

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by the Editor.

There are in the recent "Proceedings of the Society for Psychological Research" some things that require attention. Mr. Hodgson, who has set out as a psychical detective, occupies also the office of Secretary in the American Branch of the London Society for Psychological Research. Mr. Hodgson has contributed to the "Proceedings of the Society for Psychological Research" some remarks which make me doubt his capacity for appreciating these phenomena. He is, no doubt, an admirable detective, but he seems to have very little knowledge of psychical science, for so we may now call it. Any man who sets forth as Mr. Hodgson has done, with little knowledge of his subject, will be sure to come to grief. I am glad to see, however, that Mr. Hodgson, having stated that "I need hardly say that in estimating the value of my own, as of all other sittings, I was compelled to assume in the first instance that Mrs. Piper was fraudulent, and obtained her information previously by ordinary means, such as inquiries by confederates." I observe also that Mr. Hodgson, having started with the idea that Mrs. Piper was fraudulent, has arrived at the conclusion that she was a true and honest woman. I think that a man who occupies the position which Mr. Hodgson seems to occupy *may* do good work, but may possibly do some harm. We may approach these things in various ways. We are on various planes of comprehension. It seems to me that a person who sets out as a mere detective is as little likely to discern the truth as a man who learns what he can intellectually digest by a course of serious study.

But the difficulty we have with Spiritualism is not with Mr. Hodgson, but with those who are difficult and even impossible to deal with in the discussion of the subject. Facts we have in abundance. What we want, as I have repeatedly said, is interpretation of the facts. I do not find that interpretation from anything that I can gather. There are more things in heaven and earth than I know of, and there may be many more devices in the unknown world of spirit than I can devise, but I think that the intellectual Spiritualists should devote their attention to telling what their facts mean for them, instead of simply accumulating them. For of facts we have plenty; of appreciation of them we have little.

The last two numbers of the "Proceedings of the Society for Psychological Research" are too serious to be dealt with in any way that I can now attempt. They must be left for further treatment. At present I can only say that Mr. Hodgson's observations seem to me singularly deficient in intelligent knowledge of the subject that he sets himself to investigate. There are men who know about worms, as Darwin did. There are many men who don't know

anything about spirits: Mr. Hodgson obviously does not. I do not want to tease my readers any further about Mr. Hodgson. But the subject with which I am dealing is so important that any unfair treatment of it must be at once contradicted. A more serious review of the papers noticed is deferred.

DR. TALMAGE A SPIRITUALIST.

FROM THE "CARRIER DOVE."

The following extract from a memorial sermon delivered in Brooklyn Tabernacle shows that when Talmage speaks his real sentiments he is a Spiritualist. He has put himself on record as endorsing the basic facts of Spiritualism:—

But we must not detain the two garlands any longer from the pillows of those who for a quarter of a century have been prostrate in dreamless slumber, never oppressed by summer heats or chilled by winter's cold. Both garlands are fragrant. Both have in them the sunshine and shower of this springtime. The colours of both were mixed by Him Who mixed the blue of the sky, and the gold of the sunset, and the green of the grass, and the whiteness of the snow crystal. And I do not care which you put over the Northern grave and which over the Southern grave. Does anyone say, "What is the use? None of them will know it; your decoration dais both sides Mason and Dixon's line are a great waste of flowers." Ah! I see you have carried too far my idea that praise for the living is better than praise for the departed. Who says that the dead do not know of the flowers? I think they do. The dead are not dead. The body sleeps, but the soul lives and is unhindered. No two cities on earth are in such rapid and constant communication as earth and Heaven, and the two great decoration days of North and South are better known in realms celestial than terrestrial. With what interest we visit the place of our birth and of our boyhood or girlhood days! And have the departed no interest in this world where they were born and reared, and where they suffered and triumphed? My Bible does not positively say so, nor does my catechism teach it, but my common-sense declares it. The departed do know, and the bannered processions that marched the earth yesterday to Northern graves, and the bannered processions that marched a month ago to Southern graves, were accompanied by two grander though invisible processions that walked the air, processions of the ascended, processions of the martyred, processions of the sainted; and they heard the anthems of the churches and the salvo of the batteries, and they stooped down to breathe the incense of the flowers. These august throngs gathered this morning in these pews and aisles and corridors and galleries are insignificant compared with the mightier throngs of Heaven who mingle in this service which we render to God and our country while we twist the two garlands. Hail spirits multitudinous! Hail spirits blest! Hail martyred ones come down from the King's palaces! How glad we are that you have come back again. Take this kiss of welcome and these garlands of remembrance, ye who languished in hospitals or went down under the thunders and lightnings of Fredericksburg and Cold Harbour and Murfreesboro and Corinth and Yorktown and above the clouds on Lookout Mountain.

You find yourselves refreshed by the presence of cheerful people. Why not make an earnest effort to confer that pleasure on others? You will find half of the battle is gained if you never allow yourselves to say anything gloomy.—J. M. CHILDS.

DANGERS OF MEDIUMSHIP, ACTUAL OR ALLEGED.

The article which Professor Coues has contributed to the "Religio-Philosophical Journal" is one of the most important that we have recently seen. It goes without saying that anything he writes is important. But the most important utterance he has made—and that is a large assumption—is made in the article which, though it is very personally complimentary, I venture to quote in its entirety, if only for the purpose of showing my readers the estimation that their paper has from many readers in the United States and from one of their most conspicuous representatives. We reproduce the "Notes," which have already appeared in our columns, for the reason of reference. It would tease readers to refer to a past issue. We apologise for personal references, which are inseparable from the text:—

London "Light" of May 21st has an editorial on this subject which I wish to cite entire in "The Journal," for its intrinsic value, and for the purpose of endorsing it with hearty accord. Mr. Stainton Moses says:—

I have received the following letter, which, as it raises very important issues, I take this way of answering so far as I can:—

Sir,—I am a regular reader of "LIGHT," but have no practical knowledge of Spiritualism beyond that gained by half a dozen seances with a professional medium. Of the truth of the phenomena I then experienced, and of the most interesting records which appear in your journal, I have no doubt whatever; but some difficulties of grave import present themselves to my mind.

It is said (1) that the exercise of mediumistic power is always dangerous to health; (2) that the nervous system becomes in time quite shattered, and as a consequence that most mediums have recourse to stimulants and intoxicants; (3) that by submitting to spiritual control the will is at last rendered weak, and the medium liable to succumb to temptation (having induced an enervated moral nature); (4) that as the medium is powerless during trance to resist the influence of an evil spirit, communications of a demoralising character may be given, or the medium impelled to do some wicked act.

Now, if the above statements are based on fact, I submit that it is very questionable whether any human being has a right to ask another human being to place himself under conditions which may have such consequents. Given that ill-health, shattered nerves, lax morality, and criminal action may be the outcome of exercising frequently mediumistic gifts, are not those who consult mediums always, to some extent, playing with fire, and "making their brother to offend"?

INQUIRER.

The questions that are propounded raise some of the greatest difficulties connected with the phenomena of Spiritualism; questions which do not usually occur to a tyro, but which present themselves in increasing number to those who penetrate far into the subject. It has been, in my opinion, a marvellous hindrance to the spread of rational Spiritualism that they have not hitherto been adequately faced. We have been too much agape. The phenomena presented to us have been so strange, so bewildering, so utterly out of what we have been led to regard as the order of nature, that they have filled our minds with wonder almost to the exclusion of every other feeling. Some, indeed, have regarded them long ago almost with awe as evidence of the intervention of the world of spirit, as the proof palpable in the life which now is of that which is to come. Some have subjected them to the same scientific demonstration of their reality, to the same careful analysis, as men of science have been accustomed to apply to other phenomena which came under their notice. Some have found in them proof of the continued existence of those whom they had loved and lost. But to the most of us they have formed a subject of amusement, curiosity, careless trifling, and little else.

It is only quite of late years that any attempt has been made to understand the inherent power of the human spirit, and to differentiate what, in psychical phenomena, may be due to them from what we Spiritualists consider as the proven fact of the return of the departed and the intervention of an external intelligence. Hence we have had no proper classification, no true orderly investigation, only the most empirical treatment of the subject that above all others requires careful handling. Hence confusion. A promiscuous gathering of all persons who please to pay a certain fee at the rooms of a public medium, whose livelihood depends upon gratifying the curiosity of his visitors, by means honest or otherwise, has passed current for reliable experiment. This was not so in early days when Spiritualism first came to us. It is not so now. The oldest Spiritualists exercised reasonable care in observation, and they had a profusion of phenomena on which to exercise it. Then came the time

when a certain acquaintance with these phenomena made their successors careless. Moreover, mediumship was discovered to be a profitable trade, and there came a crop of fraud, folly, and ignorant delusion. Some Spiritualists awoke to the fact that that which they knew to be true was being smirched by that which they knew to be a sham. And so there came a period of cleansing, and then, when that was over, a still more recent period of study—study not only of that which had exclusively attracted the attention of Spiritualists in older times, but of the incarnate human spirit, with its varied powers and unknown possibilities. Hypnotism has largely assisted us here, and the labours of the French schools of Hypnotic Research and of our own Society for Psychical Research must be especially recognised in this connection.

I revert to my correspondent's letter. "It is said that the exercise of mediumistic power is always dangerous to health." Not so. Afflicted myself throughout my life with very indifferent health, I never felt so well for any length of time as during the years when the seances, some records of which are now passing through "LIGHT," were being held. Many times I have been relieved from pain, weakness, strengthened, and set up after a hard day's work, at an evening sitting. Though we sat frequently, and though the phenomena presented were of an astounding character, I felt none the worse, or if I suffered a temporary enfeeblement a night's rest more than sufficed to restore the full measure of vitality. I have known many other mediums in private life who, so far from suffering any depletion from the exercise of their mediumship, have been benefited by it. But all these cases have been marked by one characteristic. The power has been exercised in a private circle, usually guarded from any great change.

