to the body he was controlling and worked upon it by means of direct thought force. This latter was done in the higher phases of mediumship—such as inspirational messages—rather than in the lower forms. Now the slightest change in the medium himself, or the thought currents from the circle, would cause a change in the intensity of the control, and it was often a matter for wonder—at a developing circle, for instance—that anything came through accurately at all in the face of the shifting conditions, the moving, the talking, and other disturbing factors. It was only in the higher forms of trance that one really obtained the actual message to be given in its original purity, because so keen is the sympathy between the physical body and the owner of that body that sometimes the slightest change in the circulation of the blood in the brain will bring back the controlled person into such close contiguity with his body that the message will be coloured by his thought. The real trance condition was one in which the operating spirit had absolute control; but this state was rarely attained, and there was reason to believe that in public meetings there was a great deal of merely partial control. Partial control meant that the medium had not gone away from his physical body, and the messages coming through were more or less coloured by his presence. This partial control might extend from almost the trance state to almost the normal state.

Many persons of sensitive organisation were very susceptible to spirit control. If they remained passive they would be controlled or partially controlled, and he (Mr. King) had met people who, being mediumistic without knowing it, had been dragged along the lines of lunacy from this cause. Looking from the clairvoyant side of things, it was found that the person who was partially controlled was (to use a cumbrous term) always more or less hovering outside his body. One could always see if a person is mediumistic, because in such a case just above his physical body his astral body would be observed continually moving. The possibility of control was graduated according to the distance the astral body appeared to be away from the physical body, the rule being that when it was distant from the body the control was complete, but when near the body the control was more or less partial. The terms 'near' or 'distant' were, of course, not correct expressions in this connection, as the whole thing took place in another dimension

of space; but although they expressed the fact in a rough and ready fashion, the rule was a fairly safe one.

Taking next the healers, Mr. King described their work as being one of the most glorious and the most useful in the spiritual movement. They represented a distinct type, being nearly always people with large base-brains and a lymphatic temperament. They were fairly stout and a little heavy as far as physique went. The reason seemed to be this: The force with which they healed was sometimes called magnetism. But he (the lecturer) preferred to use the term *prana*, signifying the specialised life force of the human being—the life force that the human being drew from the vital forces around him, and specialised for his own use. This pranic force was a great electro-magnetic force; it circulated through the nerves much as the blood coursed through the veins. It was a great healing element, and it was said that a great many diseases were caused by the wrong circulation of this fluid. An excess of the fluid meant a hot, feverish condition, while a lack of it produced diseases of the nervous and anæmic type. Now healers appeared to have more than the ordinary power of absorbing this pranic force. Their large base-brains enabled them to do this, and thus they could impart force to patients of the anæmic type and draw off the excess supply of those suffering from a plethora of the fluid. Those who could clairvoyantly watch the process of healing might perceive this pranic fluid coming like fine drops of orange coloured spray from the finger tips of the healer.

Coming finally to the third division of his subject, viz., the 'Objective type' of mediumship, Mr. King said that the movement of physical objects was the phenomenon that occurred in most circles which had investigated along that particular line. Now by what means could spirit beings move physical objects, seeing they themselves were impalpable and could pass through such objects? There were two ways.

By one process a certain amount of etheric force was abstracted from the body of the medium present. Having been abstracted, it was then slowly condensed or pressed until either a hand had been made or something had been formed, by the action of this etheric force, that could take hold of or move solid objects. The other method was by what was called lightening the etheric pressure. It was known that all objects were under an atmospheric pressure. But they had another pressure, which had been called etheric pressure. This etheric pressure in the scientific way worked out as a tension. Attraction and repulsion were modes of motion, and the difference between them was this etheric pressure. By altering the etheric pressure of a substance one could alter the appearance of the substance itself. Under such a process the object experimented with would disappear from the physical sight. Supposing one could with the etheric vision follow the vanished article, it would then appear in its original shape but with enormous spaces between the molecules of which it was composed. The process was effected by the aid of the etheric forces of the medium, and accounted for the passing of matter through matter.

