

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,212.—VOL. XXIV. [Registered as] SATURDAY, APRIL 2, 1904. [a Newspaper.] PRICE TWOPENCE. Per Post, 10s. 10d. per annum.

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For further particulars see page 158.

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These results also from the nature of the facts themselves.
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The investigator has little choice in the matter.
The higher phenomena are not susceptible of demonstration by the scientific method.
The gates being ajar, a motley crowd enters in.
We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
Agencies other than those of the departed.
Sub-human spirits—the liberated spirit of the psychic.
These have had far more attributed to them than they can rightly claim.
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Religious aspects of the question.
Notes of the age.
The place of Spiritualism in modern thought.

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No. 1,212.—VOL. XXIV. [Registered as] SATURDAY, APRIL 2, 1904. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

The Rev. R. J. Campbell, in his 'British Weekly' answers to correspondents, takes up the case of a man (writing from Australia), who tells Mr. Campbell a 'tale of woe.' He 'became mixed up with Spiritualism under the belief that he was submitting to God's guidance'; but one day 'woke up to the fact that he had been victimised.' He lost a good deal of his property, his home was broken up and his family became estranged. He wants to know what he is to do to regain his faith in God's guidance.

Mr. Campbell pities him, tells him to 'get back to the King's highway' (whatever that may mean), thinks he went wrong through being flattered and promised great things, advises him to 'get back to the living Christ' and cease to be 'the laughing-stock of fiends.'

This is about all that Mr. Campbell can do for his client, and it is not much. He admits that 'there may have been some reality in the messages' received by this man 'from the unseen.' 'There is,' he says, 'a vast borderland of unexplained phenomena which is attracting the attention even of the scientific world at the present moment,' but, otherwise, he is helpless.

Why did he not tell him that his fatal mistake was taking for granted that whatever comes from the unseen was from God? This grave error is precisely that which vitiates so much of the Bible, where 'Thus saith the Lord' is as often the prelude to tumbling into the 'horrible pit and the miry clay,' as the signal for a message from God. When people better understand the real meaning and the varied values of messages from the unseen, they will be in less danger of making the pitiable mistake of Mr. Campbell's Australian correspondent,—or of Ezekiel.

Another important matter we can only infer. The upshot of this poor man's experiments suggests that he did seriously foolish things. That was his second mistake. He not only erred in foolishly thinking that anything which came from the unseen was from God, but he evidently erred in acting against reason and prudence.

Two lessons, then, may be learnt from this man's ignorance and folly; and two homely proverbs express it all:—

All that glitters is not gold.
Look before you leap.

Some of us are getting tired and sad in the presence of the hot anxiety about money, beyond life's simple needs. It is an evil sign of the times. Following hard upon the heels of money-loving is the sorrowful delusion that money can do anything, or that it ought to do everything and buy everything—even love;—a miserable delusion, indeed! The pitiable thing about it is the inconsistency of it with our religious professions.

Ruskin bluntly said that on one day of the week we teach our children to despise riches, and on the other six days assure them that there is nothing more to be desired. So long as we offer odds of 6 to 1 on Mammon as against God, we must expect our children to favour the former, and that is perhaps the saddest part of it,—that the evil, through the young, is cumulative. But we are not without indications of better things. Perhaps the very unloveliness of Mammon-worship and its results may be one of the necessary educators of mankind.

Mr. Charles Voysey, in a late Sermon on 'Thinking as applied to Pessimism,' tells the pessimist that his doleful view of life is the result of his narrowing of life to the earth portion of it. What he needs is the larger view of life, both in relation to its real meaning and its continuity. The following sentences have convincing value in them:—

We will concede to him that if the material animal life be all and only what really exists, and if there be no future life after all is over in this life, then his charge against the negligence or malignity of the Creator has been confirmed. He has, however, forgotten or ignored that other and far greater world of spirit in which mankind lives. Man, at least, out of all created beings within our knowledge, is not a mere animal. He is a spirit or soul or whatever you like to call it, wherein he lives quite as much as in the body, and, in my judgment, far more really and extensively.

Now I complain that the pessimist, so far as his pessimism goes, takes no account whatever of this vast spiritual world; nay, even when he turns his attention to it for a moment, he only denies its existence or reality, or will try to explain some of its phenomena by the utilitarian philosophy; and in any case will do his best to shut it out altogether from recognition in criticising the moral government of the world. For purely animal purposes he thinks, and with some good grounds, that the course of the world is wrong. For spiritual purposes, which are so much higher and larger, the course of this world is not examined at all, not recognised, still less thought of seriously. Not until the spiritual world be seen and recognised and the purposes of God manifested therein, is it possible for a man to see anything but negligence, impotency, or malignity in the operations of law in the animal world. But just cross the threshold into the world of spirit and a vision opens before us of moral grandeur which gives an entirely new meaning to the sufferings and sorrows of mankind.

The Savoy Publishing Company (London) has just issued a pretty little book, as from 'the green pastures.' It is by James Allen, and is entitled 'Out from the heart.' The subjects quite well suggest the writer's aim;—'The Nature and power of Mind,' 'Foundation of Habit,' 'Doing and knowing,' 'First steps in the Higher Life,' &c.

We have received a substantial volume, comprising 'The Humane Review,' from April, 1903, to January, 1904. It contains a notable collection of Essays by such fine Humanists as H. G. Salt, Edward Carpenter, Ernest Crosby, Lady Florence Dixie, Canon Barnett, Aylmer Maude, J. M. Robertson, J. Stretton, and J. Collinson. Their subjects are not all pleasant ones, but they ought to be faced.

SPIRITUAL PRAYERS.

(From many shrines.)

O Thou who art the God of our salvation: the eyes of all do wait upon Thee; for Thou givest unto all life, and breath, and all things. Upon Thee we continually depend for all the good that we have, or hope for. Daily Thou renewest to us Thy tender mercies; every morning affords us fresh occasions for praise and thanksgiving. We desire, therefore, O Lord, still to put ourselves under Thy gracious conduct, and Thy fatherly protection: and we beg the guidance, and blessing, and assistance of Thy good Spirit, to choose our inheritance for us; and to dispose of us, and of all that concerns us, to the glory of Thy name. O gracious Father! keep us, we beseech Thee, this day in Thy fear and favour; and help us to live to Thine honour and glory. If Thou guide us not, we shall run into errors; if Thou preserve us not, we shall fall into dangers: O let Thy good Providence be our defence and security: and let Thy Holy Spirit be our guide and counsellor in all our ways. Amen.

'THERE IS NO DEATH.'

The following test was given to me a short time since, and I think that an account of it in your valuable paper may help to gladden some poor sister or brother in trouble. About four years ago a friend of mine, Mrs. B., of Loughborough, lost a son, aged twenty-three, who left behind him a widow and two children unprovided for. I called when on a visit to see Mrs. B., who knew nothing of Spiritualism, but I had been interested in the cause about twelve years, and we began talking about it. I asked her to come over to Leicester and I would take her to see someone, to try if she could get a word of comfort. I took her to Mrs. Frost, whom I have known for six years, and whom I have always found ready and willing to help those in need and doubt. She gave Mrs. B. such a test and message that Mrs. B.'s trouble was greatly relieved, and she felt that her son was always near her, and that she could speak to him. Three months ago I was in Loughborough, and hearing that Mrs. B. was very ill, I called to see her, and found such a change in her that I knew she could not last very long. We had a nice long talk upon the old subject, and she said what a comfort Spiritualism had been to her ever since she saw Mrs. Frost, and it had taken away from her the fear of dying. I went to see her again two days afterwards and found her sinking fast. I said, 'You have had a life of trouble and care.' She replied, 'Yes, I have, but one half-hour with Jesus will repay me for all I have suffered here.' I told her she would get her reward, though perhaps in a very different way from what she expected, for she had lived a very good life, and had always been ready to do good to her fellow creatures. We made each other a promise that whichever passed over first should, if possible, visit the other, and to know who it was we were to use four words. A week after this she passed over, and on the first opportunity I had I went to see Mrs. Frost, whom I had not seen for eight months. I told her that I had come for a test, and if she could give it to me I would send it to 'LIGHT.' We sat talking for some time, and she closed her eyes; and the tears running down her cheeks, she took my hand and said, 'There is no death.'

These were the very four words agreed upon, so I knew at once that it was Mrs. B. who was communicating. I asked her if she was happy and she said, 'Yes! What you told me about Jesus was quite true and I will come and talk to you when I have more power.'

Leicester,

M. A. W.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING NEXT, APRIL 8TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. J. W. BOULDING,

ON

'Some Interesting Spiritualist Experiences.'

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 are 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. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango on Tuesdays, April 12th, 19th, and 26th. These sésances commence punctually at 3 p.m., and no one is admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a further series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. The next sésance will be held on *Friday next*, April 8th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions*, on subjects of general interest relating to life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The next meeting will be held on the afternoon of *Friday next*, April 8th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1904, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

LIFE IN THE INORGANIC WORLD.