It is when we come to promiscuous circles that the danger seems to me to arise. They are subject to constant alteration. The magnetic influence of the sitters is unknown. Many of them have undergone no preparation. Their motives of curiosity, or of that insane desire to hunt down what they are pleased to call fraud, have probably introduced conditions of which we are ignorant. They may be even physically, psychically, or morally unfit to be there at all. Of all this the medium reaps the consequences. All these psychical emanations must filter through him. No wonder he finds his mediumship dangerous to health; no wonder "his nervous system becomes in time quite shattered." He has to provide that for which he has been paid. If he does not, his trade is soon gone; no wonder if he tries to build himself up the best way that he thinks he can. He knows that he cannot command the phenomena; that they are not to be produced with mechanical regularity; yet as I have said, his livelihood depends on their production. Hence some what I have always thought the blot on Spiritualism that are most to be deplored—frauds, and the various obliquities that have undoubtedly been rightly charged on some of our public mediums. For these I have always held the public quite as responsible as the medium.

For the rest, a medium is not usually a person strong-willed, to start with. In the nature of things he must be passive, obedient to the influences that govern him, and keeping his own will in abeyance. I know extremely few mediums whom I should describe as strong-minded. Subject to what I have said above, I am not aware that whatever will they may possess undergoes any change by the exercise of their mediumship. It is in my judgment entirely a question of the proper use of the gift. It is from the abuse of it that the mischief comes. Nor am I able to agree as to what my correspondent says in regard to the powerlessness of the medium in trance. No doubt there are undeveloped spirits ready to enter in and obsess, and I, for one, should never recommend anyone to practise mediumship under the faulty conditions I have described above. Nor should I advise anyone to practise it at all without the certainty of protection from a wise, good, and powerful guardian—wise, for cases must constantly arise where discrimination is necessary, good, or how could he be trusted; powerful, or how could he defend a medium from the evil which my correspondent fears? If these conditions be assured he need have no fear of demoralising influences, but if they be not assured he will exercise a wise discretion in moving very cautiously, if not in avoiding the exercise of his powers altogether.

It will be seen, then, that I have no difficulty myself with regard to recommending a wholesome and judicious investigation through the faculties of mediumship. I should as soon seek to prohibit the acquisition of knowledge by means of the dissection of the dead body, because an inexperienced student had pricked his finger and died of blood-poisoning.

So far Mr. Stainton Moses' clear and cogent reply to his correspondent's queries. The statements of "Inquirer" voice very accurately a wide-spread misapprehension which nevertheless appears well-founded to an intelligent portion of the public, and constitutes a formidable objection to Spiritualism in the minds of many fair and sensible persons. This objection perpetually recurs, and deters a great many from having anything to do with the phenomena of Spiritualism. Its deterrent force in the aggregate is enormous.

Nor is it an idle terror that confronts many a reasonable and resolute investigator on the threshold of his researches. "Danger often that way lies"—real perils, not the bogies of the nursery. It is well then to have the light turned on by such a veteran experimenter as Mr. Stainton Moses.

To me personally it is always a pleasure to find myself in close agreement with the experienced Editor of "LIGHT." That pleasure has been mine so often that it has ceased to surprise me. I have read the "Notes By the Way" of "M.A. (Oxon.," too many years to marvel at any luminousness that may irradiate them. My wonder has been that the light could shine so clearly and steadily through long sieges of sickness and sad stress of overwork. Mr. Stainton Moses is himself to me a strong argument for believing that our real sources of strength are not always within the prison-walls of the body—not always within the limits of our own souls, but may come to and through us from far more exalted spiritual intelligences. Pained as I have been, like all the best of his friends, to know of his physical sufferings, I have been glad to remember that "man is immortal till his work is done." My friend has only earned and richly deserved the reward of rest in peace; but not till his work is done here can he be permitted to enter upon that higher plane of spiritual life where the will to do good is the means to that end, and the wish to be of use is its own fulfilment.

Perhaps the strongest point made by "M.A. (Oxon.," lies in what he says concerning the discrimination to be made between the possible powers of the human spirit embodied, and the other powers which may be only attained through decarnation. My whole training, of course, inclines me to maximise the former, even if thereby I must reduce the latter to zero, so far as experiences in this world go. I can scarcely claim to be a Spiritualist myself, in the sense generally meant when that word is used. The out-and-out Spiritualistic explanation of phenomena otherwise inexplicable is simple, direct, and to me far from unreasonableness. But to one of my cast of mind and habits of thought, it is too easy to believe—too much like giving God credit for everything. This is perfectly right if by "God" we mean the unknown absolute first cause of all things. But it explains nothing to cite omniscience and omnipotence without knowing anything of the scientific ways and potent means by which certain effects are produced. In other words, the search for final causes seems to me futile. We are more profitably and practically concerned with secondary causes, tertiary causes, and all the remaining links in the chain of causation; and are more likely to overhaul those which are nearest to us, here and now, than those further off in the mechanism of God's will. I wish to thoroughly understand the anatomy, the physiology, the psychology, and the spirituality of the human being as he is here and now, and exhaust the possibilities of the causation inherent in the whole complex of his organism, before I can confidently include disembodied spiritual intelligence as necessary factors in the problem. Those I know something about, with an intellectual comprehension more or less exact; these I scarcely know anything about; they are not only the unknown quantity, x , but x to the n th power, in the equation. It is here that researches of the kind properly called "psychical" have their function; and it is here that psychical science finds its field in which to work, and its apparatus to work with.

For example: I am sitting with a friend or two about a table. Not one of us is so much as touching the piece of furniture. Nor are we doing anything in particular that one could conceive capable of affecting the table. We are doing nothing, apparently. Presently, the table moves one or more of its legs off the floor; it tips and tilts in defiance of our accepted notions of gravity. Presently it makes noises; it raps; it pounds. (I say "it raps" just as we say "it rains," implying nothing but the fact.) The persons present all see the table's movements; we all hear the table's noises; and we also see and hear these things alike. Next, these tips and these raps display method and purpose—none of ours, but of their own; they evidence volition and intelligence—none of ours; they furthermore characterise an individuality as distinct as any one of ours, and quite different from any one of ours. Finally, the tips and raps represent an understood code of signals, by means of which the "table" says "yes" or "no" in answer to various questions; and the persons present talk intelligently, in an intelligible manner, with an intelligent individuality of which they know nothing but what they are told by that

individuality itself. I presume this is a fair statement of one of the very commonest experiments among those usually called Spiritualistic or Spiritistic. I know it is a bald statement of an experience which has been mine many a time. Of the facts as said there is positively no question; but what are we to make of them? (1.) It is inconceivable to me that there should be a "spirit of the table"—that dead wood should possess a mind of its own, or be capable of executing spontaneous movements. I eliminate that factor absolutely as being, humanly speaking, impossible. I admit, in good orthodox fashion, that maybe the devil has got into the table; but at any rate, the table *per se* is out of the question. Something or somebody else made it tip and rap. (2.) Not one of us applied any physical or mechanical force to the table, by any means of which we were conscious; in other words, nobody touched it. Yet mechanical force was imparted to the table, enough to lift a part of its weight into the air, and enough to jar the wood into such vibration that this movement set up sound-waves in the air that reached our ears; moreover, these motions and these noises became intelligibly responsive; the furniture was invested for the nonce with individuality and showed a will of its own. (3.) In the communication thus established, by means of the table, between an unknown communicator and ourselves, the known communicants, it was asserted and stoutly maintained, that that which thus manifested itself to our eyes and ears was the disembodied spirit of a deceased person. This spirit, in many cases, went further; for he proceeded to identify himself in various ways which would be conclusive of identity in the case of a living person. (4.) Were we actually thus in communication with an individuality apart from any one of ourselves; or were we in intercommunication among ourselves by a very singular means of making manifest to one another certain faculties in ourselves of the possession of which we should otherwise remain unconscious? It seems to me that Spiritualism hinges on the answer to this question; but before we can answer with confidence in our own intelligence we must exhaust the possibilities of the known factors in the case, namely, the table and the persons present in the flesh. I dare affirm, that for me at least, it would be vastly easier to believe that a disembodied soul, possessing powers of which I can form some notion, though of which I have no sufficient apprehension, could in some unknown way do the work that was certainly done, than it is for me to understand how we ourselves, with any such powers as are known to me to be in our possession, did that same work. But I am never satisfied to "believe" anything; I want to know. In fact, I believe very little; perhaps I know still less; but what I do know teaches me to suspend judgment in other cases till I learn more. This is a perfectly proper and defensible attitude; and I conceive it to be only a proper scientific spirit. Hence I neither affirm nor deny respecting the reality of alleged communication with the spirits of deceased persons. I simply hold it in reserve, as a last resort when the logic of experimental knowledge shall drive me to that conclusion by excluding every other. Meanwhile, it is the business of Psychical Research to determine the premises upon the evidence of the facts.

The experiences of my friend, "M.A. (Oxon.," respecting the effects of mediumship on the health of one's body and mind, have of course been vastly greater than mine. But as far as these go they coincide with his and bear them out. And, not to affect a modesty here that I do not feel, I may remark, parenthetically, that I have witnessed and taken part in many more "Spiritualistic seances," or "psychical experiments"—call them what you please—than I have hitherto published accounts of. I prefer to pose as an obdurate sceptic yet awhile, till I get ready to take the world into my confidence as to the best way of squaring the universal circle. Mr. Stainton Moses is right in maintaining that mediumship is not always dangerous. That depends—it depends upon a multiplicity and complexity of variable factors in the case, some of which factors are in the person, some in his environment. It is hard to say just what produced an observed result in a given case, and much more difficult to predict the result of the next case. I doubt that I ever went through any two identical psychical experiences—no, not even in the same room, with the same persons, and in the same frame of mind and state of body of mine to begin with. The resultant ranges through the whole scale from the pernicious to the beneficial, just as the therapeutic application of psychical forces sometimes kills

and sometimes cures. At times I have been sadly weakened, with some drain upon my vitality that hours and even days were required to recover from the effects of. Again, the result has been an exhilaration which lasted for hours, and was not followed by the reaction which is inevitable after artificial stimulation. I seemed to receive an access of durable and effectual vitality, which increased my appetite and improved my digestion as well as my staying power at the pen-point. The question of depletion is simpler than that of repletion: you know who suffers when you are drained, feel the drain at the time, and can often tell exactly who or what is exhausting you; but it is not so easy to say where the strength comes from, nor how it reaches you, even when you look no further than to the persons present in the flesh. Besides, either of these processes, I am confident, may be going on when you are doing nothing that you know of, and quite alone, so far as you are sensibly aware. In this connection I am always reminded of the analogy of the chemical process called osmosis. The experiment is a simple one. If a solution of salt in water, and some pure water, be separated by a living membrane, they will presently be found: the one to have lost some of its salt and the other to have acquired some savour, till at length the two fluids are in the equilibrium of equal salinity. Something like this process goes on incessantly between persons, depressing or elevating their vital forces; for vitality is all one, and seeks a level. This is a reason why, in ordinary intercourse with our fellows, some persons weary and others refresh us, quite aside from any mental or moral relations there may be. The transfer of vital force is generally quite an unconscious process; it is one by which the weak is benefited at the expense of the strong; some persons are such sponges that one is half inclined not to discount the stories of vampires; and unquestionably the process of interchange—the psychic osmosis—goes on with increased celerity and certainty of effect under the so-called “magnetic” conditions of the seance.