As to materialisations, when we obtained the production of a fully materialised form it was, so far as we could judge, a living form, having circulation and digestion, and being, to all intents and purposes, as real as any form of life to be met with in the material world. The medium as a rule, when these forms appeared, was in an unconscious state, lying on the floor or propped up in a chair, as the case might be. They knew also that materialising mediums were very rare. The reason was that for materialisations a different body was employed than for other phenomena. In regard to materialising mediums, there was a very loose connection between the two physical bodies, so that the etheric body could detach itself from the grosser body with ease. Now in the case of ordinary mediums it was the astral body that was so easily detached, but in connection with materialising mediums it was the physical sheath itself that subdivided.

This etheric sheath exuded, and was observed to come from the left side of the medium. He (the lecturer) had himself observed this etheric body issuing like a cloud of mist from about the region of the spleen. After a time this substance was used for the presentation of the form to be materialised, a process which required, however, that it

should be condensed to a point at which it would reflect light, and thus become visible to the physical sight. To give it sufficient density for this a certain amount of what is termed living matter had to be plastered on to it. This was an exceedingly difficult process, the matter having to be taken from the sitters. It was very analogous to electroplating, and the form which came from the cabinet was really the etheric body of the medium manipulated by the spirit who wished to show himself, and who moulded the actual face or figure according to his idea of his appearance while on earth. Some people had objected to materialisations in the dark, but if they could see the process going on they would not ask for light. They would realise that the actinic rays—the rays coming from the violet end of the spectrum—are so rapid in their movements that they immediately break up any combination of matter produced under such circumstances. Any form of light except the red, or perhaps the yellow rays, would have this effect. That was one reason why the cabinet was employed, because that would shut off any form of light from the medium.

During a materialisation it was found that all the physical forces of the medium were practically at the lowest ebb, and that if anything occurred to disturb him, his etheric double would at once come back instantaneously, and the sudden re-entry of this subtle physical body into the grosser one was productive of a great deal of harm. 'Therefore when you hear of people seizing the forms—a most inhuman proceeding—you need not be surprised to hear that the medium was very ill. The sudden incursion of matter—sometimes foreign matter from the sitters—has been known to produce a state approaching death.'

By way of illustration, Mr. King cited the fact that much the same effects were produced when a person was suddenly awakened from his sleep in the morning. The shock produced a slight palpitation of the heart, and the subject of the shock was sometimes made ill for the rest of the day, through the sudden re-entry of the etheric body and the consequent reaction. It could be imagined, therefore, how much more painful were the effects when, as in the case of a materialising medium, the etheric body was some distance away.

In conclusion Mr. King remarked: 'It has been said that mediumship, in a general way, is dangerous. Personally speaking, I am somewhat inclined to that opinion. I know that perhaps the majority here may dispute that conclusion. But, generally speaking, *indiscriminate* mediumship is dangerous. I use that term because I want to distinguish between indiscriminate mediumship and the mediumship that is guarded and protected. Before going in for mediumship it is advisable to find out what it is. If you understand something of the subject—the most complicated subject the world has ever known—you will then be able to assist those who are going to work with you and through you, and instead of hindering them and delaying them, you will be able to assist them, as they in their turn will assist you, and you will find, as we have found, that knowledge is, in truth, power. (Applause.)

In the course of his answers to questions from the audience at the close of his address, Mr. King said that a great number of cases of obsession were due to nerve starvation. If we reduced our physical forces below a certain limit, and we were naturally psychic, we were almost always liable to obsession by some dominant idea or outside entity.

As to the advisability of adopting an ascetic life to promote the psychic powers, he thought it was wholly unsuited to persons who had to live in the world and fight the battle of life, however useful it might be in the case of a monastic recluse or an Oriental devotee.