Will you allow me a little space to say a few words on the subject of life in the inorganic world? It formed the subject of an address printed in 'LIGHT' of the 9th January, and there is some reference to it in the next issue. I desire to offer a few remarks, in the hope that they may tend to stimulate further consideration of a subject than which there could be nothing of greater interest. I myself believe in the universality of Life; but when we say that there is life in the inorganic world, or that life is universal, what is it that we mean by life? Life in a biological sense, the sense known to evolutionists, cannot be said to exist in the inorganic world. Dr. J. C. Bose has shown that metals are responsive to electric stimuli. From this fact alone it cannot be concluded that metals have vitality in the ordinary sense, for we have no right to assume that responsiveness to electric stimuli is life, or is one of the tests of every form of life. Responsiveness of metals is not of the nature of the shrinking of an animal under a prick. The word 'responsiveness' is apt to have a misleading suggestion, implying an activity. The behaviour of metals under electric stimuli seems to be of the ordinary passive kind, and may be fitly described as susceptibility to electric stimuli or electrical action. Metals are susceptible to the action of electricity just as they are susceptible to the action of light and heat. All such action we are accustomed to call mechanical. They are susceptible also to the action of air and water and chemical substances. Such action we are accustomed to call chemical. Biologists would draw a distinction between action that is only chemical or mechanical and action that is vital. All things which they would admit as living are subject to the Laws of Reproduction, Growth, and Death. Metals are not subject to those laws. If we are to speak of the life of the metals at all, the geological transformations they undergo in their natural habitat, the mines, may be said to be better evidence of it than responsiveness to electric stimuli. The action of poisons on plants and metals may be only of the chemical sort. Their collapse under that action does not prove it to be destructive in the biological sense. The fibres of our shirts cannot be said to be living; but they are destroyed by the action of ink.

In what sense, then, if not the biological, can the inorganic world be said to have life? I propose the following definition: *Whatever is capable of, or susceptible to, any kind of action, chemical, mechanical, physiological, psychic, spiritual, or other, may be said to have life.* That metals can be used as curative drugs or as poisons on the bodies of men, may be taken to show that they have some sort of life. Life only could have that kind of action on life. Then again, whatever can feed any sort of life, animal or vegetable, may be said to have life. All foods of every variety of animals, all manures of the soil for every kind of plant, may be said to have life. Life only could contribute to life. The principle, thus far, may be stated as follows: Whatever by a physiological action is capable of sustaining, developing, modifying or arresting life, may be said to have life itself. It is possible to take even a more general view of life. Whatever is liable to change by any kind of action or is capable of causing change in other things, organic or inorganic, may be taken to have life. Biologists have discovered the law that change is a necessary condition of life. Whatever lives, changes. The converse of this may also be said to be true, namely, that whatever changes, lives in a certain sense. This view is not opposed to any biological law; it only expands the meaning of a term. And it is not an arbitrary expansion. Wherever there is the change called sensation there is life. Wherever there is motion there is life. From this point of view it may be truly said the world is alive. Nothing is fixed; everything is moving and changing. In things apparently the most fixed, in the solid earth and the more solid rocks, chemical action and molecular motion are going on ceaselessly. Action and motion imply force. Wherever there is force of any sort or kind, there is life; and everywhere there is force or energy.

Electricity is only one of the forces of Nature. The vital force does not correlate with it or any other physical force. Responsiveness to electric stimuli is no proof of vitality in the biological sense, any more than expansiveness under heat is such a proof. In the biological sense the whole world is not alive; it is alive in the sense of being instinct with a force in every part of it. A better test of life in the inorganic world than the 'responsiveness' is to be found in homœopathic attenuations. No trace of matter, in the current sense of the word, can be discovered in a medicine of the 200th or even the 30th dilution. But it is matter of experience that those dilutions act. It is worth while inquiring how a living organism may be affected by a substance which apparently is not only not living but is not appreciably material. However that may be, it cannot be unreasonable to declare life as existing in a substance which, whether responsive to electric stimuli or not, can act on a living body as food, medicine, or poison; and which, though not subject to the laws of reproduction, death, exercise, or habit, is capable of undergoing molecular changes or causing similar changes in other substances. If life is to be predicated of anything outside the organic world, its test should be force. Force is defined in mechanics as that which causes motion, change of motion, or cessation of motion. As a test of life it may be defined as that by virtue of which a thing is capable of action or is susceptible to action. The test of action, again, is the capacity of undergoing change or causing change. In any other sense than this, can the inorganic world be said to live? But I feel that I have trespassed too much on your space, and must, therefore, stop.

N. N. GHOSE.

The 'Indian Nation' Office, Calcutta.

FAITH REHABILITATED BY SPIRITUALISM.

Spiritualism in some form or other creeps in everywhere nowadays. Here is the Rev. R. J. Campbell, M.A., making use of it in the new weekly entitled 'London Opinion.' He says:—

'Already we are hearing hints from the side of science which lead us to expect a wonderful expansion of the horizon of the human spirit. As Sir William Crookes and Sir Oliver Lodge would say, the World Order may be the expression of the World Soul. Moreover, if science can but establish the fact of the persistence of the individual soul after death, and this seems not unlikely, the greatest rehabilitation of faith and morals that the modern world has ever received will be the immediate result, and this I feel is coming. It is not necessary that we should establish gossipy communication with intelligences beyond the grave—nay, rather, it would dismiss these puerilities, and leave us face to face with an awful yet glorious mystery, the mystery of the life of the soul in a world that knows no time. We are citizens of that world already, but we do not know it, and it is only religion which ever succeeds in giving us a vague feeling of its reality and nearness.'

But how are we to exchange the 'vague feeling' for something more definite without the 'gossipy communication'—or the friendly intercourse with the people on the other side? We have had enough of the 'awful and glorious mystery'; we now ask for, and are receiving, evidence of the reality and nearness of the spirit world where our loved ones dwell.

FRUIT AND NUT CAKES.—We have been favoured by the proprietor of the 'Pitman' Health Food Stores, whose advertisement has appeared in recent issues of 'LIGHT,' with sample packages of his various 'fruit and nut cakes,' regarding which it is claimed that they make muscle and brain and provide nerve and stamina for the athlete, and suit the palate of the epicure. All kinds of fruits and nuts are specially prepared, made into cakes or wafers, and, although uncooked, they are ready for eating, and are especially serviceable for tourists, cyclists, and holiday-makers. Judging from the samples we have seen and tasted, these cakes should commend themselves to all lovers of natural food. They must assuredly be nutritious, and they are certainly pleasant to the taste. Vegetarians, and all who eat to live and desire a pure and simple dietary, should give these preparations a trial. There is a good variety, so that almost everyone should find something that will suit.

SEERSHIP.

BY JOHN C. KENWORTHY.

Sleep is an inactivity of the soul, as concerns being good or bad; except in so far as some of its movements find their way through the veil and so the good come to have better dreams than ordinary men. (I. Cap., xi.) Since the faculties whereby we always attain to the facts [truth] and are never deceived . . . are [mental] science, sense-experience, wisdom, and intuitive apprehension; and since none of the first three of these can be that faculty which receives First Principles: then it must be the last, namely, Intuitive Apprehension, which receives them. (VI. Cap. vi.)—ARISTOTELES, in 'The Ethics.'

Opinions are, as it were, Visions.—PLOTINUS.

Reason, when employed in the field of experience, does not stand in need of criticism, because its principles are subjected to continual examination by results in practice.—KANT, in 'The Discipline of Pure Reason.'

When we speak of 'a seer,' we mean a person distinguished for insight into things and in directions about which other men are mostly in the dark. Thus we may even speak of 'a seer' in mere ordinary trade or business; and we easily speak of 'a political seer'; though in its best use the word means a person who, by possession of powers beyond the ordinary five senses, discerns conditions of being and facts, in the mental and spiritual spheres. This English word has its precise equivalent in every literary and spoken language we know anything of; which proves humanity's general and common knowledge and experience of 'seership.'

Those powers, beyond the ordinary powers of humanity, which make the seer, are of two kinds, namely:—

1. Additional faculties of Sense-perception.
2. A superior power of Reason.

Powers of the first kind are quite common among ordinary people, and may be said merely to lie dormant, or to be atrophied, in all human beings, for want of power of the second kind.

With a number of 'seers,' the case is that they have simply carried their uncommon powers of Sense-perception straight through from childhood, and they do not know what it is to be without those powers. Women, for instance, appear to carry through life some kind of super-sight (clairvoyance) which makes them such swift and accurate judges of character; a power which in men, by comparison, is defective; men replacing it by Reason applied to people's actions and words.

The *capacity* of a seer must, then, necessarily depend upon the number and development in him of powers of sense-perception which are in addition to the usual five senses; and equally upon the degree to which his powers of every kind are cultivated, governed, and used by himself, according to Reason.

The worth of a seer to the rest of humanity, of course, consists in the amount of good he can do to others; the degree of happiness to which he can inspire them; the substantial welfare to which he can guide them. The possession of Reason by the seer is shown in this: that always he is looking for the *good* for others, and he is always doing this in absolute *veracity*. I have seen many kinds of seership in people; I have watched those who have cultivated it, and those who have destroyed it in themselves; and I have never seen it grow and become useful except in people who, whether of great or small power, are entirely kind and ruthlessly truthful. When I say 'ruthlessly' truthful, I mean that they have no qualms and no regrets in producing the *fact as it is*, everywhere, and at all times. Unkindness, cowardice, and inveracity are the blight of all seership; as they are, indeed, of the whole life of man.