Aside from any question of the “moral atmosphere” of occasions where mere clap-trap is going on in public for hire, Mr. Stainton Moses utters golden words of wise experience when he discusses the dangers of promiscuity and the safeguards to be derived from privacy.

I know what I am doing and what I shall get when I pay my dollar for a public ghost-show, by a medium who—whatever he or she may have been to begin with—has ended by being a professional fraud. It does not disturb me in the least; it need not disturb anybody who can command the services of an experienced friend. For the simple reason that no genuine experiment in Spiritualism or Psychical Science is on the boards. It is no worse than many a crowded place of amusement where the air is bad and the elbow of an undesirable neighbour is in one's ribs. One understands that. It is far otherwise when a dozen or twenty persons, mostly strangers to one another, crowd promiscuously in a close room where some genuine medium is honestly trying with more or less success to conduct an experiment of whose real nature he knows little, in the presence of persons who know less. Simply a mess, not a salad, results, with more or less ill-results to all concerned, according to their respective capacity for absorbing the impure currents of mixed magnetism which are set in motion. (I use the word “impure” not in any ordinary moral sense. “Impurity” is any mixture of things that do not belong together, irrespective of the good or bad quality of those things by themselves.) The most sensitive persons are of course the most exposed to the taint, and these are those in whom the mediumistic faculties are most highly developed. I have had some experience teaching me how to make a “closed circuit” of myself, and know how to be positive when I desire to resist impressions of any sort; yet I would not venture idly or unguardedly into any strange circle. Besides the question of psychical privacy, so to speak, by which I mean the careful selection of proper elements to form a circle, the matter of secrecy deserves attention. Many things are proper and necessary, but not in public; and I am firmly persuaded that the quality of secrecy is a favouring condition of psychic research. I have attended and generally conducted circles for the production of the phenomena commonly called Spiritualistic for years, the times and places of which, and the names of the sitters in which, and even the fact that such experiments have been in progress, are absolutely unknown, except in so far as I have been authorised to act as a mouthpiece in publishing results. This

would seem to be a matter of the most obvious worldly wisdom—yet so many of our friends are such leaky vessels that one cannot be too particular in compounding psychical apparatus!

I should like to go on to speak of what my friend addressed of the “powerlessness of the medium in trance,” especially as he uses a word which makes me wince, “obsession.” Here I might have to differ from him if he assumes “obsession” to be a demonstrated fact, as I should imagine it to be far from that—in fine, one of the very points which remain for most persons least credible. However, my article is too long already; time enough hereafter; here let me close, with this testimony of my almost entire coincidence with the views, ably set forth in the article thus inadequately reviewed.

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SPIRIT IDENTITY.

I attended a seance with Mr. Eglington. We were strangers to each other. Taking the locked slate so well known, I wrote a series of questions therein, one of which was, “If (a certain friend) of mine is here, will that spirit-friend write me a message on a slate that I can take home with me?” The reply was, “Your friend is here, and will try to comply with your request.” I did obtain a message covering one side of the slate, signed correctly with full surname and initials of two Christian names. I have the slate by me to-day—a most wonderful test of “Spirit Identity.”

Taking up another slate I wrote thereon, “Is the writing done by you?” The reply was, “No; I have not yet attained unto that.” Now this is a sample of very many replies I have had through many mediums varied in detail according to the manifestation, leading me to infer that it requires knowledge or mediumship, if not knowledge and mediumship, on the part of the operator at the other end of the wire; hence, if there are several spirits at the other end desirous of sending their telegrams and several inquirers at this end desirous of obtaining communications, have we not a key to much that is mixed and uncertain in these messages? There is a game called “Tradition”; a number of persons sit in a row, to the first a small story is told (having been first written down). A then whispers it to B, and B to C, to the end of the sitters, the last openly tells the story, then the original version is read out. The result is often very amusing. I need not further apply it to my suggestion.

I take it that your inquiry is to enable you to formulate a theory to account for the admixture of error in these communications rather than illustrative cases of such “identity,” but I desire to put on record the case of a medium who passed away a few months ago. I saw a notice of it in the “Medium and Daybreak,” but it is far too brief to do justice to her merits. I allude to Mrs. Hitchcock, formerly of Nottingham, the wife of a working stonemason—beyond her ability to read and write quite uneducated; rarely read a book—meek, modest, and retiring, but her great feature to me was her high moral tone, reliable and truthful.

Week after week and year after year she delivered two trance addresses nearly every Sunday, often occupying over an hour each, with no hesitancy and no break, and, whilst none of them would have disgraced any platform, many of them—especially those purporting to be by Thomas Payne and Henry C. Wright would have enriched any pulpit or platform in England. To my thinking this surpasses Spurgeon, because here there was not one moment's preparation and no library of books to gather up materials from. Her storehouse was the “Mansions on high,” and her books were the living oracles of that unseen land, and here was no fee and no reward. But the world knew her not. “Can any good come out of Nazareth?” This, however, is only introductory. Scores of times after her address she would pass under fresh controls and selecting out an individual—in one of three methods she would satisfy this friend—or stranger more frequently, that father, mother, child, or friend were not lost but “gone before.” The three methods were: (1) Holding communication by signs as a dumb person would, she being unable to utter a word or even open her mouth; (2) by simulating the death scene of the departed—always a very painful exhibition to all concerned; or (3), and more usual method by holding converse as though she were the friend restored to life.

I have witnessed these tests many times; they almost always satisfying the party addressed. It is sad that they were of necessity absolute tests only to the one to whom they were given.

HYPNOTIC SUGGESTION.

Amongst all that is being said for and against State control of this matter, are we not too much forgetting that, whether for good or ill, the suppression of the signs of a fact is not necessarily equivalent to suppression of the fact itself? Fructification may be still going on though the petals have fallen; or, if we prefer to put it the other way, you have by no means made scarlatina less severe or less dangerous if, on the appearance of the rash, you contrive to throw it in!

The phenomenon called Hypnotic Suggestion is the showy blossoming which has temporarily attracted the notice of otherwise careless observers to a fact; it is the danger-signal hung out by wise Nature to show us where care is needed. There is a fact, of which it is the mere symptom, viz.: Given four conditions, (1) Suitable temperament in A and B respectively; (2) Magnetic rapport between A and B; (3) Temporary suspension of B's personal will-power and mental activity; (4) concentration of A's will on the desire to make B feel or think in a certain way; then A can "suggest" to B almost any desires he wishes to suggest.

In the performance called Hypnotic Suggestion these conditions are brought together in a striking way which appeals to the unbelieving vulgar. But can any serious Spiritualist suppose that this showy performance is essential to the existence (for good or evil) of the fact? Rapport can be set up in many ways; and the condition of passivity comes to us in sleep. For instance, let A (supposing him to have the necessary force) engage B's attention in conversation on some definite subject chosen as harmonising the two temperaments. Next time B falls asleep A may concentrate his attention on willing B to think so-and-so. The results are less showy than those of which we hear so much of late; but far more certain and satisfactory. The mode of inducing rapport which I find most effectual is, I believe, an unusual one; it is to make the current set, at first, towards me, keeping my own mind receptive and comparatively passive, and awakening the energies of my intended "subject." For this purpose I choose a topic of conversation of which he knows more than I do, and get him to enlighten me. When the current has been thus sent strongly from him to me, I suddenly reverse it (preferably while he is asleep; and not necessarily while I am in the same room or house with him), and then "suggest," or rather erradiate.

"How awful that such powers should exist!" some say. Very true. But they do exist, whether moralists like it or not. Nothing is gained by ignoring them. No one is safer for shutting his eyes; there is no safety from "suggestion" except for those who strengthen their own will by discipline, and duly cultivate their own spiritual powers. If Governments interfere to put a stop to those experiments which reveal to the public eye what is going on all around us unobserved, the result will be to increase the danger of those properly and truly "Occultist" methods which defy detection. Only the very ignorant can suppose that suggestion during sleep could really be put a stop to by police regulation. However indecorous all sensational playing with Spiritualism may be, even that is not without its uses. Surely the public is safer, while there is something, anything, happening to open people's eyes to see that something is going on besides elections and dynamite plots; that there are invisible agencies at work upon us which no bacteriologist can "sterilise" nor any microscope reveal; and that dangers beset us as to which it is useless to apply to Scotland Yard for protection, and against which no man can be secure except by reason of his own personal relation to Divine Influence.

MARY EVEREST BOOLE.

Mrs. NETTIE COLBURN MAYNARD, whose recent work, "Was Abraham Lincoln a Spiritualist?" created such a stir in religious circles a short time since, passed to the world beyond from her home at White Plains, N.J., on the morning of June 28th, in the fiftieth year of her earth-life. Mrs. Maynard in early life was for many years prominent as a medium of exceptional power, but the latter part of her life has been passed in chronic invalidism from which she has now found happy release. She leaves a husband, who is post-master at White Plains, to mourn the loss of her companionship.—"Religio-Philosophical Journal."

HAPPY those who deny themselves the bitter pleasure of crying out when anything wounds, or weighs upon them. They will be at peace with others and with themselves.

MAN'S IMMORTALITY.

FROM THE "HARBINGER OF LIGHT."

[The original of the following poem was found in an Irish MS. in Trinity College, Dublin. There is reason to think that the poem was written by one of those primitive Christian bards in the reign of King Diarmid about the year 554, and was sung and chanted at the last grand assembly of kings, chieftains and bards, held in the famous Halls of Tara. The translation is by Dr. Donovan]:—

Like a damask rose you see,
Or like a blossom on a tree,
Or like the dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had;
Even such is man, whose thread is spun,
Drawn out and cut, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man—he dies.

