

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 763 — VOL. XV.

[Registered as]

SATURDAY, AUGUST 24, 1895.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	397	The Mysteries of Mediumship	403
Talks with Tien	398	Exteriorisation of Sensibility	404
The Prosecution of Miss Smith ..	399	Spirit Power Forty Years Ago.....	406
Told at Eventide	401	Letters to the Editor	407-8
Spiritual Naturalisation.....	402	Society Work	408

NOTES BY THE WAY.

'Light from Plant Life,' by H. Girling (London: T. Fisher Unwin), would interest the person whom the old-fashioned writers addressed as 'gentle reader.' Mr. Girling has hit upon a somewhat original subject: and, in tracing the unfolding of spiritual life in the world of plants and trees, he comes upon a veritable mine of subtle thoughts and impressions. We do not, of course, go with the writer in all his analogies, some of which are a trifle old-fashioned or forced, but where we smile we are interested. If, for instance, the author will allow us to take 'Christ' as a symbol of a spiritual state, we have no objection to the following statement:—

The seed has its foundation in the plant from which it sprang, and is itself the foundation of the stem and leaves to which it gives rise; these, in their turn, are the basis of the flowers and fruit, and so on, in a never-ending circle. And, as to ourselves, our present life, in so far as it is worth anything, is based upon the foundation of Christ; and is itself the ground upon which we rest our hopes of a never-ending future beyond the grave.

If 'the gentle reader' will make his own allowances, and feel free to walk by his own light, he will find this book a very pleasant and enlightening companion, who has a strong bias in favour of the sunny side of the road.

A certain popular church in London issues a monthly magazine. The number for August contains an appeal on the subject of 'Holy Eucharist.' A certain Celebration of it has hitherto been held at noon, but the hour has been altered to 9.45 a.m. The reason for the change is thus given (the vicar writes):—

I am sure you will forgive me for reminding you (and, indeed, every one ought to remember) that the Priest who celebrates at mid-day has had no food since the evening before. And I am sure that, on this account, you will most gladly think for us as well as for yourselves, and that invalids and aged people (for whom *alone* this plain Holy Eucharist is intended) will make an effort to come at 9.45 for the future. This will be a real gain for myself and my brother priest at S. John's, for it will ensure, at any rate, one Sunday in the month in which one or other of us will not have to fast longer than say, eleven a.m. And, as we are only two *Priests* here at present, we are compelled to consider ourselves somewhat. I wish with all my heart that I could discover some practicable way by which our choral Eucharists also could be relegated to a much earlier hour in the morning than at present. The physical strain upon us *Priests* at present is far too great in this matter, for it involves us having no food till about half-past one in the afternoon.

We always desire to respect the religious scruples of other people, however odd they may seem to us; but there are certain lessons which we, as Spiritualists, have to teach as opportunity offers: and this is indeed an opportunity. We

say nothing about this 'Popish' innovation in the Established Church, but we are very strongly moved to say that spiritual life is doomed where the stress is laid on ceremonies and asceticism. Spiritualism lays the emphasis on that which pertains to the spirit, and it logically leads to the conclusion that the Father of our spirits does not care whether we eat fish or meat, and that it can be no wish of His that we go hungry and get faint because we are going to eat or administer a bit of holy bread. That is of the very essence of superstition; and, little as the world may believe it, Spiritualism is the strongest opponent of superstition, because it puts in the chief place the realities of the inner self.

Some kind soul has sent us a tract:—we are always receiving tracts; there is a gentle trickle of them:—but this is a noticeable one. It is dramatic, it is confident, it is thorough, it is in its fourth edition. Here is a choice morsel:—

When the thousand years are expired, Satan will be loosed out of his prison, and permitted to go forth for a short season into the world (Rev. xx. 7). He will deceive many. A number even as the sand by the sea shore will prefer the leadership of Satan to the rule of Christ, just as millions are doing now. He will gather them together to fight against the camp of the saints and the beloved city, but it will be to their own destruction. The fire of God will come down upon them and devour them (Rev. xx. 9), and then will come

THE END OF THE WORLD.

The great white throne will be set up and the second resurrection will take place. The wicked unconverted dead will be raised. The sea—that great cemetery—will give up its dead; and death and hell will yield up their prisoners to stand at the bar of the last grand assize. Those who have been for ages awaiting their final sentence, bound hand and foot in outer darkness, will be brought forth to hear the words of doom which will appoint their everlasting portion in the fiery depths of the burning lake. 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.'

We do not profess to understand all this. We are simple folk and go slowly, according to our light. But so far as we do understand it, it seems to us to be a bit of sheer arbitrary theatricalism. If the loosing of Satan would be followed by such horrors, why loose him? And if the raising of the 'unconverted dead' will result in such fearful misery, why not let the poor creatures alone? This writer talks of 'the fire of God' as though God were some monstrous Eastern despot or malignant spirit of evil. He (or she) wants nothing so much as a course of reasonable Spiritualism, which would at least result in teaching this excited melodramatic person that law and order, harmony and justice, reign throughout the universe, and that God's children are only passing through a normal and orderly process of spiritual development.

A new volume of 'The Expositor's Bible' (Hodder and Stoughton) has reached us. It is on The Song of Solomon and The Lamentations of Jeremiah, by W. F. Adeney, M.A., Professor of New Testament Exegesis and Church

History, New College, London. We are comforted to find that *The Song* is frankly accepted as a love poem or drama, and that all the old allegorising nonsense and the misleading chapter headings are given up. This honest writer says, 'We have no alternative, then, but to conclude that the mystical interpretation of this work is based on a delusion.'

The very thoughtful examination of that wonderfully fine and wonderfully neglected Book, 'The Lamentations' is an important contribution to Biblical criticism and exposition of a high order. The bent and spirit of it may be found in the concluding paragraph:—

Thus we are led even by this most melancholy book in the Bible to see, as with eyes purged by tears, that the love of God is greater than the sorrow of man, and His redeeming power more mighty than the sin which lies at the root of the worst of that sorrow; the eternity of His throne, in spite of the present havoc of evil in the universe, assuring us that the end of all will be, not a mournful elegy, but a psalm of victory.

This is a pretty story—and with a deep meaning in it:—

One of the best and brightest of girls teaches a Sunday school class in a certain famous orthodox church. Last Sunday, she grew very earnest, picturing to the eager infants who surrounded her the joys of Heaven to be won by those who live and trust in a way to deserve them. 'You must love the Lord,' she said, 'and be just as good as you know how to be. You must never get into tempers. You must never tell naughty stories. You must always mind your mammas, and be good in every way you know how; and then you will be sure to go to Heaven when you die. Won't that be nice?' 'Yes, ma'am,' lisped all the babies before her. 'But if you are bad,' and she looked relently into the innocent faces before her, 'you won't go to Heaven. If you are bad,' and she took a firm grip on the doctrine she felt called on to teach—'if you are bad, my dear children, you will go to Hell, and that—that'—she groped for a word, and ended eloquently—'and that would be *perfectly ridiculous*.'

Dear child! if she had puzzled over it for a month she could not have hit upon a more appropriate word.

THE 'CONVERSION' OF ANOTHER 'PROFESSOR.'

'The cry is, "Still they come." ' On this occasion the gentleman who has manfully acknowledged the truth of the phenomena, and acted in harmony with his convictions, is Professor Visani-Scozzi, of Florence, and the lady who was the means of finding him opportunities for investigation is that enthusiastic Spiritualist Countess Hélène Mainardi. Dr. Visani-Scozzi, was, like the great majority of his confrères, a vigorous opponent of all 'these things' before he knew anything about them. Countess Mainardi induced him to read Professor Oliver Lodge's description of the experiments recently carried out with the aid of the medium Eusapia Paladino, and the reading of the report decided him to try for himself. The result is contained in a letter, dated May 8th last, and addressed by the Countess to the editor of 'Die Uebersinnliche Welt,' from whose pages we translate the following essential portion of the communication:—

In Naples we then had four powerful sittings, and I had the indescribable satisfaction to hear Visani-Scozzi call out after the third séance: 'No, no one can explain that by our knowledge; only by invisible intelligences, who are independent of us and the medium, can such phenomena be produced.' In the fourth séance this conviction was absolutely confirmed. He saw 'John King,' fully materialised, standing by his side, and at the same time another gigantic figure beside me, and who leaned on my shoulder, patting and kissing me. To my question, 'Who are you?' it rapped out with the hand the Russian name of my dead nephew. I am certain that neither Eusapia nor the Doctor ever heard that name. The room in which we sat was securely closed, and everything well tested before the sitting began. The medium was held by hands and feet by my husband and Professor Visani-Scozzi.

The Countess adds that the esteemed convert is about to publish a full report of his experiences, and as he is a learned man, and as courageous as he is learned, she, very naturally, feels thankful to have been the means employed to bring so doughty a champion into the ranks of Spiritualism.

TALKS WITH TIEN.—No. II.

THROUGH THE MEDIUMSHIP OF MR. J. J. MORSE.

QUESTION: The appearance of 'doubles' is a well-established fact. Sometimes they appear only when the person duplicated is in a *trance* or *asleep*, but also, not infrequently, when he is *awake*, when he is *actively engaged*, and even when the person to whom, and the place where, his double appears are not present in his thought. These doubles often appear by daylight, and to several persons at once, and thus seem to have some objective existence. The question I wish to ask is, are these 'doubles' *always*, or *ever*, produced by the exclusive agency of the person they represent; or, are they produced by independent spirits to whom his peculiar condition at the time affords the opportunity for their production? If they are produced by the exclusive agency of the person himself, *how* are they produced when there is no wish or conscious agency on his part? And *how* are they produced even when there is such a wish?—ALFRED R. WALLACE.