All men, even when not seers, but merely of the five-sense animal life, are conscious that there is a region, the 'spiritual' region, outside their powers, but necessary for them to know about. And they have their teachings about this region in their philosophies and religions. We may say that any well-disposed and entirely truthful person's philosophy or religion is necessarily true, being his. I never knew such a person who was deceived in anything he believed himself to know, of whatever his limitations left him in ignorance. The fact finds the honest soul as iron finds the magnet. It is when matters of 'seership' are traded in, for respectability or for stipend or for any other end than themselves for their own sake as instruments of happiness, that cant and hypocrisy—which are

imitation seership—and all their attendant disasters to human society and life, arise.

When I consider the seership of which I have personal experience, I find it is this way with me.

The five-sense world was, of course, open to me from infancy. Through the home, through school, through business affairs, through literature, science, and art, I became acquainted with a mass of facts. These had to be known in their relations with each other; which demanded the use of the Reason. Now, obviously, Reason can be reduced to Unreason, and leaves one to delusions, unless honestly used. So that only the honest mind can hope to follow Nature accurately in her workings and along her paths. *Knowledge can only exist, cohere, and become effective with the entirely truthful.* That is nearly everybody's commonplace to repeat as a truism, and scarcely anybody's to grasp in practice. If you have anything at all else in sight than the fact you seek, that something else will hide the fact. Clairvoyants will readily understand what I mean.

Well, a correct (not necessarily all-inclusive, but correct) knowledge of the five-sense world, when a man attains it, is only like the step taken when you are able to correctly state a problem, say, in compound proportion. All the working out to a judgment upon human life has to be done. The judgment every man seeks is an answer to the questions, *Where did I come from, where do I go to, and what must I do here?* Part of the data which one has to go upon in seeking the answer to this, is found in what one reads and in what others tell one. And every informed person has to decide upon the value to him of the immense mass of statements as to the existence of spirits and a world of spirits, found in Bibles, books ancient and modern, and in current beliefs and statements of living persons.

The present curse of the world is, that men, fearing to discover annihilation for themselves, and wanting to live long; content themselves with imitation beliefs in these matters of philosophy and religion. Thus, in so-called Christianity, men say, 'I will not follow Jesus, who really believed, and lived out his belief, because that is dangerous, as is evident from his being crucified. But I will follow, say, the Pope, who evidently thrives, and is powerful, seeming to be at one with Jesus, while under no necessity to behave as Jesus had to.'

But the fact is that unless you behave as Jesus did, you will never get the experience Jesus had, to know immortality as he knew it. If you don't go to Spain, you will not see Spain. Only experience of facts can produce in us real belief in 'immortality.' To believe in 'ghosts,' you must see ghosts. To believe in the continued existence of the departed, you yourself must hold some sufficient kind of conscious converse with the departed.

So it was with me, that although my mind became cleared of such bias as could pervert my perception of facts, it was not until I had, through clairaudience, clairvoyance, materialisation, and 'psychic influx,' *personal experience*, that I was in the midst of a world of spirits; it was not until then, I say, that I believed in 'immortality' as I believe in eating and drinking, in working, and so forth; that is, so as to live by my knowledge of immortality.

What, then, is the equipped seer? I answer, a person whose honestly and honourably used powers of observation are like a clear mirror in man's hand, held up to both worlds, the world of men and the world of spirits, so that mankind can see where the less developed among them are not able to see by themselves.

Instead of finding out honourable seership in men, and choosing such men for our teachers according to their fitness, we fill our churches and chapels, our universities and schools, with *prophets who have seen no vision*. And to these echoes of past learning, which they do not read aright; to these inventors of wordy lies put in the place of outcast facts, we give honour and maintenance, while the true souls that find God in fact are called charlatans and lunatics by creedalists whose true belief is Annihilationism, and whose fancied God is little else than a monster of human kind.

The whole of the false churches must soon come to an end,

to be replaced by churches of *practical spirituality*. The world round, nations and peoples are awakening to the true meanings of their ancient teachings, and to the true worth of their living experience of the world of spirit.

ANIMALS IN THE SPIRIT WORLD.

The question as to whether animals survive physical death is one of absorbing interest to many people, and the different opinions that are entertained upon this moot point leave it so much an open question that anything of the nature of *evidence* as to the continued conscious existence of domestic pets is especially welcome in many quarters. The following report of a private séance with Mr. J. Moorey (a Manchester medium who, after several years' residence in New York, is now in Australia), which appeared in a recent issue of 'The Harbinger of Light,' of Melbourne, will be of interest to many readers of 'LIGHT.' The writer, who gives his name and address to the Editor, and offers to reply to any relevant questions, but only signs his communication with his initial, 'W.,' contents himself with a 'plain, unvarnished' statement of what occurred at the séance, without offering any opinions of his own. He says:—

In the course of the sitting I handed to Mr. Moorey a photograph, only the back portion of which was visible to him, and asked what impressions he got from it. The following conversation ensued, he at first holding the photograph in his hand, but subsequently placing it to his forehead:—

MEDIUM: Is there sickness connected with this object?

SITTER: Well, yes, in a sort of a way.

MEDIUM: There's someone dead. I feel kind of all dead, anyhow.

SITTER: Yes, there is someone dead connected with it.

MEDIUM (giving a slight kick with his foot): Get away!

SITTER: What are you kicking at?

MEDIUM: There is a dog here; he was trying to bite my foot.

SITTER: A dog! How can that be? We haven't got one in the room.

MEDIUM: Then it must be a spirit dog. Here he is just near me, looking at me as if he couldn't make me out. Is this object you gave me the picture of a dog?

SITTER: It is. What is he like—the dog you see?

MEDIUM: About so high. White, with black spots. You poisoned him, didn't you?

SITTER: Yes, does he see me? Do you think he bears me any ill-will for despatching him?

MEDIUM (slowly): No. Of course he doesn't use actual speech, but he looks towards you, and I seem to see the words coming out of his mouth:—'It's all right; it's all right. You did it for the best.' You gave him the poison on a plate, didn't you?

SITTER: No!

MEDIUM: Strange! I see a plate or dish here.

SITTER: Well, you're in error there. But what is the dog doing?

MEDIUM: He is just sitting down here near me, turning his head now to me and now to you.

SITTER (mentally calling the dog by name): But why doesn't he come to me as he used to, if he is not offended with me?

MEDIUM: I don't know. Ah, now he has gone to you; he is standing up with one paw on your knee, and he keeps stretching out the other paw, the right one, towards you as if he wanted you to take it in your hand. Now he has jumped up on your lap. He is now snuggling his head on your left breast, and is looking up into your face with a pleased, affectionate sort of expression.

After some further conversation, in the course of which the medium said he traced a young boy in connection with the photograph, the interview ended.

Now, briefly, I remark: (1) The photograph I handed Mr. Moorey was that of a pet fox-terrier dog which a few weeks previously I had, from humanitarian motives, though very reluctantly, destroyed by poison. On the same picture was the portrait of my son, a boy of thirteen years, still living. The dog and the boy were great 'chums.' (2) Although a very affectionate animal, the dog had one incurably bad habit; he would 'go for' strangers, tradesmen, and beggars, aiming especially to grab their toes or heels. (3) I poured the poison in liquid form down his throat. It was not given in food from a plate. But on the day following the sitting with Mr. Moorey, I suddenly recalled the fact that in the grave in which I buried

the dog's body I also placed the plate that generally held his daily allowance of food! (4) The peculiar 'pawing' action described by the medium was exceedingly characteristic of this dog. I have kept many dogs, and am familiar with their ordinary 'handshake,' but I never knew another animal so remarkably dexterous and insistent with his paw as was my late favourite. The attitude of sitting on one's lap and 'snuggling up' for a caress was also quite characteristic. (5) Finally, I am certain Mr. Moorey never saw the dog in his earth life, nor did I from first to last give him any clue as to the dog's existence, or my personal interest in him.

SCEPTICISM NATURAL.

In the February issue of the 'Harbinger of Light,' the editor of that ably conducted journal makes some interesting comments upon the necessity for strict test conditions in séances for physical phenomena, and, incidentally, has something to say regarding the séances at Sydney with Mr. C. Bailey, the details of which are already familiar to the readers of 'LIGHT.'

After pointing out that it is natural for the human intellect to revolt against the belief in phenomena repugnant to the generally received ideas of natural law, and hence that the most conclusive proof is necessary to satisfy the inquirer that his senses have not been deceived, the writer in the 'Harbinger of Light' says:—

'It was some years after we had been convinced of the fact of spirit communion and visible physical manifestations before we could believe in the possibility of a solid object being passed through a brick wall without leaving a trace of its passage; but a philosophical explanation by an intelligent spirit of the *modus operandi* somewhat shook our scepticism, and a subsequent demonstration of the fact in our own room under the strictest test conditions removed all doubts. We attended Mr. Stanford's circle at several of the Bailey séances, and though we, by the cumulative evidences, became satisfied that Bailey was a medium, we saw plenty of loopholes for sceptics to take advantage of and felt ourselves unable to present convincingly on paper what we were morally certain about. But the Sydney séances which have been described in our pages during the past seven months prove incontestably that genuine phenomena of a most remarkable character do occur in Bailey's presence. The experimenters were gentlemen of intellect and unimpeachable character, and there is no getting away from the facts narrated. This, however, does not prove the *honesty* of Bailey; had he been disposed to be dishonest or tricky the conditions imposed were an absolute bar to his exercising his proclivities: and this should always be the case where scientific investigations of phenomena are being made. Faith only comes in, in a friendly sitting, where each has confidence, from experience, in the other. The physical medium is one whose emanations enable discarnate spirits to move ponderable bodies; he is simply an instrument, and may be likened to a battery that the invisibles work with. The actual workers on the other side are, as a rule, on a very material plane. They were in the past, and are not infrequently now, directed by higher intelligences, but many of them have learned to perform the work themselves and hence act as mortals on the same plane of development would—*unwisely*. So that when conditions do not favour the elicitation of genuine phenomena they (sharing the medium's desire to satisfy) will not unfrequently aid him to simulate phenomena.