He had heard of people being controlled by entities apparently other than human—of men being controlled by a dog, a horse, or some other animal; but he was of the opinion that such forms of control were due to subjective images in the minds of the persons so controlled.

In those cases where several forms were materialised at one and the same time, Mr. King said that living matter taken from the medium was distributed accordingly.

In regard to a case of crystal-gazing, in which not only the medium but the sitters were enabled to behold the vision seen, he thought that the result was probably subjective, although he was willing to admit that in some cases it might have been a materialised appearance and thus objective.

In connection with psychometry Mr. King said that it appeared that every event that has ever taken place in the world is stored up in what might be called 'Nature's memory,' and all the molecules or atoms that had come into contact with any of these pictures or events retained the impression of the scenes through which they had passed, so that a sensitive working in the astral realm could pick up these impressions. When a person had his portrait taken it meant that he impressed upon the plate a certain amount of his own living substance, between which and himself a subtle link of connection continued, so that a sensitive taking up the portrait could come into sympathetic relationship with the person whose portrait he touched. (Mr. King in this instance referred to a question in reference to a medium who had the faculty of telling by touching a portrait whether the original was living or dead.)

The proceedings closed as usual with a vote of thanks to the lecturer.

TWO ASTROLOGICAL MANUALS.*

'Chaldean Astrology Up-to-Date,' by George Wilde, is a carefully compiled little work for the use of students and others interested in astrology, with a preface from the pen of the well-known astrological writer, A. G. Trent. The book contains an introduction and some twenty chapters. The former is full of interesting information, ancient and modern, concerning the science, and, in the latter, the significations of the signs of the zodiac, the planets, their houses, aspects, and influences are fully explained, together with precise instructions for the casting of a horoscope and the reading of a figure. Everything is made as plain as possible, even a specimen page of an Ephemeris being given. To quote the author, 'The practical difficulties, and they are many, in the way of the student have been carefully considered and every effort made to meet and simplify them.' The author, it may be interesting to mention, successfully read the famous test horoscope submitted by Mr. W. T. Stead some years ago in 'Borderland.'

'Chaldean Astrology Up-to-Date' is just the book for a person desirous of thoroughly mastering the elements of what is, perhaps, the most difficult and intricate of all forms of divination.

We have also received 'Prognostic Astronomy,' by 'Sephariel,' a useful manual for advanced students of astrology. It bristles with calculations, and a casual glance reveals the fact that the computation of a horoscope in its entirety is not a light undertaking. After the erection of the figure, which is practically a map of the heavens at the time of birth, there is much to be done. The events likely to befall the native, year by year, are arrived at by means of 'directions,' which are of two kinds, mundane and zodiacal, formed by the rotation of the earth upon its axis. Both may be either direct or converse, and their calculation involves a great number of operations and the frequent use of logarithms and trigonometrical formulæ. In each case the rule is given and illustrated by an example. Then there are chapters dealing with the effects of directions, the 'Part of Fortune, Lunar Parallax, and the Houses of the Heavens, together with tables of Right Ascension and Declination, and Ascensional Difference for London, Birmingham, and Liverpool.' The book is necessarily technical, and its successful study presumes an acquaintance at least with the principles of the science. 'Prognostic Astronomy' should do much to dispel the perplexities which in the minds of many astrologers are associated with 'directing.'

A. B.

SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.
—The Registrar, Mr. Percy Smyth, of 66, Thornton-avenue, Chiswick, wishes to acknowledge with thanks the following sums sent to him on the occasion of the soirée on the 9th inst., for the Shepherd's Bush building fund: Jas. Robertson, Esq., tickets and fund, 5s.; Miss MacCreadie, tickets and fund, 5s. Any further amounts can be sent to Mr. Smyth, or to Miss Chaplin, 72, Askew-road, W., on behalf of the fund.