REPLY: The appearance of the 'double' is a fact associated with the existence of a realm of subjective activity, pertaining alike to the individual and the, so called, material universe. Such appearances necessarily involve the existence of these possibilities in man, and of a plane upon which such possibilities can be expressed. Further, the existence of such a plane also implies that those who see the 'double' are also in relation to the conditions pertaining to that plane. This being understood, the points involved in the question are well taken, and may be thus dealt with:—The 'double' is not always produced by—that is, not always a projection of—the person it represents, but may be a representation flashed upon the consciousness of the person to whom it is manifested, in which case an impression, of sufficient intensity to become mentally visualised by the percipient, is made upon the mind. The result is more in the nature of a vision, and cannot justly be called a 'double' in the ordinary sense. But such results are only possible 'when the peculiar condition' of the percipients affords the opportunity for the production of such phenomena, and what that 'peculiar condition' may be depends entirely upon the circumstances of the time. In the next case, as stated in the question, from the fact that all are, in varying degrees, more or less unconsciously active on the subjective plane—unconscious to the external cognition—it follows that, at times, the percipient and not the projector of the 'double' may come into contact with the sphere of the person whose 'double' he sees, and, not being trained in this kind of experience, naturally reverses the order of events, and concludes that the 'double' has come to him, rather than, so to speak, that he has gone to the 'double.' Where 'doubles' are seen by several persons at the same time and place, there is, usually, a certain tangibility in the appearance, and it then approximates to the nature of an apparition—i.e., 'ghost'—and its appearance verges on the conditions pertaining to materialisation. That the party concerned is either asleep, in a trance, or otherwise unconscious of the matter is, of course, the evidence that the subject pertains to man's subjective faculties, as already stated.

QUESTION: Will Tien offer any comment on the following, received through a young daughter, in 1881, impressed by her mother?—R.

Every sphere has a Head. The Head of my Sphere (the fifth) is a Woman. I have spoken to Christ. He is one of the highest spirits in the highest Sphere.

QUESTION: But Lord Bacon, addressing Judge Edmonds, said, 'Christ I never saw, and doubt if he has ever descended to these Spheres since his advent to this world.' Therefore during two hundred and fifty years he had never met a spirit who had seen Christ.

ANSWER: I only told you what I knew myself. Christ does visit our Spheres, and I have spoken to him, and received instruction.

QUESTION: 'Imperator' ten years ago said that Christ was preparing to call together his chosen people. Perhaps Lord B's assertion may be reconciled with that of 'Imperator' and with your own, inasmuch as Christ, though previously in-

accessible, may now, as you say, be visiting the lower spheres with a special object.

ANSWER : No ; for whoever really wishes to see him can do so in any Sphere. I mean it as I say. It was in my own Sphere that I spoke to him, and any spirit can who really wishes it. Christ is Father of the Sixth Sphere.

QUESTION : Then he is below the Father of the Seventh ?

ANSWER : He certainly is.

QUESTION : How then can he be 'Second in the Universe'—as previously asserted ?

ANSWER : I don't know, but he is Father of the Sixth Sphere and has access to all the spheres.

QUESTION : Does his divinity differ in any way from that of Gautama Buddha, Zoroaster, Confucius and other ethical teachers ?

ANSWER : I don't think so. Some spirits do.

REPLY : The arrangement of the Spirit Life into 'Spheres' in the sense of this question, is more arbitrary than exact. The utter immeasurability of the spiritual universe is beyond even the most exalted comprehension. Inexperience comprehends much more than experience does. That Spheres—as conditions of society in the next life—do exist, is true enough. That there are recognised Leaders there, as in mortal life, is also true, and that those leaders may be male or female is a fact, and that in those conditions of the next life where Christian people congregate, a certain, and definite importance, to Christ—or Jesus—is associated with that spirit's life, is true, and reasonable. But our own experience is that Jesus himself is not the exclusive personality, or in so exalted a position, as to be above striving to help his fellows, on either side of the veil, to that real salvation which the world needs as much to-day as it did when Jesus was on earth. Certainly, as a man, and a worker—must we say spirit?—his divinity is as the divinity of all other men and workers.

QUESTION : In 'LIGHT' for June 8th, 1895, there was an account of 'A Strange Vision,' by W. Espinasse. Do you take this to have been a psychometric view of a procession that had taken place on earth long ago ? If so, how do you account for the writer's brother being among the priests ?—H. T.

REPLY : The vision was that of an actual spiritual procession. The Catholic (Roman) Church still retains its desire to 'convert' all lands to its faith, and still continues to worship in and about its former shrines. As the brother was a Catholic in life it would be quite natural for him to join in the procession referred to.

QUESTION : It has been said that the inhabitants of the spirit world, when studying the history of a people, such as the Greeks, can see the ancient cities, as well as the modern, and the people at their occupations. This implies the power to see successively every event that has taken place. Does the representation of a special period depend on the will of the student, as in psychometry now, so that one spirit could see the scene and another not see it, the student being possibly one of the actors represented ?—H. T.

REPLY : The history of the universe is the consciousness of God. At times we come into union with portions—fragments—of that consciousness, and then so much of history as that fragment of Divine consciousness concerns, and so much thereof as we can assimilate, is ours. This is not psychometry, which is a different matter entirely.

QUESTION : Can you tell me if the spirit, during the natural sleep of the body, has a perfect or an imperfect memory of the daily life it lives on earth, or is the waking life a blank to the sleep life, as the sleep life is a blank to the waking life ? Some say that during sleep the spirit lives and wakes on another plane, but does not, under ordinary circumstances, quit this plane, specially appointed for the spirits of those whose bodies sleep on earth. I refer to natural sleep and not to trance or death. Under what circumstances can a spirit, during the sleep of the body, quit this special plane, and travel to higher or lower planes ?—H. T.

REPLY : Earth experiences are remembered by the spirit, as, when the spirit is apart from the external world, it carries, naturally, the experiences pertaining to itself. But while all conscious experience on earth affects the spirits, some experiences do so more than others. The more intense the experience the more vivid the remembrance of it, hereafter—that is, on the inner plane. The journeying of the spirit during sleep or entrancement is almost invariably regulated by experienced spirits in attendance for that purpose. The absence of the spirit during sleep does not cause the fatigue to the body that some

sleep travellers complain of upon awakening. It is the excessive excitement and emotion, which sometimes accompanies these excursions, which, re-acting upon the external mind, disturbs the nervous forces, and to such extent distresses the physical body.

[We must ask our friends to put their questions in as concise and pointed a form as possible. It is not well that a question should involve so many side issues as to require an elaborate essay for their elucidation.—ED. 'LIGHT.']

THE PROSECUTION OF MISS SMITH.

A large and representative meeting, convened by the National Federation and the Mediums' Defence Committee, was held on Tuesday, August 13th, in the large Co-operative Hall, Downing-street, Manchester. Mrs. Hardinge Britten wrote expressing her regret at being unable to be present owing to ill-health, and at the same time declared her hearty sympathy with the object of the meeting.

MR. PETER LEE, chairman, said that this was the first time, so far as he knew, that Spiritualists had ever banded together to adopt means to protect their mediums and also to do something to get new laws passed or old laws repealed. He claimed that Spiritualists had a perfect right to demand that their belief should receive public recognition the same as others. Mediums he regarded with feelings of sympathy and gratitude ; they were intermediaries between us and our spirit friends, and had as much right to be protected by the law in the exercise of their gifts as ministers ; we must not rest till we secured our religious rights and privileges.

MR. WILFRED ROOKE (Levenshulme) read the report from the secretary of the Defence Committee (Mr. A. W. Orr), who was unfortunately absent through ill-health. The report, on the motion of Mr. Rooke, seconded by Mr. R. A. Brown, was adopted by the meeting.

MR. E. W. WALLIS read the following notes by a legal friend on the state of the law as it affects mediums, and pointed out how definitely it is against the practice of mediumship, which, by judges, is regarded as a *pretence* ; so that any medium who makes the claim, or professes, 'to hold communication with the spirits of deceased persons,' and receives pay, or *presents*, for so doing is distinctly liable to fine or imprisonment :—

By the Act of George IV., chap. 83, sec. 4 :—Every person, pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of his Majesty's subjects, is punishable as a rogue and vagabond, and liable on conviction to commitment by one Justice for not exceeding fourteen days, or by two Justices in Petty Sessional Court for not exceeding three calendar months. A fine not exceeding £25, recoverable by distress, may be imposed, in lieu of imprisonment, but hard labour must not be adjudged for default in payment.

Important decisions have been given as to the legal bearing of this section. Of first importance to Spiritualists is the decision of the Court in the Slade case, when it was held that the supplementary words 'or otherwise' must be construed as distinct from the previous general words, and cover such offences as *pretending to hold communication with the spirits of deceased persons*.

In order to constitute a man a rogue and vagabond it is not necessary that he should lead a wandering and vagabond life.

The telling of the past, or foretelling of the future, by Spiritualists, for purposes of private gain, is thus clearly illegal. The dissemination of psychic science by public means, as lectures, &c., so long as public policy or morality is not contravened, is, however, within the law, and may be safely pursued.

It may also be remarked that whilst the furnishing of phrenological charts for gain, if not excessive, so as to be exorbitant, would be legal, charts as to ability for mediumship, &c., derived, or purporting to be derived, from psychic sources, would appear to be illegal.

MR. J. B. TETLOW, of Pendleton, moved the following resolution :—

That this meeting has heard with the utmost indignation of the cruel treatment to which Miss Smith, a public advocate of Spiritualism, has been subjected in consequence of a recent magisterial decision in a local police-court, whereby she has been visited with the same penalty, and classed, as a common rogue and vagabond, by the undue straining of an antiquated Act of Parliament, and pledges itself, in the important interest of spiritual science and fair play, to approach Parliament with a view to obtaining a repeal of the obnoxious enactment.

Further : That a copy of this resolution be forwarded to the Right Hon. A. J. Balfour, First Lord of the Treasury of Her Majesty's Government, as a recognised friend of Psychical Research, with a request that he will in Parliament further the object in view.

He contended that primitive Christians were persecuted for exercising similar powers to those employed by mediums to-day. History proved that continuous quarrels had occurred with the law upon religious questions, and it seemed that Spiritualists are to be harassed as Dissenters have always been. He regretted for her sake the sufferings which Miss Smith had endured, but felt that she would not suffer in vain ; for already the necessity had been felt for a firm and united stand to demonstrate that Spiritualism has a moral purpose, a religious end in view, and seeks to enlighten the people. He pleaded for mediums. There is a great demand for advice, assistance, knowledge. Mediums were subjected to difficulties and temptations and influences of which non-sensitive people had no conception ; and might be affected by the power of those who sat with them, and they needed to be helped, advised, and protected. He hoped that mediums themselves would unite for self-protection, and had much pleasure in proposing the resolution.