'It is very different with the higher phases of Spiritualism. Here morality and truthfulness are the primary essential; advanced spirits will not ally themselves with the impure or immoral, and will often sternly correct lapses in those whom they favour with their instruction, and at other times desert them until they return to the path of rectitude. The mistakes and contradictions often met with in rudimentary circles are due, in most cases, to the lack of knowledge or wisdom on the part of the communicants, whose ideas are often distorted in transit by the preconceptions of the sitters. The philosophy of spiritual intercourse and laws of mediumship cannot be mastered in a few weeks; they require patient and prolonged study, and persons who plunge into an experimental investigation without preparation are likely to meet with difficulties, disappointments, and dangers, even as they would were they to commence a course of experimental chemistry without previous study. Psychic science transcends all other sciences in importance, inasmuch as it relates to the permanent, whilst physical science is transient. This fact has to be remembered, and should tend to modify the expectation and impatience for immediate results so often manifested by investigators.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, APRIL 2nd, 1904.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '——— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

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

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THE REAL RESURRECTION.

That which ought to be one of the brightest stars in the Christian sky is slowly becoming, for multitudes, one of its gloomiest clouds. In days when belief in the resurrection of the body was possible, it was comparatively easy to believe in the bodily resurrection of Jesus. It was even possible to hide away the tremendous difficulty connected with the supposed ascension of the physical body into heaven. But, slowly, and terribly surely, all that, in spite of pretty hymns and charming flowers, is coming to an end. The supreme absurdity and falsity of the so-called 'Apostles' Creed,' 'I believe in the resurrection of the body,' is getting almost unbearable, though tens of thousands say it or hear it said in church, without real reflection and therefore without shrinking. As a matter of fact, however, the belief in the resurrection of the body is doomed, and, consequently, the belief in the physical resurrection of Jesus is becoming a stumbling block, and not a help.

What is the remedy? It is an exceedingly simple one, and it belongs to the elementary principles or teachings of Spiritualism. The real man is not the physical man, and the real resurrection is and always has been not a physical but a spiritual resurrection: and by 'spiritual,' we of course mean that in which real selfhood inheres. The real Jesus was not the body which was killed on the cross and deposited in the tomb. The real Jesus was he who said, 'To-day thou shalt be with me in Paradise.' But the physical body did not pass on to Paradise. In like manner, the real resurrection was not the resurrection of the physical body, but of that real Jesus who could not be held by death, because no one can be so held by death.

The angels who spoke to the women at the tomb said, 'Why seek ye the living among the dead? He is not here but is risen.' In that great but simple saying we may find the true Christian faith. Jesus himself cleared away the clouds that hang about the tomb. He told his disciples that he was only going away out of their sight: but 'I shall be with you always,' he said, and 'I go to prepare a place for you.' 'I shall live and you will live,' he said: and all this the angels confirmed in that mighty saying, 'He is not here but is risen.'

Jesus, then, is not merely an historical character. He is, and always was, the 'living Christ,' and for the reason which he gave,—'God is not the God of the dead, but of

the living, for all live unto Him': so that what was and is true for him was and is true for his disciples, and will be true for all of us. We distinguish between the living and the dead: God does not. None are dead to Him: 'all live unto Him.' It is one family—this great Human Race—

Part of the host has crossed the flood,
And part is crossing now.

Jesus, as one of us—one of God's sons—crossed that flood as all have done, and in the same way. What became of his body matters not. The Gospel story is palpably entangled, or, let us say, too brief for perfect accuracy and consistency in a matter so subtle and grave. The difficulties involved in the resurrection of the physical body of Jesus are greater than those that accompany his resurrection apart from it: for 'flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.' The going on of the real self is the main thing: and this going on is the real resurrection. It is Easter morning every day for some.

The true message of Easter relates to the universal, not to the personal only. It proclaims that God will not suffer His children to perish. Even the poor impersonal material things do not perish. In various forms and different modes of being, they persist, and even of them, in their vanishings, one might say, 'They are not here: they are risen.' How much more truly might it be said of any departing soul! Very profoundly did Paul say: 'Ye are Christ's and Christ is God's.' There, at the heart of it all, is the great Christian secret,—the link which binds us to Christ and God; so that what happens to Christ will happen to us. The very prayer, 'Our Father who art in Heaven,' is a pledge of this, unless it is all a mistake or a mere imagining.

At this point, we are entitled to the noble inference that the new life beyond is, in every sense, an advance. The saying of the angels is highly suggestive:—'He is not here: *he is risen.*' There is, in this declaration, something of the music of a triumphal march, as of a joyous going forth after victory, or an exultant release. The disciples and apostles who wrote of this always take that view of it. The risen Christ is 'exalted to the right hand of God': he is promoted 'far above all rule, and authority, and power, and dominion, and every name that is named': he 'ascended on high, and led captivity captive, and gave gifts unto men.' And if we are 'in Christ,' and if we are his, we may look for a similar promotion, according to the measure of our fitness for such high things.

Hence, the victories and explanations all await us on the other side where the risen are. This stage is the stage of effort, and trial, and struggle, and perhaps, for some few, foretastes of knowledge and victory: it is the resurrection stage that is the stage of light and triumph. 'Blessed are the dead who die in the Lord,' declared another angel, 'for their works do follow them.' It is there and then that we shall read 'The book of Life,' and know rightly how the great record stands.

It follows from all this that to the risen state belong all the supreme companionships and reunions. Jesus very tenderly and keenly suggested this when he said, 'If I go away, I will come again, and receive you unto myself; that where I am ye also may be.' Even he longed for companionship; or, at all events, knew that they would find joy and comfort in the prospect of reunion. But only think what this may mean! There are all the seers and poets, the saints and martyrs, the glorious masters of music and the myriads of lovers of their kind. What may it not be to meet them, to profit

by their larger wisdom, to be helped by their vast stores of knowledge, music, joy!

What an inducement to keep in step with the bright spirits now—the men and women still in the flesh who summon us to follow them! Glorious brother Jesus! thou who didst bear so much for us, who lived hardly, and suffered patiently, and died miserably, and rose triumphantly, help us to keep the glorious line of march that leads to thee! and, with the light from thee shining on our way, may we press on to the exultant resurrection that is as much ours as thine!

'EVIL INFLUENCES.'

Some of the information as to conditions on the 'other side,' published in these columns as given through our friend and fellow-worker, Mrs. M. H. Wallis, by her spirit 'control,' appears highly suggestive as having a direct bearing on the vexed question of the so-called 'dangers of Spiritualism,' against which our good orthodox friends are never tired of warning us. But just as Mark Twain, in a celebrated effusion, came to the conclusion that the danger to life lay not so much in the use of steamboats or railway trains, or in crossing motor-infested streets, as in staying at home and lying in 'those dreadful beds,' in which, as he found by an intemperate use of statistics, the majority of people died, so we, with more serious logic, are strongly of opinion that the dangers of spirit influence are by no means to be escaped by those who carefully refrain from venturing into the séance room.

We do not quote the statements of the 'control' as being in themselves precisely new, but they certainly put the matter in a very clear light. We here quote from an account published in 'LIGHT' of March 5th, where the 'control' is speaking of the desire for self-indulgence, especially intemperance, on the part of a discarnate individual—

'If he continued to desire fresh indulgence his gloomy condition would increase, and himself be shut off from the clearer spiritual atmosphere. Should the desire be very strong, he might find himself in close association with those like-minded on the earth, and in that way exercise a harmful influence on another, which would be reactively injurious to himself. But it is only those who have similar desires who can be thus influenced, for one who is determined to live a temperate life cannot be affected by such an individual approaching him from the spirit side. It is, however, a fact that there is much hypnotic, suggestive influence without any direct intention of such result, both on the earth and on the spirit side, made upon those who are susceptible.'

These are golden words, which should be framed and glazed, and set up where all can see them. It is not at séances only that we come into contact with evil and debasing influences; it is not only those who rap, and tap, and lift tables, and materialise, that we ought to fear, but rather the daily, hourly, constant influences all around us. Nor is it only the influences of the disembodied that we should be careful to guard against, for the suggestion may come, all unwittingly and unsuspected by us or by them, from those on our own side of the grave, and these influences sent out by those here may be perceived (not consciously, but in their effects) by those on the other side who are striving to free themselves from the chain of habit welded upon them during their earth-life, and which the whole force of their better natures, under the action of their higher impulses, is now struggling to break.

Let us, then, take this lesson to heart! What is true for the living is true for the dead; what is true for the good is true for the bad; what is a fact as regards low impulses is a fact also as regards incentives to good.