Like the grass that's newly sprung,
Or like the tale that's new begun,
Or like the bird that's here to-day,
Or like the pearly dew in May,
Or like an hour, or like a span,
Or like the singing of a swan;
Even such is man, who lives by breath,
Is here, now there, in life and death.
The grass withers, the tale is ended,
The bird has flown, the dew's ascended,
The hour is short, the span not long,
The swan's near death, man's life is done.

Like to the bubble in the brook,
Or in a glass much like a look,
Or like the shuttle in weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of the stream;
Even such is man who lives by breath,
Is here, now there, in life and death.
The bubble's out, the look forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The waters glide, man's life is done.

Like an arrow from a bow,
Or like a swift course of water flow,
Or like the time 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like dealing of a dole;
Even such is man, whose brittle state
Is always subject unto fate.
The arrow shot, the flood soon spent,
The time no time, the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life soon done.

Like to the lightning from the sky,
Or like a post that quick doth hie,
Or like a quaver in a song,
Or like a journey three days long,
Or like snow when summer's come,
Or like a pear or like a plum;
Even such is man, who heaps up sorrow,
Lives but this day, and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

Appendix.

MAN'S IMMORTALITY.

BY R. J. CREASY.

But after all the man lives on
When from the prison flesh he's gone,
A larger, grander life he'll live,
With hope past errors to retrieve.
He'll meet with those he knew on earth,
And know them at their real worth;
Exalted senses then display
Our very thoughts to light of day,
And as the past shall rise to mind,
Remorse or happiness we'll find.

Melbourne, May, 1892.

WHAT is experience? A little cottage made with the debris of those palaces of gold and marble which we call our illusions.

OFFICE OF "LIGHT,"
9, DUKE STREET,
ADELPHI, W.C.

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Light:

EDITED BY W. STAINTON-MOSES.

["M. A. (OXON.) "]

SATURDAY, JULY 30th, 1892.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 9, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 9, Duke-street, Adelphi, W.C., and not to the Editor.

THE "PALL MALL GAZETTE" ON GHOSTS.

We clip from the "Pall Mall Gazette" of July 23rd the following. It is amusing, if only for Mr. F. W. H. Myers's heading of "Indications of Continued Terrene Knowledge on the Part of Phantasms of the Dead." How a phantasm can have any knowledge we are not aware, and especially "a phantasm of the dead." There are in the quoted extracts from Mr. Myers's article several cases which seem to us to be conclusive of what he likes to call "Indications of Continued Terrene Knowledge," but which some of us prefer to call the spirit of the departed. Mr. Myers explains what seems to us a clear case of the return of the departed, "unless we explain it as a telepathic impression projected at the moment of death and remaining latent for some hours before it attained externalisation—may possibly be taken as showing something of continued memory in the departed boy." Is it not easier to believe that the soul returned? The supposition of Mr. Myers is too far-fetched. We shall revert to Mr. Myers's article. Meantime we print what the "Pall Mall" has reproduced:—

The Society for Psychical Research continues its investigations in the domain of ghosts, and the latest number of the "Proceedings" (Kegan Paul) contains a number of cases of a more or less uncanny character which have recently come under its notice. A few specimens of these may be interesting.

In a paper by Mr. F. W. H. Myers on "Indications of Continued Terrene Knowledge on the Part of Phantasms of the Dead," the particulars of a case for which the writer is indebted to Lady Gore Booth are given. Her son, then a schoolboy of ten, was the percipient, and her youngest daughter, then aged fifteen, also gives a first-hand account of the incident, as follows:—

Lissadell, Sligo, February, 1891.

On April 10th, 1889, at about half-past nine o'clock a.m., my youngest brother and I were going down a short flight of stairs leading to the kitchen to fetch food for my chickens as usual. We were about half way down, my brother a few steps in advance of me, when he suddenly said, "Why, there's John Blaney; I didn't know he was in the house!" John Blaney was a boy who lived not far from us, and he had been employed in the house as hall-boy not long before. I said that I was sure it was not he (for I knew he had left some months previously on account of ill-health), and looked down into the passage, but saw no one. The passage was a long one, with a rather sharp turn in it, so we ran quickly down the last few steps, and looked round the corner, but nobody was there, and the only door he could

have gone through was shut. As we went upstairs my brother said, "How pale and ill John looked, and why did he stare so?" I asked what he was doing. My brother answered that he had his sleeves turned up, and was wearing a large green apron, such as the footmen always wear at their work. An hour or two afterwards I asked my maid how long John Blaney had been back in the house. She seemed much surprised and said, "Didn't you hear, miss, that he died this morning?" On inquiry we found he had died about two hours before my brother saw him. My mother did not wish that my brother should be told this, but he heard of it somehow, and at once declared that he must have seen his ghost. MABEL OLIVE GORE BOOTH.

This apparition, says Mr. Myers—"unless we explain it as a telepathic impression projected at the moment of death and remaining latent for some hours before it attained externalisation—may possibly be taken as showing something of continued memory in the departed boy."

Another even more extraordinary case, sent to Mr. Myers with the true names, but with a request to conceal them and some local details on account of the painful nature of the incident described, is the following:—

Our informant, whom I will call Mrs. M., writes under date December 15th, 1891: " . . . One night on retiring to my bedroom about eleven o'clock, I thought I heard a peculiar moaning sound, and someone sobbing as if in great distress of mind. I listened very attentively, and still it continued; so I raised the gas in my bedroom, and then went to the landing window of which I have spoken, drew the blind aside—and there on the grass was a very beautiful young girl in a kneeling posture before a soldier, in a general's uniform, sobbing, and clasping her hands together, entreating for pardon; but, alas! he only waved her away from him. So much did I feel for the girl, that without a moment's hesitation I ran down the staircase to the door opening upon the lawn, and begged her to come in and tell me her sorrow. The figures then disappeared! Not in the least nervous did I feel then; went again to my bedroom, took a sheet of writing-paper and wrote down what I had seen." [Mrs. M. has found and sent us this paper. The following words are written in pencil on a half-sheet of note-paper: "March 13th, 1886. Have just seen visions on lawn: a soldier in general's uniform—a young lady kneeling to him. 11.40 p.m."] . . . "It appears the story is only too true. The youngest daughter of this very old, proud family had had an illegitimate child; and her parents and relatives would not recognise her again, and she died broken-hearted. The soldier was a near relative (also a connection of my husband's); and it was in vain she tried to gain his soldier's—forgiveness." [In a subsequent letter Sir X.Y.'s career is described. He was a distinguished officer. "So vivid was my remembrance of the features of the soldier that some months after the occurrence, when I happened to be calling with my husband at a house where there was a portrait of him, I stepped before it and said, 'Why, look! There is the General!' And sure enough it *was*."

Here is an instance where the decedent, who had been strongly interested in an event which was closely approaching when he died, seemed to choose the occasion of that event to manifest his continued interest in the friend whom the little crisis—a theatrical performance—concerned. The account of the apparition two days after the death of the person seen was written down by Mr. Myers from the verbal account of the percipient, and corrected and signed by her:—

August 4th, 1890.

On the evening of Saturday, April 26th, 1890, I was engaged with my sister and other friends in giving an amateur performance of "The Antigone," at the Westminster Town Hall. A passage led down to several dressing-rooms used by the ladies who were taking part in the representation and nowhere else. None of the public had any business down this passage; although a friend came to the door of the dressing-room once to speak to some of us.

I was passing from one dressing-room to another, a few steps further along the passage, just before going on to the stage, when I saw in the passage, leaning against the door-post of the dressing-room which I had left, a Mr. H., whom I had met only twice, but whom I knew well by sight, and as an acquaintance, though I had heard nothing of him for two years. I held out my hand to him, saying, "Oh, Mr. H., I am so glad to see you." In the excitement of the moment it did not occur to me as odd that he should have come thus to the door of the dressing-room—although this would have been an unlikely thing for a mere acquaintance to do. There was a brilliant light, and I did not feel the slightest doubt as to his identity. He was a tall, singular-looking man, and used to wear a frock-coat buttoned unusually high round the throat. I just observed this coat, but noticed nothing else about him specially except his face. He was looking at me with a sad expression. When I held out my hand he did not take it, but shook his head slowly,

without a word, and walked away down the passage—back to the entrance. I did not stop to look at him, or to think over this strange conduct, being in a great hurry to finish dressing in time.

Next day, as a number of us were talking over the performance, my sister called out to me, "You will be sorry to hear that Mr. H. is dead." "Surely not," I exclaimed, "for I saw him last night at 'The Antigone.'" It turned out that he had been dead two days when I saw the figure.

It may be added that Mr. W. S. Lilly states that he was present at a party when Lady M. suddenly informed her sister, Miss J., of the death of Mr. H., and he bears witness to Miss J.'s extreme astonishment, and her exclamation, "Why, I saw him last night at 'The Antigone!'"

As regards "spirit guardianship," Mr. Myers thinks it need not greatly surprise anyone "if that impalpable telepathic connection which sometimes seems to be long maintained between two living persons were to persist after the removal of one of them by bodily death." The writer of the following, who is personally known to Mr. Myers, is the wife of Colonel Wickham, of 7, Comeragh-road, W. :—

On the evening of March 13th, 1879, I was dressing myself to go to a dinner party at Admiralty House, Vittoriosa, Malta. I had accepted Admiral and Mrs. —'s invitation, much against my will, as a dear friend was lying seriously ill at Brighton. However, the latest accounts had been so cheering and hopeful that I had allowed myself to be persuaded by my husband into going. An eerie feeling was creeping over me in an unaccountable manner, but I tried to throw it off, and succeeded in doing so to a certain extent; still, something made me turn my head round and stare into my husband's dressing-room, which opened into mine. I distinctly saw a hand waving backwards and forwards twice. I rushed into the room—it was empty. Soon afterwards my husband came upstairs, and I told him what I had seen, but he put it down to "nerves."