* 'Chaldean Astrology Up to Date.' Published by George Wilde, Occult Book Company, 6, Central-street, Halifax, Yorks.

'Prognostic Astrology.' Published by L. N. Fowler, 7, Imperial-arcade, Ludgate-circus.

OCCULTISTS' DEFENCE LEAGUE.

At a special preliminary meeting at the rooms of 'Keiro, the palmist, 124, Regent-street, London, W., on Monday, the 20th inst., Mr. F. A. Hyndman (barrister-at-law) was unanimously voted to the chair. There was a good attendance. The main object of the meeting was to support the occultists in their efforts to put a stop to vexatious prosecutions. The chairman stated that the League was purely an English society and he made it perfectly clear that all who would conform to the rules laid down by the League in its dealings with the English law, be they palmists, clairvoyants, phrenologists, clairaudients, or practical psychologists, would be defended by the best possible means which could be employed; and the success attending the League's first victory this year at Burnley was pointed to as showing the importance of strict adherence to the carefully thought out rules. In pursuance of a resolution passed some time ago, a scheme for a College of Psychology was submitted in brief outline, by which diplomas of qualification, upon examination in their various departments, could be issued to members, the various departments suggested being: Physiognomy and mental physiology, medical psychology, hypnotism, natural and mesmeric clairvoyance, psychometry, astrology, cheiro-sophy, graphology (palmistry and handwriting), psychic research, &c. It was thought that these diplomas will thereby obtain for the members a status, if ever brought into a police court, which should be a defence in itself; and for the benefit both of professors and the public a guarantee would be ensured that those practising were worthy and responsible representatives of their profession. Further particulars can be obtained from the Hon. Secretary of the League, Mr. J. Dodson, Stainland, near Halifax. The meeting terminated with votes of thanks to the chairman for presiding and to 'Keiro' for the use of his rooms.

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.

Edward Maitland and Anna Kingsford.

SIR,—Kindly allow me to express my convictions as to the 'trance-utterances' attributed by one of your correspondents to Anna Kingsford and Edward Maitland.

It is stated that Mr. Maitland 'had been personally known to two of the sitters, who considered the manner and gestures of the medium, when under his control, as most characteristic.' This is (so far as I can see) the only evidence offered in support of the suggestion that some of the 'trance-utterances' were uttered by Mr. Maitland; and no evidence whatever is offered in support of the suggestion that the 'trance-utterances' purporting to have come from Anna Kingsford really came from her. As to the 'utterances' ascribed to Mr. Maitland, they are absolutely unlike, both as regards style and contents, anything hitherto associated with his name, and the 'utterances,' if made by those to whom they are attributed, would show, not as stated a 'change in their opinions, due to fuller knowledge,' but a change in their opinions, due to want of knowledge, and due to want of knowledge that was theirs when they were upon the earth. These 'utterances' are in effect a repudiation of those essential and fundamental principles that Anna Kingsford and Mr. Maitland lived to teach and would (if necessary) have died to defend. 'Due to fuller knowledge,' indeed! Why, the writings that Anna Kingsford and Edward Maitland have left behind them—the very life blood of their souls, as Edward Maitland called them—are alone a sufficient and ample repudiation by Anna Kingsford and Edward Maitland of the 'utterances' now ascribed to them. For, be it remembered, these writings contain in themselves the evidence of the truth that they taught, appealing as they do to the mind and understanding. To assume that Anna Kingsford and Edward Maitland were the authors of these 'trance-utterances' would be to assume that Anna Kingsford and Edward Maitland have repudiated and denied themselves and the doctrines that (as I believe) they once knew and proved to be true—and this is an impossible assumption.

I note that these 'trance-utterances' were not published for 'evidential purposes.' No person who considers, not only the possibility but the known and frequent fact of the 'personation' by lower and deceiving spirits, of higher spirits, could think that merely because 'the manner and gestures' of a medium when under control were 'characteristic' of a person, therefore the utterances of such medium were necessarily or even probably the utterances of such person characterised.