What, then, are we doing, and what are we preparing the way for, when we allow ourselves to slide into habits of self-indulgence? We are, in the first place, giving opportunity to some spirit, who is himself fettered by his evil habits acquired during life, to indulge by proxy those desires which he can no longer gratify in his present sphere, and thus we are causing him to strengthen the earth-tie instead of helping him to rise to higher regions of the spiritual atmosphere. Next, we are forging chains for ourselves, which will in turn bind us to earth, and cause us to influence others to their harm, after we ourselves are departed from this life. Again, we are influencing our companions, by that potent yet mysterious force which is called that of bad example. That force is so strong, and so strange, that no one has ever been able to define it fully. We think Mrs. Wallis' 'control' has done good service in giving an explanation of it. It is unconscious suggestion, exercised, like hypnotism, by the strong will of the hardened self-seeker upon his more wavering and therefore weaker brother. Unfortunately men are less apt to be determined, and therefore powerful, in the way of good than in that of evil, and this is why 'The road to Hell is paved with good intentions,' frustrated by stronger influences. The man who is as determined in the direction of good as the majority of evil men are in the direction of evil, is a great power in the world, far more so than he is at all aware of.

Again we say, it is not so much that we have to guard against the chance of meeting with evil or depraved spirits at our séances, as that we have to fortify our hearts and minds against the admission of continued suggestions from without, whether from those still in our midst or from the other side.

But in this picture of possible evil we have also an assurance of certain hope, of a principle that for many of us has become a certainty. We are, or ought to be, both receivers and distributors of good thoughts also, and what we have to do, and the lesson we have to learn from Modern Spiritualism, as a part of its great mission on earth, is that we ought to take equal care that not only the influences to which we render ourselves receptive, but the thoughts and wishes and desires we send out in return, are pure and right and holy.

No one of us can escape this responsibility, be he Spiritualist or scoffer. And here the Spiritualist certainly has the advantage. The scoffer is like the ostrich that buries his head in the sand; the Spiritualist, while willing to know the worst, also desires to know the best, and knowing it, to follow it out in practice. The scoffer believes that his thoughts are his own, uninfluenced by others, and influencing only those to whom he imparts them. This is just where we differ from him. Our thoughts are our own when we have made them so, just as any suggestion received from any source whatever, or from a combination of circumstances, may be taken up by the thinker, the man of genius, and moulded into a noble utterance, a great invention, a masterpiece of art, which he may then give forth to the world and see labelled with his name. But it is not only in great thoughts and great deeds that our influence in the world and in eternity lies. If it were so, many of us would have to confess ourselves useless creatures indeed. To receive, mature, and give forth great thoughts is a grand aim, but to receive, cherish, and spread around us sentiments of love and charity and holiness is in its way a still greater one, and it is one that, in very considerable measure, lies within the power of every one of us.

SPIRITUALISM.—Its temple is all space, its shrine the good heart, its creed all truth, its ritual works of love and utility, its profession of faith a divine life.—THEODORE PARKER.

MR. PETERS AT GENEVA.

Some three weeks ago we had the pleasure of welcoming Mr. and Mrs. Peters to Geneva, and now we are sorry to say that they are already leaving us to go on their long journey in Switzerland and Germany. Mr. Peters' stay seemed all too short to those who came in contact with the man, as well as with the medium, and we hope that if this was his first visit to Geneva it will not be his last. He met with the greatest sympathy on all sides, owing to his simple, genial, modest ways, not pretending to teach, but merely stating what his mediumship enabled him to say. His gift as a psychometrist and palmist was especially appreciated, and the greater part of his clairvoyant descriptions were recognised.

He gave two well-attended séances under the auspices of the 'Société d'Etudes Psychiques' (the Spiritualist society, numbering about a hundred members), some private séances in different places, and two very successful ones at Professor Flournoy's. It would take too long to enumerate all the strange and striking associations of ideas which occurred while psychometrising; for instance, when Mr. Peters was holding an object, he was saying all the while that he had a very strong impression of 'Napoleon,' although the object had nothing to do with that personage. But, after the séance was over, it was acknowledged that before deciding upon the object to be psychometrised by Mr. Peters, there had been some discussion as to submitting a casket which had belonged to Napoleon I. This interesting fact shows how subtle and delicate psychic senses are.

As to the subject which mainly interests Spiritualists, I will say that the instances were many where the spirits described or personified were recognised. In my own case I was quite pleased to have the very accurate description of my grandmother, who, strange to say, had also been described as being near me by Miss MacCreadie when I had a séance with her at the time of the International Congress in London. She was described as wearing a cap with ribbons in front (a circumstance which I had forgotten until I afterwards found an old portrait of her), and she showed a very thin ring, which I recognised as having belonged to her, and which was in my possession at the time.

The questions asked after the séances were very ably answered by Mr. Peters, and the replies aroused a lively interest, being mostly the expression of an experienced and open-minded medium, without undue bias or prejudice.

The visitors at Mr. Peters' rooms would certainly have been more numerous but for the difference of language, as his private sittings were extremely successful. Those who could not speak or understand English had to bring an interpreter, and then the séance could not be considered as a really private one.

We wish Mr. Peters as much success with his new friends, the German-speaking Spiritualists of Switzerland, as he has had with his French-speaking ones.

MARCELINE HORNING.

A Remarkable Test by Mr. Peters.

At a complimentary séance given by Mr. Peters to a small company of acquaintances made during his stay in Geneva, a remarkable test was given to myself, the unusual and apparently strange features of which are in themselves the most convincing part.

My wife, who passed through the great change nearly four years ago, was entirely unknown to Mr. Peters; and her literary career and historical researches were mainly associated with her maiden name, so that even had he read the works from which he might have gathered her views, he would not have associated them with anyone wishing to communicate with me. Besides this, had either he or I been consciously describing this personage, other points would certainly have been selected for reference, in preference to those dwelt upon. As an allusion to the precise subject would take us into the thorny paths of historical controversy, I shall not give more than an outline of the matters alluded to, but will state why they are so convincing to myself.

On account of a difficulty in hearing general conversation, I

had been placed at Mr. Peters' right hand, and after he was controlled he held my left hand for a time while giving descriptions to other persons present. After some time he reached over for my right hand, and began to speak in a very low voice, almost inaudible. As previously requested, I said 'Speak up!' and the reply was: 'No one knows better than I do the necessity for speaking up, but it is very difficult.' This marked the advent of a new 'control,' and then came a remarkably lucid, though tersely worded, summary of the precise reasons, of a high moral order, which had led my wife to take up the study of the history of a particular group of European nations. It was such a discourse as my wife (and no one else) might have given to a group of persons assembled, as we were, in a private drawing-room, and the point of view was intensely personal to herself. In order to lead to a more particular statement of results I asked a question which would have no meaning for any other person: 'In what particular part of this group of nations were these ideas most especially held?' The answer was: 'It is difficult to answer that question through the organisation of another person'; but the reply came none the less, for a series of events in a long-past century were correctly summarised from her point of view, and in such a way that the answer was given by the peculiar turn of the narrative. The story was led up to the very threshold of the point on which an outsider would have enlarged, and which in my own mind I was expecting to hear stated—and there stopped! This omission of the obvious, of what I may describe as the public side of my wife's work, while including so much that formed the basis of her own personal point of view, was evidence to me that what I was listening to was a *self-portraiture*, and not even drawn from my own consciousness, either external or 'subliminal'; while anything like a 'getting-up of the case' was out of all question. I may add that a free rendering was given of a phrase in a recondite Latin author, to which my wife attached much importance, while I should either have quoted it in the Latin or in more literal, though not more correct, translation.

Next, without any further question from me, I was told that the answer to an uncertainty in my own mind was 'Yes, wait, be patient'; that certain changes would come suddenly, and that I was not to be troubled with regard to another matter. Also that the tie between us was one which existed in more ways than one, and would not be broken. (Here also more was meant than met the ear.)

After this influence had left, the ordinary control said he would not describe the person, but that she had great force of character, originality, and imaginative faculty. It had been very difficult for her to speak, as the return brought back the pain that had often interrupted her utterance, and that to help her he had taken much force from me, which had caused her voice to resemble mine, a peculiarity noted by those present, who said that the voice coming from the medium was strikingly like my own. This appears to be a noteworthy incident, and I call the attention of psychists to it.

Although, as a rule, such evidence is valid only for those most nearly concerned, there is much in this case that lends itself to analysis by the methods of literary and intellectual criticism. I have said that the point of view is peculiarly my wife's, for to me the reasons impelling her to her special work are only matters of hearsay, while for her they were vital impulses. In describing her work I should take her attraction to certain countries as the base of my narrative, without giving the inner reasons. Nor is this merely a parrot-recital of old memories; they were not remembered phrases, but an ordered statement, with intellect behind it, and even the quick retort to my request to 'speak up' was the flash of a dignified will, the old sword leaping from its scabbard. That my wife could, in spite of difficulty of utterance through a strange organism, and of a return of the painful sensations of earth life, give forth this clear, calm, crisp, concise statement of her views, is surely a triumphant assertion of the persistence of a lucid, dominant intelligence in all its old force of originality and strong individuality. No theory of drawing from my subliminal consciousness will hold water; it would mean that my wife's subliminal self had somehow got into me, which is more

wonderful than that her consciousness should express itself directly through the medium.

I may add that I shall be willing to furnish fuller details to earnest inquirers communicating with me through the Editor of 'LIGHT.'

J. B. SHIPLEY.

WHAT SHOULD WE PRAY FOR?