Mrs. M. H. WALLIS seconded the resolution. The need for mediums was apparent in the heart-hunger experienced by so many people eager to hear from their departed friends, and any bar to the exercise of those powers by which the needs of those whose knowledge of life on the other side are met and supplied, was an injustice ; not merely an injury to mediums but to humanity. She did not know that mediums had done wrong, but hoped that if any have erred, better counsels and methods would prevail in future ; that all would be animated with a strong desire that good may be accomplished, and help and comfort given to others. She sympathised sincerely with her sister medium, who although she had suffered could rejoice, for by her trials the opportunity had arisen for united efforts to be made to win the full measure of freedom to which we are entitled, as part of our religion, to throw open the doors of intercourse between the two worlds. She urged all who had the interest of truth and liberty at heart to individually exert their influence, and to co-operate in the fight for freedom.

MR. W. T. BRAHAM, Manchester, supported the resolution. He had obtained through mediumship that which he could not possibly gain from any other source, viz., complete and satisfactory evidence of the reality of the after-life. Thousands of people desire the same knowledge, and he felt it was a shame that mediums should be in danger of being thrown into prison for exercising the powers God had implanted within them.

The resolution was put to the meeting, and carried with applause.

MR. E. W. WALLIS then read and moved the adoption of the following memorial, which he said was sufficiently clear to appeal to his hearers without any speech from him :—

To the Right Honourable Sir M. W. Ridley, Her Majesty's Secretary of State for the Home Department.

THIS MEMORIAL RESPECTFULLY SHOWETH,—

1. That your Memorialists are interested, and for the most part engaged in, the investigation of certain physical and psychical phenomena, popularly denominated as 'Spiritualism,' and some are engaged as 'Spirit Mediums,' 'Psychometers,' and 'Clairvoyants.'

2. That your Memorialists have assembled in a body within the Co-operative Hall, Downing-street, in the city of Manchester, to protest against the recent conviction of Miss Smith, a spirit-medium, in a police-court within the said city, by a city magistrate, as a rogue and a vagabond, under the 4th section of the Act 5, George IV., chapter 83, thereby casting what your Memorialists consider as an unfair and unmerited stigma upon one who was engaged in the investigation of psychic science, and pursuing such investigation in an honourable manner.

3. That your Memorialists deem it contrary to the enlightened spirit of modern legislation that persons conscientiously engaged in the study of mental and psychical phenomena without any intention of deception should be classed with rogues and vagabonds, and liable to suffer the same punishment, and submit that the words of the statute before referred to have been unduly strained and twisted from their true meaning, thereby discrediting, prejudicing, and obstructing legitimate investigation and inquiry into a subject of the most serious interest and importance, as a branch of genuine scientific research.

4. That your Memorialists submit that the case in question is one demanding an authoritative inquiry, with a view to a full reparation of the injustice inflicted.

5. That your Memorialists contend that the question whether an alleged medium has been guilty of conscious and intentional deception in a particular case is one wholly unsuited, from the special nature of the questions involved, for investigation by a court of justice, as the phenomena witnessed and the communications received in the presence of mediums are frequently illusory and untrustworthy, without any conscious duplicity on the part of the mediums, who are simply the passive instruments of an unseen agency.

6. That your Memorialists submit that there exists an essential distinction between the case of vagrant impostors, who defraud the weak and ignorant among the poorer and uneducated classes, and that of the persons generally referred to as "mediums." The latter are not vagrants, have usually a settled place of abode, and fortune-telling is no part of their practice, they make no such profession, nor are they resorted to for such purpose, they submit to and invite full and free investigation by any legitimate methods which the ingenuity of those who resort to them can devise ; and such investigation has often been conducted with extreme care by scientific experts of eminence, who have afterwards borne testimony to the honesty of the medium and to the reality and value of the results obtained.

7. That the magistrate who adjudicates according to the known course of nature, in respect to phenomena which do not conform to such known course as interpreted by him, finds it practically unnecessary to hear evidence, beyond the mere proof of the alleged occurrence of the phenomena in question in the presence of a certain individual, when no other person also present can be taken to have produced them. This prejudices the case, and converts into a superfluous mockery, the merest pretence, any examination of witnesses to prove that an alleged act of imposture did not bear that character.

Your Memorialists therefore pray that you will be pleased to institute an inquiry into the case above-mentioned, in order that the judicial injustice inflicted upon her may be redressed, and the character of an honourable woman, engaged in the honourable profession of mediumship, rescued from the disreputable imputation which now rests upon it.

MR. R. FITTON, treasurer of the National Federation of Spiritualists, seconded the resolution, and MR. BLUMENTHAL supported it. The memorial was then adopted, and the chairman was authorised to sign it on behalf of the meeting.

MR. J. C. MACDONALD, of Patricroft, then moved :—

That a petition to her Majesty's Government be drawn up praying that the law of George IV., under which mediums are classed as 'rogues and vagabonds,' and are rendered liable to fine or imprisonment for exercising their psychic gifts, may be repealed or amended. Copies of this petition to be printed and distributed to the various societies in the kingdom for signature, together with instructions to forward the same to the respective members of Parliament in their localities.

He had no very great faith in petitions unless they were well backed up, and suggested that the local secretaries of societies should announce the date when the petition will be sent to the sitting member ; that it should be posted so as to reach him by the first post in the morning ; and that the Spiritualists residing in the district should every one despatch a postcard, to be delivered the same morning, urging him to present the petition and use his influence on its behalf.

MR. GEO. COLBECK (of Ashton-under-Lyne) seconded the motion, and MR. ROSS (of Manchester) supported it, suggesting that if possible a deputation should present the memorial to the Home Secretary in person, and that the deputation should consist of Mr. John Page Hopps, Mr. Dawson Rogers (Editor of 'LIGHT'), Mr. J. Allen (of the International Correspondence Society), Mr. A. J. Smyth (President-elect of the next annual Conference of the National Federation), and the Editor of 'The Two Worlds,' Mr. E. W. Wallis.—The resolution was carried unanimously.

MR. W. JOHNSON (Hyde) proposed :—

That this meeting denounces the actions of all persons who for purposes of gain, and by practices which have no connection with Spiritualism, clairvoyance, psychometry, or the legitimate exercise of mediumship, bring discredit upon Spiritualism and the investigation of psychic science, and pledges itself to use all possible endeavours to prevent the continuance of, and recommends all mediums to eschew, such practices.

The present emergency, he said, is one that calls upon Spiritualists to do their duty. Whenever exposures had taken place, so far as he could judge, they had been the result of Spiritualists doing their duty—and we must weed out from our ranks the pretenders to mediumship who have crept in. At the same time the law makes no discrimination between honest and dishonest mediums, genuine psychometers, and pretenders. The law of

George IV. is a bad law and ought to be repealed, and all Spiritualists in the land ought to be brave enough to tell their 'members' that if they won't alter the law they shall not have their votes in future. At the same time we must make it clearly understood that we will not recognise the medium who stoops to the tricks and practices of those who pretend to tell fortunes, nor will we recognise those who on their sole responsibility open rooms for phenomena alone, and take up collections or charge for their own profit. For honest mediums, who recognise their responsibility and worthily exercise their powers to prove the reality of life after death, he had the greatest respect and good-will, but he felt it was time to speak out and say that we will neither countenance nor defend those who drag Spiritualism through the mire by pandering to the foolish and ignorant wonder-seeking people, who have no real interest in spiritual things.

MR. ROOKE, who seconded the motion, said people visited mediums from very mixed motives, and sitters were often as culpable as those who catered for them. The law, unfortunately, puts the honest medium, trying to minister to the heart sickness of the bereaved, the sincere truthseeker, on the same level as the charlatan who pretends to tell fortunes to meet the wishes of foolish people, and dupes the ignorant. There were places in which any amount of fortune-telling is openly practised, and the law winks at it; but he felt that mediums should be above that kind of thing and confine their efforts to more spiritual methods and purposes.

MR. R. A. BROWN (Manchester) supported the resolution. It was a subject of great moment, and he hoped Spiritualists would recognise the significance of the present crisis, which he trusted would lead to the weeding out of all pretenders, who are Spiritualists only for what they can get out of it. He trusted the Federation would be supported and strengthened to stamp out the imposition of those who pretend to bring the angelic world down to rule the petty affairs of daily business.

MR. LEE said he had talked and written for years in the strain which the speakers had adopted, and he felt equally as strongly as they did, nay, he regarded it as little short of blasphemy to degrade mediumship to the level of the catch-penny practices of ordinary fortune-tellers.

MR. HAGGITT thought it was essential there should be a law against fortune-telling, and that mediums who judiciously exercised their spiritual gifts were in no danger.

MR. LAMB spoke feelingly on behalf of mediums, and said that if a medium is sincere he, or she, has a right to foretell events if impressed that it will do good so to do; better mediumship would come with fuller development.

MRS. BILLINGS defined fortune-tellers as 'persons who do not care whether they tell the truth or not so long as they are well paid,' and declared that she knew there were mediums in Manchester who came within the terms of her definition. She pleaded earnestly and eloquently for higher Spiritualism, more spiritual mediumship. The time had come when Spiritualists must demand integrity, honour, purity, ability, and uphold only those whose record is clean, and whose conduct and character are worthy and high.

The resolution was carried with applause.

It was decided, on the motion of MR. JOHNSON, seconded by MR. E. W. WALLIS, and supported by MR. KAY, of Salford, that the balance of the Defence Fund, after paying the expenses to be incurred *re* Memorial and petitions, should be handed to the National Federation in trust, to be used for the purpose for which it was subscribed if occasion should again arise, and an honest, reputable medium be attacked.

[The above has been abridged from a report courteously furnished us by the Editor of 'The Two Worlds.'—ED. 'LIGHT.']

PROFESSOR HUXLEY.

In an appreciative memoir of the late Professor Huxley in 'Nature,' Professor Michael Foster says: 'Future visitors to the burial place on the northern heights of London, seeing on his tombstone the lines:—

And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
For God still "giveth His beloved sleep,"
And if an endless sleep He wills—so best—

will recognise that the agnostic man of science had much in common with the man of faith.'