I write as a friend and admirer of the late Edward Maitland, and not as one who merely personally knew him. I also have received messages—some through a deceased

trance medium, some by writing, and some by other means—which have purported to come, and which I believe did come, to me from my friend. When the messages which I have received came to me through a medium, 'the manner and gestures' of the medium when under 'control' were also 'most characteristic,' and, moreover, the voice that spoke to me was as the voice of my friend, and the messages that I have received are all in harmony with the teachings contained in the writings of the late Anna Kingsford and Edward Maitland. I am, therefore, in a position to say that communications have been received which purported to come from Anna Kingsford and Edward Maitland (for I have received communications purporting to come from Anna Kingsford also), that are inconsistent with, and opposed to, the 'trance-utterances' published by you, and ascribed to Anna Kingsford and Edward Maitland.

The communications received by Edward Maitland himself after the withdrawal of Anna Kingsford, which purported to come from Anna Kingsford, and which are referred to by Mr. Maitland in his 'Life of Anna Kingsford' is genuine, must not be overlooked in this connection. They also are opposed to the 'trance-utterances' published by you.

SAMUEL HOPGOOD HART.

SIR,—Utterances from another sphere of life, especially emanating from those who were advanced occultists while here, must not be always taken literally, but must be treated with some discernment. A puzzle is certainly afforded us by the recent correspondence concerning Edward Maitland and Anna Kingsford. Who is qualified to decide as to their genuineness? We are taught that in the spirit world names are mere jingling sounds, and that it is the *purport* of the message that matters, not the standing of the messengers.

Whoever the communicating Intelligences were, let us take the explanation of their sayings as being a warning against indiscreet enthusiasm. Vegetarians are unable to see that, at any rate in our climate, a mixed vegetable and animal food is best suited to our organism. Yet not in every case, for there are many who could perfectly well subsist upon an entirely vegetable diet. It is impossible to lay down hard and fast rules for anyone or anything, and this is just what indiscreet enthusiasm does. There are, however, many unnecessary cruelties practised for the sake of the flesh-eaters which should be rigorously suppressed. This, too, is the case with vivisection. The lower animals are subject to man, and it will be many, many years ere 'rise, take up thy bed and walk' can be put into universal practice. Meantime the best must be done according to our lights.

Some years ago Sir Spencer Wells performed a successful operation upon a donkey. This led to the same being performed upon human beings—an operation of the highest importance, which has prolonged hundreds of lives. But if this had been done upon a human being first, and been unsuccessful, and the patient had died in consequence, how would the great surgeon have had the courage to go on?

No! Save us from fanaticism on any subject—give us tolerance and breadth of mind, and let us perceive a present necessity in everything, even war, vivisection, and so-called evil.

H. W. THATCHER.

Vivisection.

SIR,—In 'LIGHT' of January 4th, Dr. Anna Kingsford is reported as having used, through a medium, the following words:—

'I know now that vivisection is necessary. To find out what benefits human beings, animals must be experimented on, but it is done so cruelly, and it has such a brutalising effect on the operator. There is a great deal of brutality in England as well as abroad. I send out bands to help the animals. We have a regular school to teach those who wish to help; they go and influence humanity.'

Dr. Anna Kingsford, in earth life, strongly opposed the practice of vivisection; and, on reading the above quotation, I obtained through a friend (a writing medium) the communication which I now give:—

'People may say what they please, but vivisection can never be upheld by any right-thinking man or woman. It is unnatural, cruel, and outrivals in inhumanity many of the cruelties of the so-called dark ages.—G.'

The signature 'G.' is well-known to me; and this brief communication in reference to vivisection presents the convictions, on the subject, of those belonging to high spheres. Any of your readers who desire full information about vivisection, will find it in the columns of the 'Abolitionist,' which can be obtained from the office of the paper, 20, Triangle, Bristol.

NETSER.