Ella Wheeler Wilcox, in a recent article in a Chicago newspaper, mentions the fact that a criminal, who was pronounced insane a few months ago, declared that he had made a league with the devil because God had paid no attention to his prayers. He said:—

'They told me to ask and receive and that my prayers would be answered, and I prayed and prayed and not one thing I asked for was given, and so I made a bargain with the devil.'

Commenting upon this Mrs. Wilcox says:—

'Other and more intelligent minds have grown pessimistic with doubt, or atheistical with unfaith, because the teachings of childhood regarding prayer were not verified by actual experience.

'However devout you may be, dear madam, do not tell your child that each personal desire of the human heart and mind shall receive a literal, immediate answer from God. And do not deceive your child to establish its faith. Do not bid your little girl to pray to God for a doll, and then leave her to imagine the gift sent direct from heaven when it arrives. The day will come when the knowledge that you purchased the doll at a department store will cause her to question your veracity and God's goodness, perhaps. Far wiser will it be to say to her, God works through the law of love and your mother tries to be like Him, and give her child what will be best for her.

'The child who has never been taught to pray has been deprived of a priceless boon and privilege. Prayer to the young mind is like the trellis to a young vine, lifting its tendrils from the dust and leading them upward. But even upon the trellis the tendrils need the training hand to guide and direct them. So the prayerful heart needs the guidance of reason and understanding. The boy who is taught to believe that a prayer for a sunny picnic day will meet with a response is puzzled when he learns that his father has been praying at the same time for rain to save the harvest from blight.

'Such teachings belittle the ideal of the Creator of all things and they are destructive to the growth of intelligent faith. Tell your children to ask for the protection of God's love and care and guidance each day, and to believe that it will be given. Say also that the answer to such prayers is often sent through the wisdom of the parents, who are able to act as God's messengers of love.

'When you overhear your child's prayer for some toy and procure it, say to the little one: "I heard your request and I have made myself the agent of the good Father and answered it." When it is a request you cannot grant, reason with the child and make it understand that all its wishes cannot at once be realised. Teach your child early in life that prayer is a form of concentration, and that by keeping its mind fixed upon a certain purpose it helps to bring about the desired result.

'Hosts of spiritual presences and messengers from other realms are attracted to the prayerful mind. Prayer is like the nameless force in the magnet ore, as mysterious as powerful. He who is reared without the habit of prayer misses the inexpressible comfort of the invisible yet unmistakable celestial visitors. To pray for wisdom, guidance, and patience through life's journey is the best of prayers. To pray for individual favours and blessings is the most selfish and unwise of pleas, since what we consider a blessing to-day may seem a curse to-morrow.

'Pray much. But pray broadly and intelligently, and do not ask the Infinite Forces to take the management of your trivial personal affairs, but only to give you wisdom and guidance to manage them yourself, and patience to wait for the results you desire.

'Lean on thyself, yet prop thyself with prayer;
All hope is prayer; who calls it hope no more
Sends prayer footsore forth o'er weary wastes,
While he who calls it prayer gives wings to hope,
And there are spirits, messengers of love,
Who come at call and fortify our strength.
Make friends with them and with thine inner self.
Cast out all envy, bitterness and hate,
And keep the mind's fair tabernacle pure.
Shake hands with pain, give greeting unto grief—
Those angels in disguise—and thy glad soul
From height to height, from star to shining star,
Shall climb and claim best immortality.'

'FAMILIAR SPIRITS.'

We sympathise sincerely with those who, feeling that they must have Scriptural sanction for what they believe in regard to spiritual things, are deterred from investigating Spiritualism because they think that certain passages in the Bible forbid their doing so. From their point of view it is a very serious matter, and, regarding all Scriptural injunctions as equally authoritative and equally binding, they naturally hesitate lest they should incur Divine displeasure. We are led to refer to this aspect of Spiritualism by a correspondent who asks for help in the following situation. He says:—

'I had nearly declared myself to be a Spiritualist, but I opened my Bible last night and read a passage that knocked me over into doubt and despair. It was this: "Turn ye not unto them that have familiar spirits, nor to wizards," &c. (Leviticus xix. 31); and again I read in Chapter xx. 6: "I will cut him (such as do) off from among his people." *Heavens! are we ALL wrong?* And was I wrong in going to Cavendish Rooms, Mortimer-street, and having a spirit described to me? I also read the passages regarding the "witch of Endor." Saul, whilst he walked with God, banished all mediums, but when God was angry with him he went to a medium and talked with Samuel, who said, "Why hast thou disquieted me?" &c. I can understand it is wrong to call up spirits, as in this case, but I had thought that if they came of their own accord it was no harm to talk to them; but that does not alter the case regarding familiar spirits, *i.e.*, those clairvoyants who talk with a "familiar" spirit's voice. I should really like to know your views upon this point.

'V. N.'

With reference to the phrase 'familiar spirits' which appals our correspondent, 'V.N.,' it may interest him to know that King James I. (under whose direction our present translation of the Scriptures was made), shortly after he became king, published a work on the 'Doctrine of Devils and Witchcraft,' and that, according to Professor C. W. Upham:—

'To please his Royal Majesty, and to strengthen the arguments in his work on demonology, the word "witch" was used to represent expressions in the original Hebrew that conveyed an entirely different idea, and it was freely inserted in the headings of the chapters. A person "having a familiar spirit" was a favourite description of a witch in the King's book. The translators, forgetful of their high and solemn function, endeavoured to establish this definition by inserting it into their version. Accordingly they introduced it in several places; in the 11th verse 18th chapter Deut., for instance, "A consulter with familiar spirits." There is no word in the Hebrew which corresponds with "familiar," and this is the important, the essential word in the definition. It conveys the idea of alliance, stated connection, confederacy or compact, which is characteristic and distinctive of a witch. It was a shocking perversion of the Word of God for the purpose of flattering a frail and mortal sovereign! King James lived to see and acknowledge the error of his early opinions, and he would gladly have counteracted their bad effect, but it is easier to make laws and translations than it is to alter and amend them.'

Whatever may have been the practices of occultists in olden times, Spiritualists do not now-a-days 'call up' spirits—'from the vasty deep,'—or anywhere else; they do not enter into alliance, or make compacts, with evil spirits; they simply enjoy natural intercourse with departed friends, and, as Dr. S. B. Britten has well said:—

'The Apostolic injunction to "Try the spirits" should be a sufficient warrant for every Christian to engage in a fearless investigation. The idea of a trial of the spirits not only implies that they are not all of the same class, or of similar character, and hence that we must exercise a just discrimination; but it also calls for a searching and exhaustive inquiry into all the facts.'

There are a number of injunctions in the Bible which are disregarded by most sincere Christians, but if our correspondent is afraid that the texts which he quotes do apply to, and therefore must deter him from investigating, Spiritualism, will he not be equally responsible if he fails to observe those other laws, the first and foremost of which, since he regards mediums as witches and wizards, enjoins upon him the duty of stoning all such persons to death? 'Thou shalt not suffer a witch to live.' (Exodus xxii. 18. See also Lev. xx. 27.)

* 'Salem Witchcraft.' By CHAS. W. UPHAM, pp. 375-6.

Here are a few of the things which 'V. N.' must *not* do ; he must not shave the corners of his beard, nor eat pork, hare, nor any flesh with blood in it. He must not wear a garment of divers sorts, as of woollen and linen together, nor gather sticks on the Sabbath day, nor make the 'likeness' of anything in the world. On the other hand, is he prepared to *do* the things commanded in the Bible? Will he stone to death disobedient, gluttonous and drunken children, all who are 'presumptuous,' who swear, or blaspheme, and all who gather sticks on the Sabbath day? Will he call in the surgeon and be circumcised? If not, let him read Deut. xxvii. 26: 'Cursed be he that confirmeth not all the words of this law to do them.'

There are, however, certain other considerations that may relieve the mind of 'V. N.' somewhat. For in Leviticus xxvi. 46, the fact is set forth that 'These were the statutes, and judgments, and laws which the Lord made between Him and the children of Israel,' and St. Paul affirmed that the Gentile nations were never under the law—'For these having not the law, are a law unto themselves, their conscience bearing them witness.' 'V. N.' may, therefore, make his mind easy and judge for himself whatsoever things are true, lawful, and expedient ; and further, he may obey the advice to seek, knock, ask, prove, and 'try the spirits.'

'M. A. (Oxon),' in his work on 'The Higher Aspects of Spiritualism' said :—

'It is a monstrous thing that students of the Bible should deem it wrong to "try the spirits" whom God permits, or, if they please, who come without permission to commune with men. The mere list of those who are recorded to have seen and conversed with spirits would be a long one ; and though we have no hope that preconceived opinion will be shaken by any facts, or that texts which we may quote will affect our opponents more than their texts affect us, we will even put down a list of some of the persons who so dealt with spirits.'

The list is too long for us to reproduce, as it contains the names of nearly all the leading Bible worthies. Mr. Moses continues :—

'Were all these deluded of the Devil? It will be maintained by none. Were they, then, sinning in so dealing with spirits? Our opponents cannot allege that, seeing that the most patent case of communing with the dead occurs in the case of no less a personage than Jesus Christ himself. Was the scene on the Mount of Transfiguration real or not? If real, then we have the highest and holiest sanction for communing with the dead. If not, then what is real? What of the records are we to believe? . . . The wise man said: "I know that whatsoever God doeth, it shall be forever . . . that which hath been is now, and that which is to be hath already been"; and "the thing that hath been is the thing that shall be." We can find throughout the Bible no indication of the close of this avowed communion. Jesus practised it and his Apostles too; and the Apocalypse, which closes the canon of the New Testament, is one prolonged record of communion with disembodied spirits, and of clairvoyant vision of things which were to come.'