TOLD AT EVENTIDE.

What am I watching now ?
A face bent down to mine ;
Visage and eyes divine ;
A peaceful and calm white brow.

To what am I listening now ?
A rivulet from God's throne,
Bearing in undertone
A song at which angels bow.

'God's throne is a giant flower :
Stars are the dew which adorns ;
Lightning, its fiery thorns ;
Circles of planets, His bower.'

'God's throne is a galaxy, sweet
With odour of seraphs' prayer.
Millions of worlds out-flare ;
As dust pass under His feet.'

'Its petals are sapphire mist,
Moons of unsullied pearl
Circling in silent whirl,
Clear orbs of amethyst.'

'God's throne is a human heart,
Humble and warm with faith ;
Death—an unheeded wraith—
Poising a harmless dart.'

'God's throne is a love-tilled heart,
Yielding, to bitter rain,
(Tears of a world in pain)
Harvests which heal its smart.'

'Mighty in thought is man ;
And feeble is man in deed,
Nursing his little weed—
His life—for a little span.'

'Seed-time and harvest come !
What plant shall spring up from fruit
Grown on a feeble root ?
God is not always dumb !'

.

Awake ! Who is here ? The room
Quivers with waning light :
Clouds of intruding night
Clothe me in deepening gloom.

I turn to the broken lines—
Flashing, of stars o'er head :
The hand of God outspread,
Disclosed in mystic signs.

WILLIAM LUTHER LONGSTAFF,

Author of 'Passion and Reflection.'

LONDON DISTRICT COUNCIL.—The next delegate meeting will be held at Chepstow Hall, 1, High-street, Peckham, on Sunday next, at 8.30 p.m. prompt. Some drastic measures are proposed with regard to societies having only an ephemeral existence ; and it is hoped that each society will be fully represented. Mr. W. E. Long and other visitors have expressed their intention of taking part in the open council. We have now fully organised the mission at Chepstow Hall, and the society will in future be known as the Peckham Spiritualist Mission. They intend forming a choir and debating classes as soon as possible, and will welcome any assistance. Our commencement here did not present a very promising appearance. We started two months ago with an audience of six individuals. At the last two Sunday meetings our audience was respectively forty-five and eighty-eight, while the Tuesday circle has an average attendance of fifteen, and with the committee formed last Sunday my turn of delegated work practically expires. Should friends in any other part of London require similar assistance, I shall be most happy to lay the matter before the Council, and try whether we cannot achieve similar results in their district. Our progress was considerably hampered during our last effort by want of money. I trust that those friends who can assist us financially will not forget to do so.—H. BODDINGTON, Hon. Sec., 30, Upper Tulse-hill, S.W.

SPIRIT-LIFE IN GOD THE SPIRIT. By JOHN PAGE HOPPS. Handsomely bound. One shilling. London : Williams and Norgate ; and all booksellers. Post free from 216, South Norwood Hill, S.E.

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI.
LONDON, W.C.
SATURDAY, AUGUST 24th, 1895.

EDITOR E. DAWSON ROGERS
Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

SPIRITUAL NATURALISATION.

An unusually keen thinker in America, John Monteith, has been discoursing of 'spiritual naturalisation.' The phrase is a good one, but rather subtle and certainly original. Mr. Monteith means by it the attainment of spiritual unity between one's self and that about one which is not one's self—when one can detect in Nature a soul responding to the soul of the observer. And these two are one. Until this spiritual condition is reached, the human being is indeed 'a stranger and a pilgrim upon the earth,' unreconciled to the great Mother of us all. But, when that condition is reached, the 'new birth' is accomplished; the spirit is now as adapted to its environment as the body; the second stage is attained.

The truly 'naturalised' man, then, is one who is really at home with Nature, who sees behind the visible object to the meaning of it, who receives the message with the mercy, who consciously co-operates with her in her secret workings, and who is fully aware that she *has* aims, and aims that belong to ethical regions. To his eyes, it is as though Nature were striving to accomplish something in the moral as well as in the physical sphere. She is not only developing a more complex animal, with perhaps more subtle powers of mischief; but she is aiming at a higher type of creature, with larger powers of self-repression and self-guidance to other than physical ends. The 'naturalised' man welcomes this, responds to it, helps in it, making all things work together for this higher good. This is a glorious step on in his true creation.

In days to come, all the higher forces of the world will help in this spiritual advance. From Science especially more help will come than the 'naturalised' man now gets from it; for Science will move on to this higher ethical ground, and read Nature's meanings in these finer unfoldings of the human animal. At present, the greatest help will be got from the poets and prophets—the Wordsworths, the Emersons, the Tennysons of the world; and from those teachers of religion whose discourse is not of creed and ritual and ceremonial, but of spirit and inspiration and life.

But, in Nature, there are horrors? Truly; but Mr. Monteith sees in 'this glimpse of the terrible' 'a vision of love.' It is not easy; but why should we expect it to be easy? To 'the alien' it is not only not easy; it is impossible. Only to 'the naturalised' is it possible. The mightiest revelations of Nature are unity (solidarity) and sacrifice. Slowly thought out, these lead to wonderful explanations of the cruelties of nature. What if this ghastly-looking round of creature preying upon creature can be re-

solved into a series of surrenders for the general good? But here Mr. Monteith shall speak for himself:—

The unity of nature is a demonstration. The history of organic life from its lowest primitive forms is bound up with destruction. Side by side were evolved the amoeba and the diatom, the animal and the plant. These two lines of developing life—the life that makes food and the life that lives on this food—run parallel through the whole career of progress. Had there been no diatom there would have been no amoeba, no man. The animal lives by protein which comes from protoplasm. The plant alone makes protoplasm, and the animal lives by destroying protoplasm. This means death to the plant. Destruction or death is but changing the form or expression of energy. Nothing is lost. No matter in what way it comes, death is as natural as birth. It is essential to the progress of life and the unity of nature. . . .

The law of sacrifice is impressed on the constitution of things and belongs to the indissoluble unity in the progress of life-forms. The quail lives by the destruction of plant and animal life, and the hawk lives by the destruction of the quail. The smaller bird cannot live always, and its death by violence is a sacrifice to the progress of life as a whole, in no essential respect different from its death by old age or decay. In either case the chemical elements that compose it are liberated for other use by the animal and plant community. The earth itself is not complete, and it is necessary that its crust be adjusted by seismic movements that may involve the sacrifice of human life. The crust of the Pacific Coast is geologically young; and slidings with quakings, even with possible destruction of life, are as necessary to its progress toward the point of equilibrium, for the benefit of coming generations, as is the sacrifice of field-mice to owls or of quails to hawks. To be able to see this unity by sacrifice, this sacrifice of parts to the whole, without essential loss and with gain to the whole, is to complete that entire sympathy of the human soul with nature which may be called perfect naturalisation, or natural holiness.

Now behold the immanent God instinct in this dramatic expression of nature, with the scenic alternations of light and darkness, birth and death, flowers and cyclones, floating worlds grown ripe and stars going to decay—this is the transcendent fact in the harmony of the universe. The only bond that holds the whole together, the only unchanging liquid being in which all floats is the omnipresent, eternal spirit.

There is, assuredly, a wonderfully suggestive truth here: a truth which will probably become a divine common-place within the next hundred years. Everywhere already the unities are emerging. Civilisation itself is only a revelation, and an application of the unities. On the lower grades of life, where spirit is but poorly developed and very crudely used, there is but little more than animal disintegration. The law of life is mere self-preservation, except where the profoundly mysterious maternal and paternal instincts, even in 'the brutes,' predict the coming victories of the larger and the conscious loves of country and of kind.

There, in those lower reaches, all unconsciously, the poor 'brutes' and not much richer savages lay the foundations, and prepare for the higher life of higher types. But, as humanity advances and the spirit comes to its own, the deeper meanings are seen; relations and co-ordinations are revealed; the segments of the great circle are enlarged; the curve comes into view; here and there the mighty whole is perceived; and man reaches the sense of being at home, 'naturalised' or freeborn in that realm of Nature where the dark lines of life's spectrum are read, and the terrors are understood.

And yet, so far as we can see, the perfect light will never shine, the perfect explanation will never come, here. If we shift the centre, and forget the individual while we are mindful of the mass, this solution of the problem may work out well, but there is a black sea of misery left unaccounted for. And yet, even looking at that black sea, it is entirely arguable that the immense majority of our 'sufferers' and our 'devoured' enjoy far more than they suffer. But, in any case, the idea of the unity of the great whole, and the interdependence of all necessitating sacrifice

for all, is a grand thought, and is a help on the way, where every step is a welcome gain, and every ray of light is a blessing.

Now we hold that it is just here where the light of Spiritualism is clearest. In so far as we end with animalism, Pessimism is almost inevitable; and anything worth calling Religion is well-nigh impossible. It is only when we realise that Spirit is all, that we can see how right Paul was when he almost laughed at 'the light afflictions which are but for a moment' as he remembered that while the outward man decayed the inner man was renewed day by day. He and millions of others saw and see clearly enough that these very afflictions and decays have their wondrous part to play in the development of man—first to 'naturalise' him here, and then to prepare him for a higher 'naturalisation' beyond the veil.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. JOHN SLATER.

(Continued from Page 392).

'One of the earliest incidents in my public career,' went on Mr. Slater, 'was the prophesying in the Oddfellows Hall, San Francisco, before an audience of sixteen hundred people, of the going down of the steamer Queen of the Pacific. I gave the exact date eight weeks before it came off. When the disaster occurred, they said I got somebody to go on board and open the deadlights so that my words might come to pass. In the Maritime Exchange, same city, I prophesied also the collision between the steamer City of Chester and the steamer Abyssinia, and was the means of keeping many people off the City of Chester that day, thus saving their lives. The facts of the prophecy were published in the papers at the time. As for prophesying such things as who would be next President of the United States, I have done it often. The newspapers would come and see what John Slater had to say about the Presidency, and I prophesied the elections of Cleveland and Harrison for the "San Francisco Examiner."'

'Did it publish the prophecies?'

'Oh, yes; a column. Another time I stated publicly that three castaway sailors were on a desert island off the coast of Mexico, and President Harrison sent the cruiser Boston to take them off.'

'Simply because you said it?'