As we crossed the water the cool night air seemed to revive me, and I began to laugh at myself for letting my imagination play such tricks. We got home, somehow, and I dragged myself upstairs to my room, and commenced undressing. Whilst taking down my hair I distinctly felt a hand pass over my head and neck as if someone was assisting me. I told my husband—to be again laughed at. I knelt to say my prayers. Instead of praying (as I had been used to do) for God to make my friend well, I, without any will of my own, prayed that he might be taken out of his misery. I went to bed. Something came and lay beside me. I clung to my husband, who tried to calm me, assuring me there was nothing there to hurt or frighten me. A cold mouth seemed to freeze on my cheek, and I distinctly heard "Good-bye, Sis, good-bye," in my friend's well-known voice. Still my husband declared he could hear nothing. I said, "I am sure Mr. Abbott is dead." My husband said I was hysterical and over-wrought, drew me towards him, and held my hand till I fell asleep—for I suppose it was a dream and not a vision I had. Be this as it may, I saw my friend come into my room: a livid mark was across his face. He was dressed in a night-shirt, and his feet were bare. He came and sat beside me—told me he was dead—that he had left me some money, and before he died had wished to make some alteration in his bequest, but the end had come so soon he had not time to do so. He repeated his "Good-bye," kissed me, and disappeared.

I told my husband of my dream and marked the date. Five days afterwards a letter with a deep black border came to me from my friend's brother, telling me his brother had passed away at ten o'clock, March 13th. Allowing for the difference of time, Mr. Abbott must have come to me either just before or just after his death. The legacy left me was as he had stated, also the fact that he had intended to make a change as regarded it, but though the lawyer was sent for he came too late.

August, 1890.

These are only a few of the cases given by Mr. Myers. Many of those he cites come from America; we prefer the English ones.

MRS. MORSE'S PRIVATE HOTEL.

We see that Mrs. Morse is about to open a private hotel in one of the most central positions in London. We feel sure that our readers will be glad to know that this is so and will wish all success to the venture. Mr. J. J. Morse has done so much for Spiritualism that Spiritualists may well try to do something for him.

Mr. Towns sends us word that he will be in Great Yarmouth from the 29th July until August 10th, where all letters addressed to the Post Office, Great Yarmouth, will find him.

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XXII.

FROM THE RECORDS OF MRS. S.

June 20th. Our home-circle met under the usual conditions. A. made wonderful musical sounds; they were clear and beautiful, and through them he answered many questions. Mentor brought much lovely scent (verbena), showering it upon us abundantly; it appeared to fall like rain from the ceiling. Columns of cool scented air passed round the circle. Candlestick was brought from the dining-room through two closed doors. The table moved about in various directions. A shell appeared to fall from the ceiling, falling into the armchair in which Dr. S. was sitting. A cross was also brought. By raps we were told it was for him, and he was to wear it. Dr. Dee made loud raps on the table twice. Emperor controlled for a short time, and in answer to questions said the cross had belonged to an old friend of the medium's. It had been removed from him and brought to the circle by Mentor.

June 21st. This evening the musical spirits manifested very loudly. A. brought a friend with him to help in the musical manifestations; they played notes and scales in a marvellous manner, considering they had no earthly musical instruments to play on, and that the medium had no knowledge of music. Three crosses were brought, one for each member of the circle. Mr. S. M. was drawn away from the table to the corner of the room. Scent was then abundantly showered on us and the table. Between thirty and forty beautiful spirit-lights (as large as oranges) appeared to form behind the medium's head, then floated round the circle and room, coming to each of us by request. Twice Mentor brought very large ones, and we could see his materialised hand holding them; he knocked on the table while we were watching the light in his hand.

June 23rd. This evening we were told to sit for spirit-lights. We sat in a large upstairs room, communicating with a smaller one, the door between the rooms was left open, a curtain drawn across, and a large square opening made in it at the top part of the curtain. Mr. S. M. sat in the small room, Dr. S. and Mrs. S. in the large one, at a small table just outside the curtain. Mr. S. M. was quickly entranced, and remained so for an hour; during that time many beautiful spirit-lights appeared through the aperture of the curtain; some were very large, and shaped like the egg of an ostrich, and quite as large. The colour varied; some resembled pure moonlight, others had a blue tinge, while others were dazzlingly bright. They suddenly appeared at the opening, moved around, and then vanished, when another kind would come, to disappear in the same mysterious manner. Musical sounds then came around us. Both rooms were often quite illuminated through the brightness of the lights. Little Catharine came to close the seance, and through raps gave us her usual French blessing.

June 24th. This evening the circle sat with Mr. Williams as medium; also Mr. Percival, Dr. Maurice Davies, Miss A. C., and Mr. N. Loud raps quickly came in the middle of the table, and through the alphabet Miss C. was told to change places with Mr. Percival, thus keeping our circle at one side of the table, and the strangers to it at the other. Our band evidently surrounded our side of the room, the manifestations chiefly occurring near Mr. Williams and those near him. A musical box was wound up and floated. Miss C. was touched several times, and her comb removed from her head, and put back again by request. An oil painting was brought from the wall and placed on the table. The spirits calling themselves John King and Peter spoke through the tubes which we had placed on the table several times, and a little handbell was sounded. Dr. S. was pulled up from his seat by Peter, he twice attempted to shake my hand; his felt large and coarse, but warm and moist, and he gave me quite a hearty shake. Dr. Maurice Davies's two little children were standing by him all through the seance, playing with his hands, and gently pressing his arm; by request one of the little hands came into mine and also pressed my hand. It felt quite human, and so small, unlike any hand present. The name of one child was given, and the other we were told had no name. Dr. Davies explained that this one had come into the world still-born.

June 27th. Our circle joined by Mr. H. Hope soon came on the table, also musical sounds, and beautiful wail-scent rained on us. Cool air fanned the circle. Emperor controlled for a short time to tell us Mentor wished us to go up stairs and sit in one room while the medium was in the other, and he would give us spirit lights. We joined hands; immediately a stone was rolled along the table, all hands held. Mr. B. M. recognised it as one brought from his home. Mr. H. then asked whether greater manifestations could be given than were at present presented. Emperor answered, "Not to night, as they had done their best for us, though it was often in their power (when conditions were very good) to do much more than they dared to do, for fear of rudely shocking those present. Were the world prepared to receive spiritual manifestations, there would be nothing to prevent their execution in light. I must not use the power for a longer control, as the lights are to be given. Good-night. May the Almighty Father bless you." We then went upstairs, and sat in the front of the cabinet. Mr. B. M. became deeply entranced. Mentor showed the same beautiful spirit lights we had seen on previous evenings. We saw his hand very distinctly; he moved it backwards and forwards, showed the back of it, illuminated by the light he held in front. After a time they all vanished, and we heard Mr. B. M. spring out of his chair, draw back the curtain, and walk into our room. He sat down in a vacant chair near me, said he was Mentor, and he had shown us lights as well as he could, also his materialised hand, the same hand that had touched me at a previous seance. After talking for some time he suddenly said, "I am going; good-night." The medium then came out of the control, which had lasted some time.

June 29th. This evening we sat alone in our own seance room. A. again manifested over and over again in a most singular manner, making the deepest violoncello tones, and answered many questions by notes instead of raps. He told us there were four musical spirits present manifesting, all of whom (by request) made their own peculiar sounds. Seven were with him who belonged to his section of the band. The room was filled with moving light. Scent was abundantly sprinkled over us. Light was called for, and we found when it was struck four books had been removed from the bookcase, and brought through the closed door and placed on the table. Des came as usual at the close of the seance, making two tremendous thuds on the table.

From June 29th to July 16th the circle met several times, and had the usual manifestations of raps, musical sounds, scent, and spirit-lights; very splendid ones came. One evening the late Dr. Thompson, of Clifton, sat with us. We also heard a fresh sound like the whistling of a bird.

July 19th. This evening Mr. Percival joined our circle. Much scent was brought, and the musical spirits manifested. Emperor controlled, saying "Good-evening, friends. We have come at your request, and we hope to be able to reply to your questions. The medium's voices will grow stronger. If we are not intelligible we shall be happy to repeat anything you do not understand. Friends, we meet on a very solemn occasion. We will invoke the Divine blessing. 'Almighty Father, who knowest all our aspirations, all our hopes, all our strivings after Thee, satisfy them as Thou seest best. Amen.' Friends, we are now ready to reply to your questions." "Are spirit-teachings given in sleep remembered afterwards?" "The teachings of spirits are not remembered in detail, are rendered faint through bodily influences; were it not so, the spirit would remember the lessons given in sleep. The philosophy of dreams is not clear; mind is dominated by the body, but the results remain, and in the after-state, when the bodily passions are at rest, you will see the steps by which knowledge has been gained. The conditions of the spirit in sleep are various. Sometimes it is passive, at others it wanders through the spheres, under the guidance of spirits. These give it glimpses of the after-states, but the bodily influences cloud it and render the impressions vague and hazy." "Did the prophets of old speak under the guidance of spirits?" "They spoke by visions, and were ignorant of the issues of their utterances. Many so-called prophecies of Christ were intended for nearer causes. Isaiah's prophecies attributed to Christ were intended for Hezekiah. All spiritual utterances are typical, and the type may apply to two persons. They must not be judged by the cold letter. Spirit language is terribly inadequate. To bring spirit utterances to logical criticism