As regards Saul and the woman of Endor, if Samuel returned and communicated with the King, why may not our departed friends and loved ones make their presence known to us? Spirit Samuel did not condemn Saul for seeking an interview with him, but informed the King that it was because he had spared Agag's life that God had given the kingdom to David (1 Samuel, xxviii. 15-19). It was customary to say 'Come let us go unto the seer,' and Saul 'inquired,' or sought to obtain spiritual guidance, but could obtain no response either by dream, by Urim, or by the prophets. These were the recognised channels for spirit communion and mediums are modern prophets under spirit influence.

The fact is, the denunciations of idolatry, images, groves, enchantments, and witchcraft were made necessary because of the ignorance and folly of the people at that time, and were therefore of purely local application both as to time and place. They were not written prophetically, and do not apply to Spiritualism, for there is no comparison between the degraded, superstitious practices of the Israelites and those of modern Spiritualists, and they were never intended to be made to stretch across the centuries to bind the liberties and limit the spiritual powers of the people of this age. We have failed to find that the Bible anywhere condemns orderly, rational

spirit communion, but it does teach that 'ministering spirits' are sent forth to comfort us ; that 'signs and wonders' shall follow those who believe, and that Jesus himself returned to his disciples and Paul ; surely what he did others may do to bless and help those they love !

TALKS WITH A SPIRIT CONTROL.

At a recent séance held with Mrs. M. H. Wallis in the rooms of the London Spiritualist Alliance, 'Morambo,' the medium's control, answered, among others, the following questions—the replies being kindly taken in shorthand by Miss May Harris :—

Q. : Are the cures wrought by Mental and by Christian Science effected without any assistance from the spiritual plane ?

A. : Some are doubtless effected without any direct assistance from spirit people, while other cures may be due to the co-operation of individual spirit friends. It is well-known that the mind acts upon the body, and if the sufferer strongly desires it, and is convinced that he will be cured—or if his innate spiritual powers are concentrated and set in operation as the result of some sudden disturbance or strong excitement—his ailments may be largely, if not entirely, overcome without spirit aid. But when men most need to be actively vigorous, mentally and psychically, they are often rendered negative by suffering, and then it is necessary that someone, either in or out of the body, should help them. Each one has within him the power to draw upon the great reservoir of universal spiritual energy which permeates all things. By sincere aspiration he may relate himself to this realm of power, even though he may not realise its existence. Still further, the affirmative, expectant attitude arouses the dormant energies of the spirit and puts it *en rapport* with this Divine life-force, which then flows into and through the sufferer with healing and inspiring influence ; but when people hug their miseries, and nurse their sorrows, and dwell upon their sufferings, they cut themselves off from these stores of Divine energy, both within and without.

Q. : Are many of our healers, not necessarily 'magnetic,' but orthodox practitioners, helped in their work from the spirit side of life ?

A. : Most certainly. If a doctor has any undeveloped psychic power, even though he may be ignorant of the fact, spirit help is often forthcoming. When he is really puzzled he may be impressed to question his patient in such a way as to elicit the information he needs, or he may be influenced to make a correct diagnosis without asking questions, and be prompted in his selection of remedies, so as to adopt the best treatment.

Q. : Will you explain how you take control of the medium ?

A. : By a sort of mesmeric process which has become very easy through repeated effort. Usually my medium thinks of me and desires my presence ; and occasionally I draw near to her without her knowledge, but I do not attempt to control against her wish. If I find there is any difficulty or turmoil I make passes as a healer does, and by the concentration of my mind upon hers I charge her body with my influence, and hold her in a sort of tense state during the time of our association. As the questions are put, and affect her consciousness, I read her mind instantly, and try to transfer my thoughts to her in reply. I seem to have very much in unison with her, and usually have pretty full power to express my ideas, but were I to relax the tense condition in which I hold her there would be a greater admixture of her thoughts, and possibly those of the sitters, than is ordinarily the case.

Q. : Can all spirits see what is transpiring on the earth ?

A. : Spirits find it difficult to actually see what is occurring on the earth as you see it, but those who have not outgrown the results of the physical environment have a clearer perception of earthly conditions than those who are more spiritual, and who discern motives and spiritual states more readily than

actions. Thus a spirit might not be able to observe the changes of expression on the faces of your companions, but might be able to notice the changes of thought in their minds.

Q. : When one hears at intervals a few notes of music and feels the touch of spirit friends, what is the best method by which these psychic senses of hearing and feeling can be further developed?

A. : Such experiences indicate natural psychic susceptibility, and would probably be more frequent if more attention were paid to them. For the development of mediumship certain times should be set apart for regular sésances, so that the spirit operators may take advantage of the favourable conditions thus afforded them. I do not, however, advocate sitting alone, but prefer that one or two earnest friends should be present, so that the sensitive may feel safe, and comfortable, and be protected from interruption, as well as from the intrusion of earth-bound spirits. When subjective experiences occur during normal consciousness the recipient may encourage them by striving to respond to the thoughts expressed, and to understand the pictures or scenes which are clairvoyantly perceived, but here again it is necessary to avoid extremes and to devote special times to the cultivation of receptivity of psychic impressions and response to spirit influences. As the conditions which favour these manifestations vary in almost every case, it is difficult to give general instructions which will apply to particular cases.

FURTHER RESEARCHES BY COLONEL DE ROCHAS.

The following extracts, regarding some highly interesting experiments being carried out by Colonel de Rochas, are taken from a private letter to a lady well-known amongst Continental Spiritualists, Madame Haemmerlé, who has most kindly allowed me to give the contents publicity in 'LIGHT.' These researches, very briefly told, contain elements which cannot fail to prove most suggestive to the thoughtful experimenter. Colonel de Rochas says :—

'I have now taken up a double series of experiments with two young girls from Voiron. The first of these, Josephine, is what one might call a classical subject; she passes readily through the different hypnotic stages and presents very distinctly the phenomenon of exteriorisation of sensibility. The second, Louise, is not at all amenable to suggestion in the waking state. After some twenty sésances I succeeded in putting her to sleep and then induced somnambulism. She speaks with difficulty and reacts very slightly to suggestion, but she has the power of exteriorising the double at *will* when awake, and she sees very distinctly the fluidic emanations projected by Josephine, so that they affect one another.

'When these doubles are exteriorised both see the astral body, but that body is not sensitive and Josephine's has the faculty of taking the forms that Louise chooses to give it, and Josephine confirms the fact. This fact I had already observed through Madame Lambert. This is very important, as it explains some manifestations of apparitions which must be ascribed to the astral body of the medium, and which take the forms that are in the mind, thoughts, or remembrance of the medium.

'I have continued with Josephine the experiments which I started with Politi and Madame Lambert, on telepathy by wire. If I take a leading wire (simple wire or a wet string), Josephine feels at a very great distance, and without seeing me, certain mechanical acts which I carry out at the other end. I can obtain with her the muscular contraction by simply pinching the string, and the contraction will cease when I blow on the end of the wire which I keep in my hand. I have in this manner made her feel the sensation of a kiss, of a pinch, and of a cut. One day, having scratched the wire with my knife, she not only felt a sensation but some hours afterwards saw a scar covering the part of the finger that had held the wire.

'In this manner I was able to communicate with her by pressing the wire at intervals, which she counted and noted, and we thus formed a sort of cypher language. I feel sure the transmission of thought in this way could quite as easily be achieved for a distance of several kilometres along an isolated electric wire. As soon as the wire touches the ground the communication ceases, for the fluidic force always passes along the shortest and easiest route. I have communicated with Politi from a distance

of 1,500 kilometres, along a tramrail, which is a better leader than the dry soil, and communication is cut off by a wet soil. I shall try to illustrate these facts with more accuracy in the laboratory of Dr. Border, Directeur de l'Ecole de Médecine.

'The other series of phenomena concern Madame Josephine, who obtains the exteriorisation of the astral body, with memory, which can be revived. As her sleep becomes more profound she passes through the alternative phases of lethargy and somnambulism, and during the latter stage she can speak and recall her past life in periods of from two to three years, probably corresponding to the duration of the lethargic stages when she cannot answer questions. After having got her in this manner to travel back to her early childhood, the idea came to me to continue magnetising, when she spoke again in a very singular strain, apparently corresponding to the period preceding her birth. This state she described with difficulty, but continuing very quietly and patiently these experiments for several months, I at last succeeded in inducing her to go back to all those stages of a previous life, and then to the discarnate condition preceding the present stage of existence. Louise, who follows her during this transformation, told me that when Josephine is in a state corresponding to life, her astral body is luminous and fairly compact, but that it becomes diffused into dark shadows when she is in the intervals between the reincarnations. Again, during these intervals and that particular stage of the memory, the heart's action and the respiration are depressed.