'Yes, sir. On the bare word of John Slater.'

'No one out of America would have dreamed of doing such a thing. By the way, were those three men found on the island?'

'They were, in just the condition I had described. Here's something more in the way of public prophecy. The minister of a church in Eureka, California, preached against Spiritualism on account of my visit to that city, describing it as damnable and all that sort of thing. The people expected that I should answer him then and there, but I said I would answer him the same night in my own hall. There was an audience of over a thousand people, as many as the hall would hold, including most of the leading citizens. I told them I would not answer what that man had said, for it showed on the face of it that he knew nothing of the subject of Spiritualism and its phenomena, but, instead, I would prophesy something in relation to him, and my prophecy was that before the sixth day of June following he would run away with another man's wife. He came round the next day with a gun, but did no harm, and on the fourth of June he ran away with Mrs. T— R—.'

'That was a risky venture, was it not? Seeing that either the minister or the lady, not to mention the husband, who

might have taken precautions, had it in their power to make your prediction ineffective.'

'The parson was a flat,' said Mr. Slater frankly. 'His inclinations —'

'Say his karma.'

'His karma was too strong for him. The woman's husband came to me afterwards to know where his children were. I told him if he went to Cleveland, Ohio, he would come across them. He did so, and found them, as I promised he should. That same night, in the same hall, a man by the name of John Vance got up and said, "Mr. Slater, if you can tell those things, can you tell us what has become of the schooner Eliza McKey?" a vessel of which I found he was the owner. Instantly a voice through me said, "She is off the bar, and cannot get in. Even as we are speaking, which is five minutes of nine, a sailor, who was called by his duty up in the rigging, has fallen overboard, and is drowned." Two days later the schooner came in, and the statement was verified to the letter. There, now, I reckon that will be enough samples to meet the case.'

I assured Mr. Slater that he would be tired of telling much sooner than I, a seasoned and unemotional listener, of hearing.

'Very well. There are thousands of cases; but my memory is more imperfect than my psychic gift, and you must be content with bits at random, just as they occur to me. I have been particularly successful in putting people on the track of lost relatives or friends, and have been instrumental in restoring any number of persons, including a missing millionaire, to the bosoms of their families. See that case there among your cuttings, of millionaire Tynan, seven feet of print, and portraits of the recovered capitalist and John Slater side by side?'

I glanced through the half page or more of newspaper report. Tynan, a wealthy Californian physician, and apparently a poor weak-minded creature at this period of his career, married in his later days a young wife, and being thereupon persecuted by his daughters, the children of a former spouse, who brought several suits against him in connection with property matters, disappeared one day without leaving a trace. Large sums of money were spent in endeavouring to track him, and the States were scoured by detectives and others, but all to no effect; and the search was given up, it being generally believed that he had either made away with himself or been secretly murdered. When the daughters were on the point of gaining their actions, by which the best part of the estates of the missing man would fall into their hands, and when the court was about to pronounce him judicially dead, the spirit of the former wife came, according to Mr. Slater's part of the story, to him, and told him where to find the runaway. He went straight to the spot indicated at Boston, a small boarding-house, and asked for Dr. Tynan. He was informed that no such person was known there, but, persisting, was admitted, and found his man under an assumed name. Tynan resisted all persuasion to return, and the medium went back to San Francisco to inform the millionaire's friends of his discovery, which they refused to believe, notwithstanding that he showed a photo that had been taken of himself and Tynan together. They, however, went so far as to give him a commission to bring back Tynan if he could, and imparted to him information that might have the effect of inducing the runaway's return. Having first taken care to arrange with Mrs. Tynan for a five thousand dollar reward in the event of his success (two thousand dollars more than the reward already on offer), Slater went to Boston again, to find that Tynan had once more disappeared with will-o'-the-wisp completeness. At this juncture the spirit reappeared to the medium, and put him on the right track, with the result that he found Tynan at Onsett Bay. This time he was successful in

persuading the fugitive to return; and great was the sensation occasioned thereby. The chief of the detectives engaged in the pursuit admitted to a reporter, 'Whatever the means he employed, to Slater is due the credit in this case. He has succeeded where we have failed.'

'Yes, I got five thousand dollars for that job,' repeated our American friend with much complacency.

'I notice one of these papers says that you brag of having made a million dollars out of your mediumship.'

'Even American newspapers do not always tell the truth, but I'll own I've done pretty well. Another case is the finding of the wife and daughter of Dr. R. L. Wood, of Kansas City, and the affecting reunion at the New York Hospital where the doctor was being treated for an ear complaint. Another medical man, Dr. Halley, the leading surgeon of Kansas City, had a brother he had not seen for twenty years. I reunited them by telling him that his brother was in Leadville, Colorado, and he found him there. They are now living together. In Kansas City, too, there is a woman named Mrs. Margaret Mayer, whose son James went away in 1873, and with whom she lost all touch. Each mourned the other as dead until some months since, after nearly twenty-two years' separation, I brought them together again by informing the mother of the address of James Mayer in Melbourne, Australia. On board the City of Rome, in which we came over to this country, I was invited by the Rev. Mr. Gaunt, minister of Trinity Chapel, New York, to give an exhibition for the benefit of the Glasgow orphans of seamen. Not one of the persons present, who included Mrs. Frank Leslie, and other notabilities, was acquainted with Spiritualism, and what I did was quite new to them, and many of the tests filled them with wonder. I told one lady that she would be surprised to find her brother awaiting her at Glasgow—in fact, he would come out on the visitors' steamer and meet her, and, moreover, that instead of leaving Glasgow as she intended on the night of landing (a Saturday) she would be detained until the following Thursday. She took my London address, and called here the other day, gave her name as Mrs. John Pruet, of Louisville, Kentucky, and told both Mr. Morse and myself that everything I had said had come true to the letter.'

'Well, now, Mr. Slater, you have had a lot of experience. Your advice as to the development of mediumship, if you will give it, should be valuable.'

'Mediums are born, not made, and no amount of trouble will develop powers in a person who is not constituted for mediumship. Development should be in the home circle; promiscuous developing circles are a danger and an evil. The medium should be rigidly abstemious, and avoid both alcohol and tobacco. Above all things he should remember that it is better to say one word only, and that word true, than to manufacture a lot of nonsense for the sake of pleasing folks or getting praise for it. You can't drink, debauch, be a liar, or do anything vile or mean, and be a good medium.'

'Yes, that's right, no doubt. You are quite sure about the spirits being in it, I suppose, as far as you are concerned?'

'Quite sure, sir.'

'Here's a man, I see, in one of these papers of yours, says the thing's as simple as A B C. You perform your wonders by the agency of "auto-suggestion—self-hypnotism."'

'What in the world is that?'

'He goes on to say, "Let me explain myself."'

'Needs explaining some, I guess. No. It's the spirits, and the spirits all the time. They do everything; I'm nothing. You mayn't think it, but that's what I am—just nothing.'

'But how are you sure of this?'

'How am I sure?' echoed Mr. Slater. 'Because they talk to me; because I see them; because often enough I'm

more in their state than in this. I ought to know. They have a large enough part in my life. More than once by their timely warning they have saved me from death or accident. They arranged my marriage, introduced me to my wife, told me of the coming of our little boy, and gave the name by which he was to be called. We do nothing at home or abroad without their guidance; never take a journey except with their approval, and never think of disregarding their advice. But it is just awful to talk so much about oneself,' broke off Mr. John Slater for the second time. 'Good-bye. And don't you forget this. The spirits do it all, and I'm simply nothing. Yes, sir.'

(To be continued.)

THE EXTERIORISATION OF SENSIBILITY.*

(Concluded from p. 388.)

We have seen how Mons. de Rochas verified the statements of Reichenbach, that there exudes from all bodies, and notably from the human body, an 'effluvium' or aura, which presents to the psychic the appearance of a down of light on the round surfaces of the body, and of flames coming from the 'points' of the body, and from the sense organs; that this aura is polar, being positive or blue on one side, and negative or red on the other; and that it is susceptible of concentration by a lens and of dispersion by a prism. We have further seen that when the hypnotic sleep has arrived at a certain stage of intensity, all sensation then having left the surface of the body, the clairvoyant sees this luminous down disappear from the surface of the body and re-form in the shape of successive luminous envelopes a few inches away from the body and apart from each other; and that it is found that sensation has in some mysterious way been transferred to these luminous envelopes; and not merely sensation, but apparently some of the life-force of the subject; which very life-force is absorbed by certain substances when they are held in the luminous envelop; and which substances, when taken to a distance, preserve their connection with the subject, so that anything done to them is felt by him.

ENCHANTMENT.

All this, naturally, recalled to Mons. de Rochas the 'superstition,' found in all ages and countries, that by making an effigy of a person in wax or other convenient 'mumie,' it is possible, by acting on this effigy, to affect him injuriously; in other words, to 'bewitch' him. Into the question of the universality of this practice in ancient times, in the Middle Ages, and even down to our own day, Mons. de Rochas enters at considerable length; giving a large number of strange and apparently well authenticated instances of the practice, and quoting the theories thereof that have been put forward. Among other theorists cited are St. Thomas Aquinas and Paracelsus, who both believed in an inner or spiritual man, who corresponds closely to the 'astral form' of our modern occultists.

From the stories of enchantment available, our author concludes that there are three factors in the operation:—(1) The will of the magician acting directly as force; (2) the intervention of evil spirits, invoked by sacrilegious ceremonies; (3) a physical action brought about by the use of objects which have been in contact with the bewitched person. Mons. de Rochas, however, confined his attention to the third of these factors, and the results he obtained are quite sufficiently curious.

Having made a statuette in wax he held it in the aura of a hypnotised subject, and found that when he pricked the head or foot of the statuette the subject felt the pain in a corresponding part; but on turning the figure upside down a prick in its head was felt by the subject in the foot, which showed that the wax merely took on the sensitiveness of the adjoining part of the subject's body. By cutting off a lock of the subject's hair and attaching it to the head of the wax figure, Mons. de Rochas succeeded in really 'localising sensation.' The subject, when awakened, knew nothing of the 'rape of the lock,' but when the hair of the figure was then pulled (out of sight of the subject), the latter felt her hair pulled, much to her bewilderment. The same experiment succeeded perfectly when hair from a man's beard was used, and less markedly when a nail-paring made the mysterious connection.