is to deprive them of the spirit. Our knowledge is so much greater than yours, and your words are so utterly inadequate, that we cannot express the truth as we would. We feel fettered, hampered, shackled, and it is a terrible trial to find how little we have conveyed to you, and how many perversities that little. We scarcely know our own ideas when they have passed through the medium's mind, and the widest interpretation is the safest in dealing with spirit utterances." Dr. B. then asked Emperor "whether his later teachings were not at variance with his earlier ones? Such at least was the medium's opinion." "He is mistaken. We have dwelt at great length with men personally on the subject. The theory of spirit guidance is one and universal. The spirit takes the ideas it finds, moulds and fashions them, and from these results it proceeds to develop its own teachings. We have selected this medium as adapted to our purpose and have influenced him with the greatest care. If he will look back he will find that his ideas were progressive. When we proceeded to build the superstructure, doubt came in, when something external was introduced we poured into his mind that of which he was unconscious. That was the crucial point. We used our own judgment under great responsibility, and were prepared to find that the results of the experiment were disquieting, but the character of the messenger as impressed in the message will prove itself in time; hence experimental tests are undesirable. We prefer to wait for the time when our words shall bear their legitimate issue, and the medium will be convinced of the divine nature of the mission entrusted to him. Till that time arrives we cannot act. Were we not sure it would come in due course we should not have adopted this plan. We pray deeply and earnestly for him, and we see the issue which to you is dark. It is idle to say 'Keep quiet' when the mind, if quiet, would be in stagnation. We guide and direct him always, but our care is, if in the background, always present. Our teachings are not contradictory, and we say so in the sight of God. No, no; it is the legitimate outcome of that with which we first started. It is that gospel which proclaims the salvation of man, body and soul, raising him from darkness into light. The medium is impatient; he wishes to get to the end before he ought to do so. His eyes are blinded, he grooves in the dark, hence we do not blame him. We do not attempt to act in the houses of strange mediums, or the gravest consequences might result, both physical and moral." (This was said in reference to Mr. B. M.'s visit to a medium.) In answer to questions Emperor said, "You cannot destroy the equilibrium between soul and body. Moral consequences flow from physical defects, and the life of the soul is thwarted by being incarnated in a sensual body. The lightest causes often produce the gravest effects." Dr. B. then asked a question respecting the doctrine of the divinity of Christ. "It has not come from above, but arose from the propagation of error. It was a figment which became crystallised into a dogma, and this dogma was taught by ignorant persons for their own advancement. Jesus performed many wonderful works before his followers, and when he left them he gave to them a part of his own mediumistic power which they regarded as divine flowing from him to them. It was thus the dogma grew. When I was incarnated on earth I stood on one of the promontories of time, and looked forward to the coming light, and so it is now. The dealings of God with man have been similar in all ages, and he pours into man's soul the light for which he craves. The world has now for a long time been watching for that light, and ere long it will receive it. The voice of the prophet speaking by spirit power is the voice of the coming truth. There is the closest correlation between the soul and the informing spirit; without it no information can be given. When great results are desirable, great means are used. This movement has now been organised for the informing of mankind, the mission is a great one, and all our energies are devoted to it. We work according to our light and knowledge. If we fail it will be a great regret; if we succeed we have the prospect of giving blessing to men and joy amongst the exalted spirits. We wish to give the medium a conviction of his work. The way and means will be left in the hands of those who are able to judge of mortal concerns." "As to the state of the spirit immediately after death?" "A period of unconsciousness follows if the spirit is not ready for its removal. If the transition is natural, guardians receive it, and the soul gravitates natur-

ally to the state for which it is fitted. It does not feel pain as you do, but is subject to gloom and uneasiness, mental not physical pain. The highest spirits are unwilling to rest their claims on great names, their glories are other than those that centred round them on earth. They look back to them with sorrow. These are mysteries which will be elucidated hereafter. Now the divine faculty of trust must be exercised. May God Almighty bless, protect, and guide you in your search after truth. Our help shall not be wanting, and what seems to us best we shall endeavour to effect."

HAIR.

It was perceived that nothing natural can by any means exist without something spiritual, or from its own peculiar principle.—Swedenborg's "Spiritual Diary," 4066.

The relation of hair to the human being, *as a spirit*, has long been with me a favourite subject for conjecture; as an animal, of course, it is a natural protection and relief to the skin; but, thinking on the lines of Dr. J. J. Garth Wilkinson, "The Human Body, and Its Connection with Man," what does hair either express or promote in the soul's physical output? It is, we are taught, a parasitical growth, with a root and a hollow tube sheathed in several layers below the cuticle of that tube. It springs up and dies down like a plant; is strengthened by pruning, as a check to the exhaustion of the colouring matter, which rises in it like sap; it withers when imperfectly nourished, and changes colour then, like a leaf in autumn. This is not said as a preface to any coherent theory regarding hair, but to explain my difficulty in forming one, and to offer to other people who think about phenomena practically unconcerning, the suggestions I have noted down, and the crude guesses I have made from time to time about the physical meaning of hair; when occult knowledge deepens, they may serve younger minds. These notes I shall put down as roughly and disjointedly as they were entered in my note-book; for elaborated links would be mere padding.

Think of the earth of the human body and its close analogy to the Mother Earth to which it returns. Can hair, like every blade of grass, or least vegetable growth, be the outcome of a *will*—a soul in extreme reduction of pristine force, quickened by light and warmth in the flesh, as the plant is in the soil? Moisture of the flesh evidently promotes the growth of hair, giving its little spark of soul the corporising element—water, for the formation of the tiny tube through which it respire, and expires when about to fall. It has long been proved that hair continues to grow, sometimes to great length, after the body on which it grows is dead. Quantities of hair have been found twining in thick folds about a long buried head. Some other purpose than that of the motionless, lifeless head, was therefore presumably subserved.

In the case of poor intellects is not baldness often observable in the front of the brain, and over the intellectual organs, before those of the more volitional powers are denuded of hair? * And are not men of great vital force notably hairy? Is it that a greater host of aspirants for existence on their earth push out in their warm bodily temperament? Lavater frequently notices the hair of heads when analysing their physiognomic language, but I find little that he wrote on this subject decisive and cautious enough to be worth quoting. The following passage may, however, put observers on the right track:—"Hair short, harsh, black and frizzled supposes the least possible degree of irritability: [his sense of the word is evidently physiological and not ethical; he means what responds to stimulus of nerve] hair white and soft supposes precisely the contrary. In the last case the irritability is destitute of elastic force, and announces a character which makes no resistance to the load laid upon it; whereas in the other case you must lay your account with a character rather formed for giving than receiving impulsion; but it will be equally destitute of elastic force." [Lavater's "Physiognomy," Vol IV., p. 71.]

"Courage and energy crisp the hair like wire," says Dr. J. J. Garth Wilkinson in his most admirable book on the human body, p. 251. Stupid savages have hair like wool; is it that both clearness of will and intelligence are wanting to form a smooth straight-grown passage for the life-play of myriads of atomic souls? The Red Indians of America, on the contrary, who are distinguished both for intelligence and

determination, have abundance of straight long hair. May not the same sort of guess be applicable to the very fine straight hair of delicately thoughtful brains, and the coarse twisty lines of hair on heads of a more animal type? Perhaps the beautiful spiral lines of naturally curly hair indicate a constitutional balance of physical energy and mental power. Again, as to length and shortness of hair, I have sometimes fancied that in women with hair never growing long, perception was quicker [not that we are apt to credit men with as much quickness of *taking in* all that is perceptible as we possess, though their hair is so much shorter; but, may be, they have quicker perceptions than slowness to utter them leads women to suppose]. Colour of hair does, undoubtedly, witness to temperament as clearly as the appearing of some plants, in any quantity, proves that certain chemical constituents will be found in the soil from which they spring. Then as to the position of hair upon moles—I hardly like to commit to paper my guess upon that point, but I have Lavater's authority for believing that on some moles—those on the chin, they mean a good deal; according to him, some great defect of judgment: my own observation during a long stretch of years has fully verified his rule. Can it be that the stupid little spirits, who, Serjeant Cox has told us, bungled over their work of skin formation when leaving a mole, came out on the scene of their clumsy performance in these inappropriate hairs?

My conjectures can scarcely seem more ludicrous than some I have just found when reading the chapter in Van Helmont's "Paradoxical Discourses on the Hair of Man's Head," concerning which he wrote: "Much might be said, but for brevity is past over; amongst other particulars" . . . "When any have the hair on the top of the head standing upright or staring, it is an argument of great activity and operativeness, and that such a person busies himself about all matters; but by reason of the multitude of his thoughts he is not able to work them out perfectly; but when old age comes on, and that the hair begins to lie flat, and in process of time to fall out, he then becomes disposed to work out his former thoughts as they revolve in him." Again, "Don't we find likewise by experience that those who have their hair growing down their foreheads triangle-wise, so as to reach to the midst of them, are of very quick apprehension, but ordinarily not so steadfast as others? and may we not from this instance, and what was mentioned before, conclude what the hair of the head [as it stands in its proper station and order] is in general, and what use it is of to men? And that it hath its peculiar powers and out-workings? As also that they have an analogy with, and may be compared to, the stars of heaven?" (P. 90.)

The *non-sequitur* here is very comical as in relation of hairs to these he had only said parenthetically that hairs "are the upper roots of men and do receive a strong influence from the stars, and afford strength to the life of men." (P. 88.) Further on at p. 93 I begin to find his words wiser [*i.e.*, more to my purpose], speaking of the skin "full of little pores and small hairs through which all the spiritual powers of the whole man [especially in his face, which is an epitome of, and represents, the whole man] do continually flow out from, and enter." And *enter*? We find something confirmatory of that notion in Mrs. Newton Crosland's "Light in the Valley" at p. 84. "Hair is one of the most powerful attractions which mediums have. Spirits feel attracted to them because their hair drinks in some of the spirit atmosphere. Essence would be a better word than atmosphere. . . . I can see those guardian angels who act through the radiation of the hair . . . that is the reason why woman has more influence than man; it is of a more subtle influence than that of man, for man's is a more material power. For this reason woman has power on her head because of the angels." (1 Cor. xi. 10.) "Dark and red hairs attract analogous spirits. The souls of individuals are analogous, and so attract spirits in accordance with their interior condition. Black and red alike contain iron in great abundance, and the outer is always stronger in people of that nature." (P. 86.) The spirit who gave this information in Mrs. Newton Crosland's presence would have much obliged us, I think, had he been a little more explicit as to the tendencies of those which agree with dark and red hair. Of the last we know a little by experience of character, but *dark* is a very obscure definition.

Swedenborg has, of course, something to tell about the meaning of hair, and very funny some of his announcements

* Possibly hats may have more to do with this than brains.

seem on first reading; though I can believe that a true significance underlies the quaint saying that in the next world "those that have held the literal sense of the word in contempt appear bald, and, on the contrary, those who have loved the literal sense of the word appear there with becoming hair." ("Apocalypse Explained," chap. i., par. 47.)

He says, also, that "spirits can immediately judge of what quality dead women had been in life, especially from the hair, its colour, length, diffusion, and other particulars concerning the hair." ("Spiritual Diary, 1229.*")

In Madame Blavatsky's "Secret Doctrine," Vol. II., p. 68, we read that there is "esoteric teaching about the sweat-born races; the men born from the pores of their parents." *Romakūpas* means hair-pores in Sanscrit. In Mahāhārata a people name *Raumyas* are said to have been created from the pores of a terrible giant, *Virabhadra*. Other tribes and people are also represented as born in this way."