Holden E. Sampson.

SIR,—I have noticed the correspondence that has recently appeared in your interesting paper in regard to the above-named, and particularly Mr. Sampson's letter in your issue of January 4th, in which he says, 'I challenge any person to produce any evidence whatsoever to justify the sweeping assertions made by you and Mr. Kenworthy. Let me be brought face to face with anyone who accuses me of evil, whether in "teaching or conduct."'

I have no desire to set myself up as a judge of any fellow-creature, nor yet do I wish to condemn without just cause. Having had occasion, however, to examine into various matters relating to, and practices of, Mr. Sampson, and having collated a mass of documents of significant importance and of great interest to all spiritually-minded friends, I take the liberty of *accepting the challenge* of Mr. Sampson in the cause of Truth and Morality and I propose the following conditions:—

1. That the teachings of Mr. Sampson, including those set out in his pamphlet, 'The Cult of the Cross and Serpent,' be referred to a committee of four pronounced and approved Psychics, presided over by a gentleman of impartial opinions and not necessarily a Spiritualist; that they shall sit and hear evidence on oath, I to conduct my case, and Mr. Sampson to conduct his case; the issues to be examined into to be clearly defined and mutually agreed upon prior to the reference.

2. That one month be allowed for preparing the case and arranging with witnesses, after the reference is signed.

3. Each side to deposit with the Editor of 'LIGHT' £50, as security for expenses, and should I prove my case Mr. Sampson's deposit to be used for the expenses, but if I lose my case my deposit to be so appropriated instead.

4. All evidence taken to be at the disposal of the editors of all Psychic and Spiritual publications, for publication as they may see fit.

5. All witnesses giving evidence to be held as privileged; likewise all documents produced.

This last-named point is necessary because I have in my possession letters written by Mr. Sampson to various persons threatening them with actions for libel, &c., &c. Therefore, whatever the issues of this reference may be, there must be no questions of libel or threats hanging over anyone who may come forward and speak the truth honestly. No person would threaten others in matters of this kind unless for the purpose of intimidating them and preventing exposure. Kindly insert this in your next issue and oblige.

FREDK. LONDON.

227, Birchfield-road,
Birmingham.

The Boy Preacher.

SIR,—It was more with the idea of studying the phenomenon of a large meeting being addressed by a mere boy, than with the anticipation of being favourably impressed by the sight, or edified by the teaching, that I took my seat in the gallery of the Great Assembly Hall in the Mile End-road, as near as possible to the preacher, on Tuesday, January 7th.

A number of hymns having been sung during the assembling of the congregation, the service, conducted by the lad's tutor, the Rev. Mr. Coutts, proceeded on the usual lines of these Evangelical gatherings, there being nothing calling for comment until the time arrived for the sermon.

Mr. (or shall I say *Master*?) Cooke, a quiet-looking lad and perfectly self-possessed, then stepped forward to the front of the platform, and addressed the audience in a beautifully modulated and flexible voice, capable without any apparent effort on the speaker's part of compassing the full extent of the hall, a building seating, I am informed, 5,000 people. The congregation probably numbered 3,500 or 4,000 persons, the large upper gallery being the only portion of the building not comfortably filled.

The subject selected for the discourse was the 53rd chapter of the Book of Isaiah. In admirably-chosen language the preacher enforced the necessity of an immediate change of life on the part of those living in sin, contrasting the after life of the man who has found salvation on earth with that of one who, knowing nothing of a higher life than the physical, finds himself with nothing but the memories of his past earth life, and no hope for the future.

As this was the very lesson taught me by my own work among the unprogressed men and women in the unseen, it was no wonder that I became deeply interested and forgot for the time that it was a mere boy who was speaking. Here was the voice of experience, exhibiting full knowledge of eternal truth.