* 'L'Extériorisation de la Sensibilité.' Etude Expérimentale et Historique, par Albert de Rochas. Paris: Chamuel, Editeur, 1895.

Mons. de Rochas next tried photography. Having deeply hypnotised a subject, Madame Lux, he placed the prepared plate between her hands for some minutes, and waved it gently over her; her photograph was then taken, and, when it was developed, she felt in her own body any touch or prick her hypnotiser gave to the film on the plate, but felt nothing when another person touched the photograph, unless her hypnotiser at the same time touched that person. A proof taken from a negative which had been thus 'bewitched' three days before, was sensitive to a lesser degree; when it was touched, Madame Lux felt a kind of shiver all over, which was disagreeable if the likeness was pricked, pleasant if it was stroked caressingly.

Mons. de Rochas then had a photo taken of his own hand, calculating that this photo would be 'charged' with his own hypnosis-producing power, and that if brought in contact with the photo of the subject, the subject herself would become hypnotised. He tried this with another sensitive, Madame O., and succeeded perfectly. The lady knew nothing of the experiment, but when the operator behind a screen placed the two photos in juxtaposition, Madame O. ceased speaking and fell into a deep sleep; Mons. de Rochas then went behind the screen and awakened her by blowing on her photograph. It should be mentioned that, throughout his experiments, Mons. de Rochas was very careful always to eliminate 'suggestion,' for he found that suggestion has an influence on the subject, although not so strong an effect as he expected; in this case, Madame O. said afterwards that she could not think what made her sleepy, and that she tried her hardest to resist.

We must refer the reader to Mons. de Rochas' book for further instances of these extraordinary effects; but it must be remarked that the results were obtained only within rather narrow limits of time and space; after a few days, or a few yards away, results were seldom produced.

SYMPATHETIC POWDER.

If there be one belief more generally regarded as a superstition than another it is the belief in the efficacy of the 'sympathetic powder,' introduced into Europe, about the middle of the seventeenth century, by Sir Kenelm Digby, who is said to have learned about it from a monk who had travelled in China, Persia, and India. As now popularly understood, the sympathetic powder is supposed to have cured wounds by being made into an ointment which was applied, not to the wound, but to the weapon which gave the wound, the former being simply kept clean. The obvious, and until now universally received, explanation of these cures is that the keeping clean of the wound did all the curing—for it was previously the custom to anoint wounds with all kinds of horrible mixtures—the anointing of the weapon being now considered grotesquely supererogatory. But from a careful examination of the records of those cures, and from a study of somewhat similar practices in various other parts of the globe, Mons. de Rochas came to the conclusion that—since not only blood but all the excretions act as 'mummies' or absorbants of vitality, and retain for some time a mysterious connection with their principals, due, apparently, to 'vibrations'—there might be some fact underlying the popular belief in this case. In fact, Mons. de Rochas took precisely the view of the matter which Sir Kenelm Digby himself did: that the action of the sympathetic powder was not due to 'magic' or to angel or devil, or any external cause, but solely to the beneficent operation of certain obscure but perfectly natural forces, which are ignored by official science.

First of all, Mons. de Rochas studied the composition of the sympathetic powder, and satisfied himself that it consisted of sulphate of copper, not of sulphate of iron, as generally said; and that the various substances added by later disciples of Sir Kenelm are useless. Then he hypnotised Madame Lux, and drew a little blood from her finger, which he caught in a handkerchief. This blood remained sensitive at a dozen yards from the subject, transmitting to her a sensation of anything done to it. When the blood-stained handkerchief was placed in a solution of sulphate of copper, Madame Lux experienced an agreeable sensation of freshness, whereas no such sensation was felt when it was placed in pure water. Mons. de Rochas says but little of his own subsequent experiments in this direction, but gives some interesting accounts of the researches of others.

THE MAGNETIC CURE OF WOUNDS.

If the life-force can be abstracted from a person by its absorption in a 'mumie,' is it not possible to similarly abstract the morbid fluids which cause diseases? Those who in former

epochs believed in 'morbific fluids' thought it possible: but they also believed that the disease had then to be deposited in some other living thing in order to effect a cure. We thus get the 'transference of disease' which is thus defined by the 'Journal des Savants': 'The transplanting of diseases is when a person is cured of an illness by communicating it to some animal, or to a tree, or even to a plant.' Our author gives much curious information about that old belief, but his own experiments were confined to transferring minor maladies, such as headaches, by means of a magnet shaped so as to fit on the head like a crown. The patient wears this crown for a short time, and finds himself cured; and when this crown is afterwards worn by another person, that person gets the complaint. A magnet-crown of this kind will hold the disease for a considerable time; after a fortnight it is able to produce its effect, which in a hypnotised subject is to make him take on the mental peculiarities, as well as the malady, of the former wearer. Stranger still, Mons. de Rochas was present in 1892 at some experiments made by Dr. Luys, the head of the great hospital of La Charité, in Paris, when the magnetised crown was placed on the head of a cat and then on that of a hypnotised subject, who thereupon behaved in every way just like a cat; and was afterwards placed on the head of a cock, and then again on the human being, who forthwith imitated the movements and cry of that bird. In the latter case the subject, when awakened and questioned, said he was dreaming of cocks and hens. Mons. de Rochas does not think it necessary to pass on a disease to another living thing in order to cure it, but he does not say how the malignant fluid is to be abstracted from the magnet which has absorbed it.

THE THEORIES OF MAXWELL.

William Maxwell wrote a treatise on Magnetic Healing in 1679, which consists in large part of the physiology and pathology of his age, but includes some remarkable axioms that show that Maxwell was acquainted with the facts which our present hypnotisers are bringing again to light. But Maxwell stood upon a philosophic ground of hypothesis, in the shape of a theory of the universe, which accords with the phenomena observed, and which theory united all vital action, and all interactions of things, in one 'soul of the world.' Maxwell thought that the human soul is not confined to the body, but can act at a distance; that the body is formed by the soul; that a third thing is formed at the same time, which is a medium between the two, and which he calls the 'vital spirit'; and that the excretions carry away a certain quantity of vitality, or 'vital spirit,' with which they part after a time.

Space forbids any further description of Mons. de Rochas' interesting work, which is a mine of curious and suggestive stories that show the action of the obscure forces which the author has made his special study; forces which are bound to obtrude themselves upon the attention of the world. Our surgeons, for instance, will have to believe in 'astral' legs when they see their one-legged patients walking about on them; for Mons. de Rochas gives two instances in which the patient, forgetting for the moment that he had lost a leg, actually walked across the room on an astral or 'fluidic' leg as a substitute; which astral limb, however, lost its power the moment the patient remembered that he had no second leg! As Mons. de Rochas, however, himself admits, the rational study of these curious subjects is only in its infancy.

REMARKABLE DREAM.—A solid black oak canoe was found on Sunday, 11th inst., under very peculiar circumstances, in the bottom of Lough Erle, a small lake about seven miles from Carrick-on-Shannon. On the previous Friday night Mr. Thomas Mulligan, of Bonnybeg, Co. Leitrim, dreamt that he saw a canoe in the bottom of the lake referred to and about one hundred and fifty yards from a small island on the south side. On Saturday he narrated his dream to Mr. William Sydney Lauder, J.P., Bonnybeg, and this gentleman, with a number of men, went to the lake on Sunday and proceeded to drag about the spot indicated in Mr. Mulligan's dream, and the canoe was found in about six feet of water. It is thought that it must have been seven hundred years in the lake from which it has been rescued. It is a solid piece of oak, without nail or rivet, and is in a remarkable state of preservation.

SCIENCE AND SPIRITUALISM.—We have reprinted, in pamphlet form, Mr. Thomas Shorter's valuable address entitled 'A Popular Misconception of the Relation between Science and Spiritualism,' delivered at the recent Conference. The address is admirably suited for distribution amongst inquirers. Copies may be had from the office of 'LIGHT' for 2d. each, or 1s. 3d. per dozen, post free.

SPIRIT POWER FORTY YEARS AGO.

To England 1855 was a Spiritualistic epoch year. To America the epoch year was 1848, that terrible year of the shaking of the European nations politically. To us in England the shaking of the American nation by means of spirit power was heard of by reports, and through American visitors, principally in the phase of rappings. Dr. Ashburner and Mr. James Smith, LL.D., boldly gave publicity to their knowledge of the genuineness of spirit phenomena; and Dr. Smith, being on the staff of the then new 'Family Herald,' in its notices to correspondents gave answers that roused its readers, myself among the number; and, as clairvoyance and mesmeric phenomena had for several years been my favourite studies, I thought I was prepared to probe the new mystery.

In 1855 D. D. Hume, afterwards known as D. D. Home, a Scotsman by birth and an American by education, crossed the Atlantic, reached London, and stepped into Cox's Hotel, Jermyn-street. He was received with joy by Mr. Cox, who speedily surrounded his table with the leaders of free thought and science, who got their brains puzzled by the extraordinary phenomena produced when Mr. D. D. Home sat *quietly* at the table with his two hands resting thereon.

Mrs. Rymer, of Ealing, a religiously-toned lady, whose husband was an earnest Atheist, implored Mr. D. D. Home to visit her residence. He did so, and was one of the family for many months, and their sêances were witnessed by scores of notables. One of their daughters, 'Emma,' became for a time a medium for sounds, for the rising of the table from the floor towards the ceiling, and other manifestations of spirit human life and power; portions of which I witnessed.

In August, 1855, the Rymer family, with Mr. Home, were enjoying sea-bathing at Sandgate, Kent. It was in their apartments there that I first heard the tapping sounds and the spirit music, and witnessed other proofs of the power of our 'departed friends who visited us once more.' I penned a statement at the time, which was extensively read, through its being published in the 'Times' and elsewhere; and as that generation of English readers has passed away, doubtless the narrative will be interesting to the present generation of Britons; the more so as thousands of persons now, in and out of the Church, are privately 'Spiritualists' through phenomena witnessed by themselves or their relations in the privacy of home life, but do not come to the front as Spiritualists, because of the reiterated diverse utterances of unlearned platform speakers who assail the thoughtful theological creeds of the hundreds of thousands of persons who cordially accept the tenets registered in the New Testament; and who try to worship the Deity in churches and keep His code of laws as they understand it.