My mind asks, may not some entities—elementals of some sort—be born still from man's pores, and are not hairs their mode of issue from latency to existence? In the following passage from a very devout French writer of the last century hairs are regarded from a point of view more sublime:—

"It is said in the Bible 'the hairs of your head are all numbered.' The true sense of these words does not only bear upon the adorable Providence which extends to the smallest things. Hairs go out from the head of man, and are the type of his thoughts; an image as perfect as anything physical can be of what is spiritual. The resemblance is complete, and I could carry out the figure relatively to the Elohim and *The One*, in a way that would be striking and accurate in all its details. The Word emanates from the Divine thought, and from this thought sole and entire, issue primal first thoughts of subsequent distinction; and the thoughts or ideas of man, represented in nature by hairs, are the figure of those ideas which put forth or originate beings, each hair typifying an out-going from the same head." (Dutoit's "La Philosophie Divine," Vol. II., note to p. 242.)

I found in a copy of "Spectator" for October 1st, 1887, an interesting article on Jewish superstitions, which contained an account of "the belief prevailing among Jews that the dead pray with the living in their synagogues, and the story is given of an ancient Rabbi who, finding the crowd in a synagogue very oppressive, turned, and saw there among the living worshippers many that had passed away. Instantly he called out that all who were alive should remove the praying scarves from their heads. They did so, and only *the dead remained covered*. Then the Rabbi adjured the souls present in the name of the living God to leave the place in peace, and the people to their devotions." The point of the story to me I put in italics. Why, as a rule, do *revenants* always appear with covered heads? I once put this question to my always *missed*, though never seen, friend, Mrs Howitt Watts, and found that she had observed the same fact, but could not account for it. I think she told me that the heads of women's spirit forms which have been photographed were almost always covered also; but this is an uncertified remembrance. Now all the world over angels and blessed spirits have been represented with lovely flowing hair. My rough guess at the truth lurking among all these refractions of it, is that hair may be the escape duct for infinitesimal naturing spirits; that for these evolution is only possible in *growing* bodies—i.e., bodies that are continually at once absorbing the sustenance of their own life, and giving out what nourishes the lives of other creatures. That astral bodies cannot, as I imagine, thus grow, and that spirits in these having lost the elemental body and not attained to the heavenly flesh and blood of Christ's mystical body, in the "new creature" of regeneration; not therefore as yet being "clothed upon" have no hair because there is no soil for its growth. Do I then believe that the bodies of happy and holy spirits *grow* in any sense similar to what we apply to our mortal bodies? Assuredly I do; but not as these grow by a steady approach to corruption: from "glory to glory" is the only change we are led to expect as Christians—and by glory I have long been led to expect that something different from glorification was meant here, and in a few other parts of the Bible where the word glory occurs. But I will not add to my presumption in taking for granted that astral spirits do not grow by trying to defend

that notion. As for astral bodies, it is because they are *not ultimate* formations of either the animal soul or the pre-existent eternal soul of man, that I suppose their development *as such* to be most unlikely. Mortal flesh and blood bodies on this earth and heavenly flesh and blood bodies in a world which can only be reached by spirits that have conquered death are the only *bodies* which Buehne leads his disciples to expect for mankind.

A. J. PENNY.

PSYCHOMETRY.

Some eight months ago, when in America, I was much interested in the fossil teeth and bones which a friend had collected from the phosphate deposits which were dredged from the rivers in North Carolina, U.S.A.

I was curious to know more about the strange animals to which these fragments of curious shape and mammoth size belonged, and borrowed three of the smallest specimens in order to try the power of psychometry in bringing back the pictures of Mesozoic life.

Handing these to a friend who possesses this wonderful power of reading the imperishable "astral pictures," I took the following notes, while the psychometrist described the scenes of—who shall say how many hundreds of thousands of years ago?"

The descriptions are so graphic that I think they may interest your readers.

London, July 18th, 1892.

N.

Psychometric reading from large tooth found in the phosphate deposits in North Carolina. Size, 4in. by 3in. by 2in.; deeply corrugated; evidently belonged to herbivorous animal:—

I see a beautiful white beach, which is different from our New England sand or gravel beaches. The sun is setting, and the sky is very beautiful. The *blue* sky is deeper than I have ever seen, while the clouds are piled up like castles. There are hundreds of small, crawling worms on the beach. There are tall trees in the distance. Now I am further up the river, among the trees I saw a moment ago. The banks of the stream are lined with beautiful ferns of enormous height: some are twenty feet high, others are small and very delicate, and of a light green colour. There are some magnificent red flowers like poppies; they are three feet in diameter, and have brilliant red petals and dark centres. Now, here are some light blue ones fully a yard in diameter with some of the petals curled up: the stamens are three-quarters of an inch thick and covered with heavy pollen. There is a big alligator or lizard covered with brown scales: he is lashing his tail as if in anger, and his scales are movable and rise and fall: his tail is fifteen or twenty feet long. His body is so heavy that he cannot lift himself to his feet.

Now it is very swampy, and the air is still and as hot as a furnace. Now I hear a strange noise—there is a tiny vine with small yellow flowers. It is very hot and still. Nothing moves except where the alligator is lashing his tail. The tall trees I saw are palms and have a very rough bark.

Now the river stretches out into a shallow lake. I can see the heads of several alligators above the water. When they open their mouths you could put a stick four feet long between their jaws.

Oh! what a beautiful pink cloud! I never saw anything so delicate. I like to watch it.

There are waxy flowers of the lotus family on the water; they are as big as a bushel basket. They are of a cream; white with great yellow centres, and have a very heavy perfume.

Here comes an enormous alligator. He could not open his mouth in this room. He has great brown scales with an inside ring of white, and the centre is black with six white spots on each. His teeth are very white. Oh! he has caught a snake and swallowed him! The lotus-shaped flowers are very beautiful: they have leaves shaped more like a plantain leaf than a lily leaf.

Here is another creature with a head like a great horn. It is lying on the ground and trying to get up. The swampy ground looks as if it would not hold him. He is as much as twenty-five feet long. His feet look like seal's flipper. He has a short, small tail, like that of an ox. His hide is dirty grey colour and thick like that of a rhinoceros. He has great drab-coloured ears. His eyes are eight inches in diameter and stand out from the head. They look like great black balls fastened on his head.

* Readers of Swedenborg will find in his "Arcana Cœlestia," 3301, why by his showing "hair signifies what is natural." It is a very impressive reason.

When he moves his ears the ferns wave about. He has teeth like this one I hold, great double teeth on the front and sides of each jaw. He is trying to get up. Now he is sitting up like a cat.

When his tail strikes the reeds it breaks them over; they are like our bulrushes, only larger, and have a semi-liquid white pith. Now he has got up. What a funny looking thing! His legs are not over three feet long. I do not know whether he can walk, but he can roar.

There is another smaller one; there are three little ones. I see now that this is the cow-creature and these are her calves. She could not get up without crushing them. One of the little ones has a funny tail with a white tuft. She is roaring like a lion. The feet of all of them are not adapted to the land. She is trying to get to the water. I can hear a monkey chatter. Yes; there he is, over the big animal, swinging from a tree by his tail. He is as big as I am. The beast looks as if she were hurt. She has a great wound in her shoulder and is bleeding terribly.

Another animal just like this one is coming; I can see his head through the brakes. He has teeth just like the other. He is so heavy he can hardly move. Now two of the little ones have returned, and one is still tumbling in the water.

December 2nd, 1891.

Psychometric reading of a peculiar serrated tooth from the phosphate beds of North Carolina:—

I am on the bottom of a river; the rocks are covered with a heavy green slime. I can feel the pressure of the water all around me. There are many great yellow jelly-fish, veined throughout with red. There is something on the bottom which looks like an enormous crab. He has funny shaped "feelers" six or seven feet long. His body is three-sided; the point of the triangle is his head. Half-way down his sides are the long claws or "feelers." He has lots of smaller legs curled up under him.

There comes something that looks like a seal. He is of a dark green colour. He has a green tail. It has five divisions which look like rudimentary fingers. I should think it got its food with its tail. It has a very intelligent head and beautiful eyes. Here comes another little fellow like a skate. He stops suddenly on seeing the big fellow. The big one is intending to catch the little one. He has fins like a shark as well as flippers.

He is moving these about, and the water has become dark. I cannot see the little one. The big one is rising in the water, and I am going up with him. Now he is on the top of the water, and puts his nose out to breathe. Now he is sinking again.

There! he has caught the little fellow with his tail. He has turned the middle tongue or finger of his tail around the tail of the skate-like fish. The skate is expelling something that is like rancid oil. Now the big one has crawled upon a boulder with the little one. He is turning his tail toward his head. He is striking the little fellow against a rock. Now he has broken off a small part of the skate, and I can see it sinking away. A dense, black, inky fluid exudes from the skate where he is injured. It floats away in an inky stream and does not mix with the water.

The skate is dying, I can see him shudder. The seal has his black eyes turned towards the skate and is watching the black, inky trail stretch away through the water. The black fluid is running less and less. Now the stream is only as big as my finger; now it is not larger than a pencil; now it only drops; now it has stopped.

The seal is turning around. He is larger than I thought he was. His head is almost around to his tail. He cannot reach the skate and keep his hold on the rock. He makes a noise like a sea-lion. He has called another one like himself. Ah! they are going to tear the skate to pieces. The last one catches hold with his tail, too. Now they have each got a part of the skate and are eating him.

They have both got teeth like the one I hold. Let me see: there are no teeth in front on either jaw, but on the sides there are three on the lower and two on the upper jaw on each side. They fit in closely together, and the seals seem to suck or strain the fish through them.

December 2nd, 1891.

The third specimen was apparently a portion of the upper jaw of some animal without teeth:—

The psychometrist tried this several different times, and said that the only thing she was able to see was an enormous

toad or frog. He was so large that several people could stand on his back at once. His head was three and a-half or four feet from the ground. His colour was a dark greenish brown, and his back had many large dirty white spots.