And now, as words flowed from his lips in a perfect torrent, so swiftly indeed that I could hardly follow them,

the conviction gained upon me that the speaker was simply the instrument of powers of the Unseen—just played upon in the same way as the fine organ that had given forth the music to which the people had sung. And I have no doubt that *both* instruments were well attuned, and equally capable of giving expression to the minds of the operators.

A second visit, two or three days later, confirmed this view and created a far deeper impression on me than the first. On this occasion the whole sermon (text, Hebrews, chap. i.) was a most spirited and incisive attack on the merely professing Christian, the man who brings God down to his own level instead of endeavouring to rise and attain at-one-ment with the Infinite. A happy description of this type of Christian, as the man who, when he closed his Bible, closed his soul against the Christ love, and a sketch of the nature of his public worship at church or chapel, followed, showing how bare it left him of true spiritual upliftment. All this was spoken with a power that many highly-trained and cultured ministers of religion might well long for. It was, in fact, a splendid example of the power of the Spirit.

THOMAS ATWOOD.

Psychic Methods of Healing.

SIR,—Kindly permit me to join your correspondent 'Surgeon' in asking the readers of 'LIGHT' to suspend their judgment for a time in a case that merely opens the beginnings of inquiries yet to be made about the relative merits of magnetic healing and the hitherto recognised official methods.

The only means of testing the efficacy of a certain method of healing are the results. We need many more years of patient observation and inquiry into the *modus operandi* of the controls, and about the value of magnetic passes, inner breathing, and direct influx, before we can set up, with the authority of experience, the corollary: That either the medium used her own psychometric sense all the while, and this played her false; or that the spirit doctors were present but were ignorant of the case, or purposely misled her, which in any case must be to intelligent Spiritualists a rather painful conclusion, and would make many doubt the utility of spirit doctors altogether.

We shall, however, learn a great deal more about the utility of spirit doctors with the gradual accumulation of evidence regarding their degree of success in all kinds of cases. Until a systematic record of these proceedings is compiled by a competent body, it would be premature to pass judgment as regards their efficacy.

In the case recently reported, we had opportunity of observing that the controls, on seeing a patient for the first time, used encouraging and cheerful remarks to induce confidence and receptivity. Without this state of receptive confidence the magnetic treatment would not be effective. This accounts for some people deriving more benefit than others. But it is obvious that a control, in giving suggestions for creating a state of passive receptivity with the patient, may now and then give expression to a remark at variance with the notes entered in the journal of the hospital during the patient's previous treatment there.

Looking at the case from a point of utility, it should be admitted in common fairness that a successful cure is quite acceptable until further exhaustive investigations of the subject are made, even though the nomenclature was exceptional and the diagnosis differed from the ordinary run of treatment.

DEUTSCHMANN.

Is it a Fact?

SIR,—I see that it is asserted by the author of the book entitled 'The Dangers of Spiritualism,' that 'It is a fact universally acknowledged, and admitted even by experienced Spiritualists, that the influence of the séance room is, on the whole, debasing, and that it tends to banish all true devotional feeling and true religion.' This assertion is 'going the round' of the newspapers, and I should be thankful if your readers would deal with it, and, therefore, I ask—is it admitted by experienced Spiritualists that the influence of the séance-room is debasing, as affirmed by the anonymous author referred to above?

ONE WHO WANTS TRUTH.

Slate-Writing.

SIR,—I should like to obtain particulars as to the best methods for developing 'independent slate-writing,' and think that possibly some of your readers may help me in this matter. I should also like to know whether it is ever got in present-day English circles, and if so, in what way do the preliminary efforts commence? It would assist me to receive any information from one who has been successful, but I expect to hear that it needs much patience and perseverance.

L. G. B.

SOCIETY WORK.

BRIXTON—8, MAYALL-ROAD.—On Sunday last Mr. Taylor Gwinn gave an eloquent address on 'Spirit Return.' A good after-circle was held. On Sunday next, service at 7 p.m. Mrs. Holgate speaker. Public circle at 8 p.m.—S. OSBURN.