When I met Mr. Home he came up to me and shook hands in a frank and cordial manner. I found him to be a young man of say twenty years of age, slim, consumptive-looking, with light hair, pale complexion, good ample forehead; the lines of the face marked with proofs of physical ailment; with frank, open countenance, and evidently of Scotch extraction. As the juveniles of the family were in full spirits for a boating excursion, and as Mr. Home was interested in their movements, I was left in the drawing-room for some time; and as it was the room where so many strange things had happened, I employed a portion of my time in looking for evidences of machinery to assist in producing the phenomena; but none were visible, and none needed, as I afterwards found.

Mrs. Rymer I found to be a lady full of energy and earnestness on the subject of spirit manifestations. Her heart was full, and out of its fulness gushed a narrative of some of the wonders that had been seen at Sandgate and Ealing. And now came the moment when first I heard the celebrated 'raps' so much talked about, and when my belief in the veracity of men of position, of intellect, of integrity, was confirmed by my own senses.

Picture to yourself a drawing-room of about twenty feet by forty, the windows facing the sea-beach, about four o'clock in the afternoon, on the 25th of August. Near the window was an ordinary loo table without any table cover, a sofa to the right, unoccupied, about two feet off; Mrs. Rymer sitting at the table, and the narrator at the opposite side, facing the window. While we were conversing, Mr. Home came into the room with a book in his hand and, threw himself on the sofa at full length, placing one arm round his head, and the other, with book in hand, resting on his knee, evidently suffering from physical prostration. Whilst the

conversation was proceeding, Mr. Home slightly turned and said, 'Do you hear that?' 'No.' He stated he heard knocks under the sofa. Knocks or sounds, clear and distinct, then came on the table at which I was sitting. The medium let fall the book and stretched his hand out so as to rest his fingers on the table, the other arm still over his head. The knocks then became louder; they were of an unusual character, and I was informed that it was a stranger spirit, and that every spirit has his peculiar knock or sound. Mr. Home then seemed roused and interested, threw his feet off the sofa, and placed himself in a sitting position, with his hands, or rather finger-ends, on the table. The sounds then became very loud all over the table and upon the floor; and in answer to the question put by Mrs. Rymer, 'Are the spirits pleased with Mr. Jones being here?' the rappings, as if on the under side of the table, were rapid and joyous, and as loud as if made with a hand hammer. I felt wishful to know who it was, and the medium began to use the alphabet, when in came a friend of the family by railway from a distant part of the country. The proceedings were broken in upon, and so ended the first sitting.

To me the whole was interesting and convincing, because the position of the medium prevented even the suspicion of trickery being carried out with the table. There was no table cover on. Mrs. Rymer's hands and mine were the only ones on the table, part of the time. We were there without any expectation of any manifestation of the kind, and the whole scene was so simple, yet effective, that I at once yielded my mind to the truthfulness of the phenomena of spirit power, inquiring, at the time, into the subtleties of the principles in nature which the spirits employ to develop their manifestations as little as the child examines the chemical properties and powers of the sunlight that streams in upon and warms him as he gambols by his mother's knees.

A circle was held about eight o'clock in the evening, consisting of twelve persons, at which I sat, and at which various-toned rappings were very frequent; the accordion played without our hands touching the keys, the massive loo-table was raised and suspended in the air, clear off the floor, about eight inches; several persons in the circle were touched, and also as if by a warm finger laid lengthways; a watch, with chain, was taken out of my open hand, and carried to, and placed on, the knees of the owner, sitting opposite to me.

The family had satisfactory proof that some of the incidents were produced by their departed son. So much for facts which occurred on August 25th, 1855—just forty years ago!

South Norwood, S.E.

J. ENMORE JONES.

THE GENERAL ELECTION.

A PREDICTION.

Mr. Stead writes thus in the 'Review of Reviews':—

The general calculation was that the Tories would have a majority of from thirty to fifty. Mr. Chamberlain is said to have counted upon a minimum of seventy. Before the polls were opened the only prediction which gave Lord Salisbury over a hundred majority was one obtained by no process of calculation, but by a communication which came by the much decried way of Borderland prophecy. As the prediction, which was printed before the first poll was opened, has attracted a good deal of attention, it may be of some interest to mention exactly how it was received. My hand was writing automatically very shortly after the close of the General Election of 1892. I naturally asked whether anything was known as to what would happen. I say nothing as to the alleged agency which gave the answer, beyond remarking that it did not profess to be either a Mahatma or my own sub-consciousness. The answer was clear and definite. My hand wrote that the Home Rule Bill, which had not then been framed, would be rejected, that Mr. Gladstone would go, that Sir William Harcourt would lead the House for one Session, that there would be a dissolution, that Lord Salisbury would come back with a majority of one hundred and thirty-three or one hundred and thirty-nine, I forget which, that he would continue in office for some years, and that after three years he would pass a Local Government Bill for Ireland which would be as near Home Rule as he dared to make it. I claim no authority for this prediction; I simply mention it as a communication which, although written automatically in 1892, was more in accord with the facts as they turned out than any forecast of our astutest politicians.

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.]

‘Miss X. Explains.’

SIR,—Under this heading in last week's ‘LIGHT’ appears a letter from Miss X. As I understand the position, the lady has received, by means of automatic writing and the Ouija Board, certain striking communications containing facts new to her, purporting to be written by a deceased distinguished man to whom she was personally unknown, and which statements have since been verified by his widow.

But Miss X. declines to accept such evidence as conclusive of spirit identity, or of the fact of spirit return, on the ground that the communications in question were, *ipso facto*, within the knowledge of the living—presumably that of the widow, and possibly of others still in the flesh.

May I inquire of Miss X. how any communication that was not within the knowledge of at least one living individual could, by any possibility, be verified so as to be available evidence?

Croydon.

J. H. MITCHINER, F.R.A.S.

SIR,—With respect to the experiences of Miss X. in automatic writing, as reported in ‘LIGHT’ of August 17th, there is a question which I should like to ask and have answered if possible, viz., in what direction are we to seek for proof of authenticity if communications which can be verified by the living are for that very reason to be rejected as of suspicious origin? Surely communications which can not be verified by the living are simply impossible of acceptance? In the case of Miss X. and the messages purporting to come from the spirit of a certain distinguished man, one or other of the following explanations must, I suppose, be adopted:—

1. That they are what they profess to be.
2. That Miss X. is being hoaxed by her sub-conscious self.
3. That Miss X. is being hoaxed by the sub-conscious self of some one else, or
4. That Miss X. is being hoaxed by a personating spirit.

I say nothing of the possible irruption of Miss X.'s normal consciousness, because I assume that that cannot be responsible in this case, she not having been acquainted with the individual while on earth.

Out of these four suppositions only two alternatives remain—the messages must be the work of incarnate or discarnate mind. That we should be consciously truthful and sub-consciously false, is to me the most irrational of all theories, and one that it would be folly to entertain until every other had been proved untenable. Presently, the ‘sub-conscious self’ will fill the same place in psychical research as that occupied by ‘Tabby’ in the household—‘Please ma'am, it was the cat.’

BIDSTON.

Metempsychosis and Re-incarnation.

SIR,—The transmigration of the soul after death, from one animal body to another, is a very ancient Oriental belief, but it does not follow that it is literally true. Re-incarnation, or the unfoldment of the soul (Microcosm) by the process of involution and evolution through the mineral, vegetable, and animal kingdoms, is a truth which was also well-known to ancient Adepts (masters of science); but in days gone by it was thought necessary by the priesthood to hide the true meaning of this doctrine from the masses; hence so many truths, ‘veiled in allegory and illustrated by symbols.’

I am writing this for the purpose of warning all students who are diving into ‘the hidden mysteries of nature and science’ to be on their guard, so as not to be caught or entangled in the subtle meshes of what is commonly called Re-incarnation, or the doctrine of innumerable re-births on this puny mundane sphere. True Theosophists must know that the whole universe is but a manifestation of Deity, who is perpetually at work unfolding His attributes through the mineral, vegetable, animal, human, and celestial kingdoms by a process of re-incarnations or re-births, until man is perfected and becomes ‘like unto the Father.’

Unfortunately, many seekers after Divine wisdom (Theosophy) have taken up with Oriental or Eastern learning in connection with theological knowledge, and become so dogmatic in their teachings that already a great schism has been caused in their ranks, very much like the schism which caused the disruption

tion of the ancient universal (Catholic) Church, commonly called the Christian, and which has been the cause of so many horrible and bloody human sacrifices, in the shape of protracted wars, all for the sake of mere theories. The present split or schism to which I allude is between the so-called Theosophists, who may now be likened to the Greek, Roman, and Anglican branches of Christendom; and has, or will be, the cause of retarding the cause of truth, unless a reconciliation can be brought about.

As a humble seeker after Divine knowledge (Theosophy) I greatly deplore the existing state of our cause, because there are so many cranks and faddists in the movement, who have formed numerous schools of thought, with the result that our now scattered forces are too weak to do much good during the present generation.

All who wish to know what true Theosophy is, and the antidote to Indian or Eastern Theosophy, let me strongly advise to read ‘The Light of Egypt,’ dedicated by the author ‘To the budding Spiritualist of the Occident and the rising Genius of the Western Race,’ published in 1889, and which may be had from the library of the London Spiritualist Alliance, or through your publishing department for 8s. 6d. After carefully studying this grand and esoteric work, Re-incarnation will be properly understood, and our present scattered forces recruited; and then, with proper organisation on a Federal basis, our Cause will become a mighty power. May such a day not be far distant.

AFRICANUS THEOSOPHICUS.

Hypnotism and Magnetism.

SIR,—Kindly allow me through the medium of your paper to express my extreme gratification with Willy Reichel's clear exposition of the very great difference between Hypnotism and Magnetism. I had nearly completed a monograph on this subject on somewhat similar lines, but which it will not now be necessary to send on. I should, however, like to express my firm conviction here, that it cannot be too strongly emphasised, that Hypnotism and Magnetism are two entirely distinct branches of one science. Many persons are afraid of Magnetism because of an erroneous impression that they may be hypnotised and their individuality subjected to the will of the operator. Now and again it is necessary for the magnetiser to make use of hypnotic suggestion in addition to utilising the magnetic fluid, as the following case will show.