His face and nose were somewhat different from the small frog we know. He sat stolidly in the grass, and his feet were quite hidden in the reeds, so that the psychometrist could not see whether his feet were webbed or not.

December 5th, 1891.

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.]

Palmistry.

SIR,—I noticed the advertisement of "Cheiro" in "LIGHT" this week, and went to see him; and I should like to be allowed through your correspondence column to be allowed to advise any of your readers who are interested in palmistry, or who don't think there is much in it, to go and see him, as he told me some most remarkable things which I thought no one knew of except myself. He also showed me many testimonials, amongst them being one from W. T. Stead and one from Sarah Bernhardt.

Dartford Heath, Kent.

F. M.

Planchette Writing.

SIR,—I have noticed one or two Planchette stories in "LIGHT" lately, and as I have been experimenting with a friend lately with Planchette, I thought you might be interested to know of an opportunity which occurred of demonstrating the correctness of its prophecies. The other evening we asked it if Mr. Gladstone would come into power; after some hesitation it wrote "Yes." We then inquired whether it would be for the good of the nation, and received an immediate and decided "No." In reply to a third question, as to how long he would remain in power, it wrote "Year." But when asked what would be the result of his term of office it refused to write more, but drew a tangle of lines on the paper. As it refused to answer any more questions that evening we asked if it was "offended," and it wrote "Yes."

I trust you will be able to find space in "LIGHT" to give this publicity, for it would be interesting to know whether other experimenters would get similar replies and to wait and see whether those replies are correct.

P. MACLEOD YEARSLEY.

45, George-street, Portman-square, W.

TO CORRESPONDENTS.

IT having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

"BENNETT."—Received, and declined with thanks

MRS. KATE FOX-JENCKEN.—Walter Howell conducted the funeral services of Mrs. Jencken, which were, by special request, wholly unostentatious. The remains were deposited in Greenwood Cemetery, Tuesday, July 5th. A public memorial service will be held in New York early in the autumn, upon the return of friends who are now at the various Spiritualist camps and other summer resorts.

MILTON imagined and put into words his belief that millions of spiritual creatures walked the earth unseen, when we wake or when we sleep. I believe that this world of those we call the dead is close by us and all around us, and there is a difficulty about that to our imaginations only because we are the fools of our eyes and ears. We fancy that we see all there is; while, as a matter of fact, our clear-headed science has taught all those who have cared to find out its truth that it is only the tiniest part of this physical universe that we ever see or hear—just a little fraction that our senses enable us to explore. It has taught us that the mightiest of all the physical forces of the world are the invisible forces, the intangible forces.—M. J. SAVAGE.

SOCIETY WORK.

Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

WANDSWORTH SPIRITUAL HALL, 132, ST. JOHN'S HILL, CLAPHAM JUNCTION. — Next Sunday, at 7 p.m., devotional meeting; Mrs. Ashton Bingham, assisted by Sister Florence. Thursday, 8 p.m., reception, subject, "Healing."

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW ROAD, S.E. — Next Sunday, at 11.30 a.m., public seance, Lyceum, 3 p.m.; 7 p.m., spiritual service. Wednesday, 8.30 p.m., seance (strangers invited). W. G. COOTE, Hon. Sec.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, E. Service each Sunday, at 7 p.m. Speaker for Sunday next, Dr. Reynolds. Subject, "The Usefulness of Spiritualism." J. RAINBOW, Hon. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, 33, HIGH-STREET. — On Sunday last Mrs. Wallace gave a powerful address on Spiritualism (the chair being taken by Mr. T. Everitt), which was listened to with earnest attention. The President of the society tendered on behalf of the members and friends their sincere thanks to Mrs. Wallace. On Sunday next, at 11 a.m., discussion. Monday, study. Thursday, at 7 p.m., healing, Mr. Butcher. — J. T. AUDY.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W. — Next Sunday, 31st, at 11 a.m., Mr. Sleigh, inspirational address; 7 p.m., Mrs. G. E. Wallace. Thursday, August 4th, at 7.45 p.m., Mrs. Spring, benefit seance, friends invited. Mrs. Spring is an excellent medium and a faithful worker. Saturday, 6th, at 7.45 p.m., seance, Mrs. Whittaker. Sunday evening, August 7th, at 7 p.m., Mr. J. J. Morse, the well-known and efficient trance speaker, will lecture. Subject: "Human Destiny Spiritually Considered." — C. I. HUNT.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY. — Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. Webster, 5, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Waterpiche," Brookville; Holland, Van Stratten, Middel-laan, 682; India, Mr. Thomas Hutton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: the last Sunday in each month at 7.15 p.m., reception for inquirers; Friday, at 8.15 p.m., for Spiritualists only, the study of mediumship; and at 1, Winifred-road, the first Sunday in each month at 7.15 p.m., reception for inquirers. Tuesday, at 8.15 p.m., inquirers' meeting. — J. A.

NEW HALL AT NOTTING HILL. — IMPORTANT NOTICE. — Arrangements are being completed for the opening to take place on Sunday, August 7th under the auspices of the London Spiritualist Federation. Several speakers will be present, and it is intended that the all-important ideas connected with sustaining a hall here with a free platform will be considered. Truth ever confirms Spiritualism; and therefore full free thought leads to truth. We intend to make a departure from the orthodoxy and bigotry which is fast becoming rampant among Spiritualist Societies in London. The meetings will be properly controlled and regulated. Questions or discussion allowed at all meetings. No honest views crushed; and freedom and liberty in the struggle for truth. The meetings will be carried on under the name of the "Kensington and Notting Hill Spiritualist Association," and Spiritualist speakers for August will be supplied by the London Spiritualist Federation. This work in previous years has proved itself practical at the (old) Progressive Hall, when no other society was so advanced. The hall is most accessible by bus and train from all parts of London and the suburbs.

LONDON SPIRITUALIST FEDERATION. — Last Sunday a good meeting was the result of the friends meeting in harmony and "spiritual union," combined with earnestness. Spiritualists were present from King's Cross, Islington, Barnsbury, Highbury, Hackney, Notting Hill, Shophord's Bush, and Forest Hill. Spirited addresses were given by Messrs. A. M. Rodger, King, Percy Smyth, H. W. Brunker, T. Emms, and Darby. The chairmanship was in the hands of Mr. Brooks (Islington Society). Some questions were replied to, and the day spent with advantage to all. Hyde Park (near Marble Arch), next Sunday, at 3.30 p.m. Speakers: Messrs. A. M. Rodger and Percy Smyth. The following open-air "Field Days" have been arranged, and all Spiritualists are earnestly invited to co-operate. Meetings will be held in the afternoons at 3.30 p.m., and evenings at 6.30 p.m. Various speakers will take part:— Sunday, August 7th, Epping Forest; Sunday, August 21st,

Victoria Park; Sunday, September 4th, Battersea Park; Sunday, September 13th, Manor Park; Sunday, October 2nd, Regent's Park; Sunday, October 9th, Peckham rye. The annual outing of London Spiritualists will take on Sunday, August 7th (weather permitting), to Epping Forest, and the "Field Day" will be combined with it, a meeting being held at High Beech in the afternoon at four o'clock. Short speeches will be delivered, and tea at five o'clock in "Riggs Retreat." Spiritualists from all parts are expected, and the only open air meeting will be held at 4 p.m., to allow all to ramble in the Forest. Particulars of trains, &c., from Lawer-pool street, next week. — Percy Smyth, Organizer.

CARDIFF. Last Sunday morning it was our privilege to listen to a powerful address by Mr. J. J. Morse, entitled "The Impregnable Rock of Spiritualism," showing that its basis lay deep down in human nature, whose aspirations and strivings after an intercommunion with the unseen world have found expression in all forms of religious belief from the earliest to the present time; that modern Spiritualism, though lowly in its early days, thus finding the unfolding means of demonstration in humanity itself, shall inevitably grow till it pierce and disperse the clouds of ignorant dual and unreasoning scepticism, and become a veritable "Jacob's ladder," whereby human-kind on both sides of the veil may mingle in a glad and progressive brotherhood. In the evening, Mr. Morse's address was on "Spiritual Science: Its Place in Nature." Postulating that increase of knowledge must tend towards increase of happiness, and defining "science" as ascertained and classified knowledge, he claimed that Spiritualists had established by their investigations a science of things relating to the spiritual world, notwithstanding the dicta of some falsely-called "scientific" men, who, without adequate inquiry, pronounced the conclusions of the Spiritualist "scientifically absurd"! The votaries of material science had by no means compassed the whole of the physical universe, while there is as much disagreement between them as between theologians. As students both of spiritual and material science were equally anxious to get at the truth, far more progress would be made if each respected and honestly examined the conclusions of the other. Much of the superstition and crude imagining of one age develops into the scientific certainties of succeeding ages, and this applies equally to the physical and spiritual planes of being. The time, however, will surely come when the happy marriage of physical and spiritual science shall be consummated. — E. A.

THE RIVER OF THE WATER OF LIFE.

From a central fountain glorious,
In the infinite beyond;
Where the life is all harmonious,
Where desire is all euphonious,
Where the hush of life is found;
Thence there flows that glorious river,
Thence the living waters flow,
Bearing from their glorious Giver
Life to mortals here below.

Stream of life, O waters glorious,
Clear as crystal from afar,
Bearing on your breast victorious
Truth, forever all valorous,
Truth to set the nations free;
Onward in your course of blessing,
Onward, crystal waters, flow,
Bearing wisdom, love and blessing,
Free to mortals here below.

THOMAS POWERS.

LIFE : DEATH : CHANGE.

The life we live in is only change,
Motion of being within a range;
Change is the mother of Hope, and where
Things are unchangeable, Death is there.

Change there is over while life survives;
Hope there is over while being lives;
In shape of unchangingness, change may dwell;
And life, as in heaven, exist in hell.

If not, what in hell is there need to dread?
Fire burns for the living, and not the dead;
Or in weeping and gnashing of teeth and strife;
To be subject to suffer, itself is Life.

If pain there be wherewithal to cope,
There is being, and feeling, and life, and hope;
When we cease to suffer alone, we die;
And being is change through Eternity.

Wherfrom to my eyes this light is given,
That to suffer in hell is my hope of heaven;
And a way in the Laws of Life I see
To make things, as they might have been, to be.

—A. A. in "Aurora."