EAST DULWICH—5, CLAUDE-VILLAS, GROVE VALE, S.E.—On Sunday evening last clairvoyance, spiritual help, and advice were given to those who needed comfort. On Sunday next, meeting at 7 p.m. On Thursday, at 8 p.m., developing circle.—S.

LONDON PSYCHIC SOCIETY.—A meeting was held at the society's headquarters, 3D, Hyde Park-mansions, W., on Sunday evening last, when Katherine St. Clair delivered an excellent and instructive address on 'Dreams,' followed by answers to questions from a highly interested audience. For Sunday next, see front page.—E. J.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Adams, from Battersea Society, delivered a stirring address, reviewing the past and urging us to 'Go forward.' Mr. Percy Smyth threw out some very good hints for our benefit in helping to extend the cause of Spiritualism. Large after-circle. 'LIGHT' on sale. On Sunday next, at 6.30 p.m., Mr. H. Brooks will speak.—C.

SOUTHALL—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday evening last a very interesting meeting was held. The usual trance address was given by Mr. W. Millard, entitled, 'Questions and Answers Relative to Spiritualism.' During the séance arrangements were made with our spirit friends for one of the sitters to give symbolical drawings. Free invitation to all.—M.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. John C. Kenworthy gave an address enlarging on the pressing need for the formation of home 'spirit circles,' and the necessity for so attuning our lives that we should be worthy to receive communications from the highest sources possible. On Sunday next, at 7 p.m., the vice-president, Mr. H. A. Gatter, will give a trance address and clairvoyance.—N. RINT.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last Mr. H. Boddington gave an inspiring address on, 'From Unit to Unity!—What are we? Whence came we? What is our Mission?'—which was attentively listened to by a select audience. Mrs. Boddington ably presided. On Sunday next, at 7 p.m., we hope to be favoured by Miss MacCreddie. Public circle at 8.30 p.m.—D.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday last the morning service was well attended. The evening address by Mr. W. E. Long, after an interesting Bible reading, won the earnest attention of the audience throughout by its clear reasoning and educational eloquence. Questions relating to the above or to the teachings and practices of this Church will be gladly answered at the morning public circle, at 11.15 a.m., on Sunday next. At 6.30 p.m., the anniversary service of the sixteenth year of public work in South London will be held. Mrs. Bliss-Godden, Mr. J. A. Butcher, Mr. W. E. Long, and others will be present. All old workers for the cause are heartily invited.—J. C.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—The annual report and balance-sheet of this association show that the work for Spiritualism in this city has been prosecuted in no half-hearted fashion, and that a considerable increase in the membership (ninety-two) has resulted from the energetic efforts of the workers, both on the executive committee and the public platform. The services of the president, Mr. Jas. Robertson, and the leading speakers and mediums of the movement, have maintained the interest in the meetings. The children's Lyceum, developing circles, the lending library, the bookstall, and the benevolent fund are all being actively promoted by various officers, and the prospects of the association for future usefulness are very hopeful and encouraging. On Sunday last Mr. Walter Howell dealt with 'Spiritual Law in the Natural World' and 'The Tendencies of the Age,' in two remarkably eloquent addresses, which were extremely logical and inspiring.—T. T. W., Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis answered twenty-four questions from the audience. Mr. W. T. Cooper, vice-president of the Marylebone Association, in the chair. The questions were dealt with in a series of replies which left nothing to be desired in the way of clearness and ability, and as is usual on such occasions, the resources of trance mediumship were thoroughly demonstrated. Some of the questions displayed a certain lack of acquaintance with the subject. Still they evidenced a need for information which the Association is desirous of supplying. A pleasing addition to the success of the meeting was the effective rendering of a poem, 'The Surprise,' by Miss Willoughby. On Sunday next, at 7 p.m., Mr. Alfred Peters will give clairvoyant descriptions. Doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions, W.