A gentleman brought to me for treatment a lady who was suffering from extreme nervous prostration, which had induced much neuralgic pain, and I quickly saw, clairvoyantly, that anguish of mind was largely responsible for the breakdown of the nervous system. I soon became aware that her distress was owing to an improper intimacy with her companion, who undoubtedly was exercising a strong hypnotic control over her; and to relieve her it was necessary to destroy this influence. Finding no opportunity to speak to my patient on the matter, owing to the presence of her companion, while magnetising I impressed her by my will force to see me alone. On the following day I received a letter (written directly she arrived home) asking me to see her alone and to keep the matter from the knowledge of Mr. —, to which, of course, I readily assented. My patient soon began to improve in health, but all was not quite satisfactory to the gentleman who introduced her, inasmuch as, finding a coolness springing up between them, he came and solicited my aid, for the purpose of influencing her to leave her husband and accompany him to the United States. I need not repeat at length the specious arguments he used to justify his conduct, which took the form of painting the husband as a most degraded monster, &c.; and I saw it was necessary to appear to consent to the arrangement as the only way to defeat it, merely stipulating that she should be brought pretty frequently for treatment. By this means I was able to entirely supersede his influence, with the ultimate result, I am happy to state, that she is now reconciled to her husband, who confided to me that he once detected this man making passes over her head, without her knowledge. It may fairly be claimed that this was an instance in which the hypnotic suggestion, in addition to the magnetic fluid, was of great service; but at the same time was one of the extremely rare occasions when it was found necessary to use it. In such cases as dipsomania, for instance, hypnotic suggestion is often of great value, although, it may be pointed out, in many instances in diseases of this nature, if the magnetiser is also a good clairvoyant, he will probably discover that some part of the brain is affected, which will account for the disorder, and by restoring

that organ to health the cause will have been removed and the patient recover. To the uninitiated it will appear as though the desired result had been attained by hypnotic suggestion, but the expert magnetiser knows that this is not the case. I could supply many instances of this kind from my own experience.

A large proportion of functional disorders are entirely due to depleted magnetism, often brought on by excesses in some form or other, and which has burnt out the vitality. It naturally follows that if magnetism is the vital nerve energy of the human system (and we claim that it is) any loss of this force must necessarily mean less physical and mental power, until the loss has been made good. Here it is that the magnetiser steps in to assist nature by supplying, from his super-abundance, the deficiency, the rapid effect of which has, in many cases, all the appearance of a miracle, although it is really a perfectly natural result. There is nothing in the whole pharmacopœia of the medical faculty which can supply this loss of vital power. And, therefore, those who possess this most useful of spiritual gifts, that of transmitting human magnetism, should be highly valued by those who possess the nation's diploma for the cure of disease. Yet, how often do we find that a patient must be treated by stealth for fear of offending the doctor! It is due to the public weal, and the times we live in, that the medical faculty, on finding the usual means of remedy inadequate, should call to their aid this force of magnetism, a course which would undoubtedly redound to their own advantage eventually. Many would discover, through coming into contact with the operator, that they also possessed the gift; and would learn by close observation how to use and develop it. Many a sufferer from neuralgia, insomnia, and such-like disorders, would then obtain relief from their medical attendant instead of being condemned to weary hours of torture because of their ignorance of this force. That magnetism will ultimately become the most potent agent in the medical profession I firmly believe, and already signs are abroad that many are seeking for information. Magnetisers are being interviewed and asked to explain its principles and methods, and their training for accurate observation enables them to sift the wheat from the chaff.

In my opinion it is an imperative duty that those who practise magnetic healing should place on record their experiences and deductions so as to add their quota to human knowledge. Of course it is obvious that much correspondence and knowledge in connection with cases cannot be divulged; but the incidents themselves should not be lost sight of. Magnetising is not without its attendant risks, and there are dangers to the operator which must be guarded against, and two of them it may be as well to mention here, as it may warn those who have not had much experience.

The first is exhaustion, with consequent loss of power, never to be regained, as the result of over-magnetising. No less than three first class magnetisers, in the last few years, have been completely used up by giving off too much of their vitality, and have suffered greatly for many months accordingly. Nature quickly tells when the output should be stopped, and they are wise who heed the signs.

The second danger is that of contracting the disease of the patient. This can be effectually guarded against, and should never be lost sight of. A great deal could be added to this, in approaching so vast a subject, but I have already trespassed too much on your space. In the hope, however, that some slight knowledge may be gained by some of your readers from what is here put forward, as well as to keep my promise to many of my friends, I have ventured to pen this letter.

4, Montpelier-road, Peckham.

W. H. EDWARDS.

Heaven 'Fire,' not 'Fires.'

SIR,—If those who file 'LIGHT' will correct two type errors in my article on 'A Rest Home for Mediums' in the issue of the 17th, it would please me much. On page 395, paragraph 4, I am made to write, 'Heaven Fires' instead of 'Heaven Fire'; and again, 'substance rising on the brain of each person' should be 'substance resting on the brain.' Some day I may desire to write my perceptions of Hell Fire as a part of the Divine method of retributive misery as effective as Heaven Fire was as an assistant element for happiness on the day of Pentecost. I need not further explain.

South Norwood, S.E.

J. ENMORE JONES.

GIVE what you have. To some one it may be better than you dare to think.—H. W. LONGFELLOW.

SOCIETY WORK.

DAWN OF LIGHT CIRCLE, 68, WELLS-STREET, OXFORD-STREET.—Séances on Mondays and Wednesdays, at 8 p.m., Mrs. Hubert, medium. Other mediums have kindly offered their assistance from time to time. Ring the second bell once.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last Mr. Emms' address was highly appreciated by a large audience. On Sunday next Miss Marsh will give clairvoyance. Open-air, Victoria Park.—Next Sunday, Mr. Emms and others will speak.—E. FLINT, Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY.—FINSBURY PARK OPEN-AIR WORK.—Messrs. Brooks, Jones, and Rodger spoke to a very attentive audience. Next Sunday, 11.15 a.m. to 1 p.m., and in Victoria Park at 3 p.m. Sunday, September 1st, at 3 p.m. and 6 p.m., in Regent's Park. The presence of Spiritualists is a great support and help to the speakers.—T. B.

ST. JOHN'S HALL, CARDIFF.—The address on Sunday was given by Mr. E. Adams, the subject being 'Spirits in Prison.' Mrs. Billingsley very kindly followed with several clairvoyant descriptions, of which the bulk were recognised before the audience had left. Next Sunday, 25th, Mrs. M. H. Wallis, of Manchester, at 11 and 6.30; and also on September 1st.—E.A.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last our meeting was well attended. Mrs. Hubert's controls gave us an interesting address upon the persecution of mediums, suggesting that a defence fund be opened in all our meeting places. This has been done here, and we hope will become general. Sunday next, at 7 p.m., Mrs. Stanley, trance and clairvoyance; Tuesday, at 8 p.m., séance, Mrs. Mason. Inquirers welcome. September 1st, Mr. J. H. Evans.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—'Haunted House Experiences.' This subject was well dealt with on Sunday last by several members of the party who held the séance at the house at Blackheath some two years since, and will be continued next Sunday, to enable some of the spirits who are no longer 'in prison' to give us their idea of the matter. At the close, Mr. Long pointed out certain misconceptions of Spiritualists regarding their duty in matters connected with that evening's subject. The 'Daily Chronicle' of the 19th gives a good report of our meeting on Sunday.—W.P.

WINCHESTER HALL, HIGH-STREET, PECKHAM, S.E.—On Sunday last Mr. Dale gave his advertised address; but the séance with which we had intended to follow it was postponed, several inquirers present desiring to put questions to the lecturer. The points raised were ably dealt with by Mr. Dale, who again kindly occupied the platform on Monday, delivering an address which produced an animated discussion. On Thursday Mr. W. H. Edwards (recently returned from Ireland) gave a much-appreciated lecture. Speakers willing to give their services are requested to kindly communicate with—H. E. BROWN, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday next Mr. Veitch will occupy our platform. On Sunday last we had from Mrs. Stanley an excellent trance address, when our hall was well filled. A violin solo was rendered by Mr. Gozzett. We are desirous of building a hall to seat about one thousand persons, and have established a fund for that purpose. Any moneys received will be most thankfully acknowledged. Friends will please remember our annual outing to Epping Forest on Saturday, August 31st, in brakes, including tea tickets, 2s. 6d. each. Kindly apply for tickets early.—THOMAS MACCALLUM, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. T. Cooper, taking for his subject 'Some Objections to Spiritualism,' replied to some statements made by the Rev. E. W. Bullinger, D.D., in a pamphlet entitled, 'Things to Come,' wherein the devil is again 'dragged in' as being the agent for the production of modern Spiritualistic phenomena. Mr. Cooper's kindly, though trenchant, criticism of this reverend gentleman's statements was full of useful matter. The address throughout was an eloquent defence and elucidation of Spiritualism. Mrs. Thornton sang, 'O rest in the Lord' ('Elijah'), all present appreciating her rendering. Mr. George Spriggs (of Melbourne) presided. Next Sunday, at 7 p.m., Miss Rowan Vincent will answer questions from the Question Box.—L. H.

SPIRITUAL MISSION, CHEPSTOW HALL, PECKHAM.—On Tuesday last we held our usual weekly circle, conducted by Mr. H. Boddington, the medium being our friend Mr. Robson, who gave some exceptionally good clairvoyant tests. We had a good attendance, many strangers and earnest inquirers being present. On Sunday last, we had a visit from Miss MacCreadie, who, though suffering from a cold, acquitted herself admirably. Her guide 'Sunshine' spoke warmly on the harmonious conditions of the audience, and gave clairvoyant descriptions, nearly all being recognised. We hope that at an early date Miss MacCreadie will be with us again. Mrs. H. Boddington, in her usual effective manner, sang a solo entitled 'Something sweet to think of.' Miss Johnson presided at the piano. Sunday next, Mr. Paul Preyss, at 7 p.m. Tuesday, circle, at 8 p.m. Our first monthly social gathering for the coming season will be held on the first Tuesday in September.—J. C. JONES, Hon. Sec.