'I shall continue these explorations, but with great precautions in order to avoid any mishap. In her last life Josephine appears to have been a peasant in the department of Oire, who was an artillery soldier in Besançon. I have been able to verify a part of these affirmations, but not all, but then she is not easy to direct, and I am obliged to recur over and over again to the subject in order to induce any precise details. I think that, as in the case of Mlle. Smith (Flournoy's medium), a species of subliminal romance is being gradually elaborated. Whatever may be the real case the facts are, nevertheless, extremely interesting to follow.'

J. STANNARD.

A VISION OF DEATH.

Looking through some back numbers of 'LIGHT' recently, I was very much struck by an article by 'M. A. (Oxon)' entitled, 'A Vision of Death,' which first appeared in the 'Psychological Review' of June, 1879, and was afterwards reproduced in 'LIGHT' of July 9th, 1887. The description, given by the writer, of his 'vision' of what happened during the transition of a friend of his to spirit life, is so beautiful and so strikingly in accord with similar experiences narrated by Andrew Jackson Davis, and other seers, that I think it is well worth reprinting in 'LIGHT' at the present time, and I trust you will kindly accede to my suggestion if only for the benefit of your many new readers.

X.

[The following extract from the article by 'M.A. (Oxon)' entitled 'A Vision of Death,' is the portion referred to by our correspondent.—ED. 'LIGHT':—

'I have lately had opportunity—the first that has come to me—of studying the transition of the spirit. I have learned so much that I may perhaps be pardoned if I think that I can usefully place on record what I have gathered, so far as I can do that with due reverence. Standing day and night for some twelve days by the death-bed of one very near to me, I have had means of seeing the process of dissolution with spiritual faculties that were purified by emotion until clouded by its excess.

'It was the close of a long life. The three score years and ten were passed, and another ten had been added to them. No actual disease intervened to complicate the departure of the spirit. About a year ago the strength had begun to fail, and an extremely active life had been replaced by one of more repose. Gradually the faculties had become clouded, and at last it became evident that the physical existence was about to be terminated. But we did not know how near or how far off the end might be.

'I was warned that symptoms, insignificant in themselves, preluded the end, and I came to discharge the last sad duty. He had taken to his bed, almost for the first time in his life, as an invalid, and I saw at once that he would not again rise from it. The spiritual sense could discern around and over him the luminous aura or atmosphere that was gathering for the spirit to mould its body of the future life. By slow degrees this increased, and grew more and more defined, varying from

hour to hour as the vitality was more or less strong. One could see how even a little nourishment, or the magnetic support that a near presence gave, would feed the body and draw back the spirit. It seemed to be a state of constant flux.

For twelve days and nights of weary watching this process of elimination was carried on. After the sixth day the body showed plain signs of imminent dissolution. Yet the marvellous ebbing and flowing of spiritual life went on; the aura changing its hue, and growing more and more defined as the spirit prepared for departure.

At length, twenty-three hours before death, the last noticeable change occurred. All restlessness of the body ceased; the hands were folded over the chest; and from that moment the work of dissolution progressed without a check. The guardians withdrew the spirit without any interference. The body was lying peacefully, the eyes were closed, and only long, regular breathing showed that life was still there.

With the regularity of some exquisite piece of mechanism the deep inspirations were drawn; but gradually they became less deep and less frequent, till I could detect them no more. The spirit had left its shell, and friendly helpers had borne it to its rest, new-born into a new state.

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart; nor could the mirror detect the breathing. But the magnetic cord was yet unbroken, and remained so for yet eight-and-thirty hours. During that time I believe it would have been possible, under favouring conditions, to bring back the spirit had anyone so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled? We know that once the union between spirit and body is completely severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising the so-called dead are explicable to Spiritualists by simple means; a cause was set in motion more potent than the cause that produced dissolution: and "he that had been dead arose and stood upon his feet."

I believe, as a conjecture, that such effect might have been produced by some such cause in the case of which I speak. But when, thirty-eight hours after what was pronounced to be death, the spiritual connection—the cord of life—was severed, no cause could have produced the effect short of what would be a veritable *miracle*.

When the final severance took place the features, which had shown lingering traces of the prolonged struggle, lost all look of pain, and there stole over them an expression of repose very beautiful and very touching to behold. All was over; and, for good or ill, the new birth was accomplished.

Of what nature that new birth was, of what sort the body prepared for it, where and in what place it rests—for I am told it is in repose—I know not. On these secret things little information is vouchsafed. But the process, as I saw it, was one of surpassing wonder.

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.

Materialisations.

SIR,—It is apparent from letters which have recently appeared in 'LIGHT,' that many persons have only a very hazy notion of the forces which are manifested in the phenomena of materialisation. They seem to think that the medium alone is responsible for these fragile and momentary appearances, whereas—as every sympathetic and psychic investigator knows—there are many factors concerned in producing these flashes of life on the physical plane from the invisible world around us.

It is too often forgotten that the medium is but a medium, or means to an end, and that the real operators are the invisible people who dwell in the psychic world. Every child in psychic experiment soon becomes aware of this, and therefore the gold which one gentleman desired to lavish, in the form of a challenge, should be offered to them—the real operators.

If the claims of the Spiritualists are true, and if real invisible people do come and manifest to their brothers still in the prison of the flesh, how can this be scientifically demonstrated without their concurrence and assistance?

The scientific preparation ceases on this side with the establishment of the necessary auric conditions, and however perfect these may be, nothing can occur unless the invisibles co-operate. The medium has nothing to do with the actual building up of the form, and whether these forms are satisfactory or unsatisfactory, tangible or intangible, visible or invisible, complete or partial, solid or aerial—whatever results is not the work of the medium, nor has he even the least

power to do or leave undone. The only thing that the medium and circle can do is to prepare the laboratory for the experiment and hope for the best.

What, then, are the conditions necessary? It is quite evident that if the operators on the invisible side build up the forms and manifest power, they must have a material base to work upon. Spirit cannot manifest in the world of organised life except through matter. Therefore, men incarnate provide the material matrix, men discarnate provide the building force. This matrix which is to be used is a very, very subtle, invisible, magnetic emanation which is given out by all the members of the circle.

It must be harmonious (there's the rub for three-cornered men), sympathetic, and full of vital energy, and apparently cannot be used until intimately mixed and reduced to a common state of vibration. This is where the medium is invaluable. It is true he cannot alter the basic structure of the general magnetic aura given out by the sitters, but he can, and does, by his own peculiar organisation, reduce the general magnetism to a workable condition and gives the whole an adhesive quality which is indispensable.

Now unless the medium is serene and passive, with a mind at ease, this condition of harmony cannot be established. When, therefore, he is approached by sitters harbouring suspicions and doubtful thoughts of the medium's honesty, and when they proceed to tie him up—or down—blindfold him, strip him, and submit him to all kinds of test (!!) conditions, the necessary passive state cannot be induced. Hence the failures of 'test' sésances. When will these self-constituted authorities realise that they are not dealing simply with chemical compounds, but with the most profound and vital intelligent forces of the Universe?

When that splendid scientist, Sir William Crookes, undertook an investigation into the marvellously subtle and intensely interesting phenomena of materialisation, he set an example of procedure which all investigators would do well to study and copy—if they can. First he studied what conditions were necessary, and then he strictly adhered to them. Consequently his medium was kept from all adverse influences, was treated kindly, trustfully, and sympathetically, and at the proper time was isolated, placed in darkness, to induce perfect passivity, and was left alone. How very different from the jangles, suspicions, tyings, and irritating discussions which characterise the 'test' sésance.

The results of Sir William Crookes' investigations are published for all the world to read—even including the wilfully incredulous. How very wonderful they are, and how bravely Sir William has stood by the astonishing results is a matter for grateful thanks. But of what value are these carefully obtained results to people who view the mediums as 'vulgar frauds'? None! absolutely none! These people desire phenomena under impossible conditions, and because Nature refuses to be controlled by their pigmy desires, they shout 'Fraud, fraud!' at every manifestation which is obtained. The real fact is that the recognition of psychic phenomena is only possible to a nature psychically developed. It would be useless to explain to an ox the beauties of the grass, flowers, and trees, because he has not the requisite perception. So it is useless to explain psychic matters to a purely physical or mental man, because he has no psychic perception. But let him take comfort! he will *grow*. Progress is the first and last word of Mother Nature in her sublimest as well as in her most material manifestations; and there is hope for all. The watchwords for all investigators should be Patience, Passivity, Prudence.

Whitton Park.

EDWIN LUCAS.

Séances for Physical Phenomena in Oldham.

SIR,—Two successful sésances for physical phenomena were held with Mr. John Taylor, of Walkden (late Castleton), Lancashire, on Saturday and Sunday, March 19th and 20th, at Mr. Barlow's 28, Waterloo-street, Oldham, on behalf of the Oldham Spiritual Temple, Coronation-street. The manifestations on both occasions were similar to those which were recently reported in 'LIGHT.' The table with two heavy men on it, weighing about ten stones each, was lifted about twelve inches from the floor. Mr. Taylor put his hands into two jars and used them as magnets, lifting the table again; he also used the palms of his hands as magnets. At Mr. Taylor's request one of the sitters, a gentleman who was rather sceptical, stamped on the medium's hands, but failed to hurt him in the slightest. The medium urged him to do the same with some of the sitters; but after seeing him stamp so hard with his boot heels on Mr. Taylor's hands they unanimously declined to submit to the same treatment. There were about twenty sitters at each sésance, and all seemed highly satisfied with the results they had witnessed.

C. BRIERLEY.

45, Spencer-street, Oldham.