

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

In a rather fiery sermon, the Rev. Charles Voysey belabours Canon Wilberforce for explaining the ascension of Christ by the hypothesis of a fourth dimension of space. In that case, the ascension was really a vanishing, not a removing. But Mr. Voysey says this is 'an intellectual fraud, and an attempt to prop up a dying myth.' But what is the 'dying myth'?—that Jesus Christ was seen again after his so-called 'death'? that he vanished into the spirit sphere? or that he went up far away into a local heaven? We do not quite understand, especially as Mr. Voysey himself says, in this very sermon, 'Of course there is an invisible world of spirit or soul and thought, besides our visible world of flesh and blood and our space of three dimensions.' That sounds helpful; but, in the next sentence, he proceeds to knock it (or somebody) on the head, by saying, 'But in that invisible world there are no dimensions at all, no up nor down, no far nor near, no length or breadth or height. So it is not only untrue, but degrading to the grand spirituality of that unseen world of spirit and thought to attribute to it dimensions, as if any imaginary rule of measurement could be applied to it. And in playing thus with words and ideas there is a wickedness which will some day be seen and shrunk from by the truly pious: the sin of professing to believe that which one cannot even think.'

Poor Canon Wilberforce! But we really do not see where his 'wickedness' comes in; nor do we see exactly for what righteousness Mr. Voysey stands, unless it is—that it must be wicked to believe in space of four dimensions when you can only think of three. But then, is it not also wicked to believe in 'an invisible world of spirit or soul and thought' where 'there are no dimensions at all'? To tell the honest truth, we think Mr. Voysey's is the bigger order of the two: and, therefore, on his own showing, he seems to be the bigger sinner of the two. But will he kindly explain?

We announce with pleasure the advent of a new Spiritualist Review, to be published in Paris, and entitled 'The Scientific and Moral Review of Spiritualism.' Full business particulars have not come to hand, but the following translation of a part of the preliminary circular will fully explain the aims of the promoters:—

The spiritualistic movement has considerably developed in our time, and marks a vigorous re-action against the materialistic theories which have hitherto prevailed. Spiritualism has been an important factor in this evolution.

It is only forty years since its adepts used to protest by the pen and by experiments against the sophisms of the Néantiste School, and it is to their persevering efforts that we look for help in renewing those passionate studies of the 'other side.'

Learned physicians and physiologists examine carefully the transcendental phenomena of Spiritism. The Society for Psychical Research gives in France a considerable impetus to these efforts under the able direction of Dr. Dariex. The publications of M. de Rochas on the exteriorisation of sensibility go very near the spiritual plane properly so-called. The facts proved by Professor Charles Richet, in company with the

medium, Eusapia Paladino, give an indisputable authenticity to materialisations; and, finally, the discovery of Röntgen, in relation to photographing through opaque bodies, logically explains the double sight of mediums, of somnambulists, of spirit photographs, so often denied by official science. These experiments and discoveries are diversely interpreted by the learned. The public, still little in accord with these novelties and so opposed to ordinary knowledge, know not to what forces to attribute these strange manifestations, and the most singular theories have been put forward to account for them.

Our new 'Review' will have, for its special aim, to analyse these phenomena, to show that Spiritualism has possessed the key for a long time, and to rectify on many points the false notions in vogue now-a-days.

Every experiment will be discussed from a scientific point of view, without party spirit, but also without weakness. We shall show that the intervention of the spirits is absolutely necessary to explain actions such as the displacement of objects without contact, the mouldings and impressions left by the invisible, which cannot be accounted for by any known law.

We wish to propagate the spirit doctrine that has been codified by Allan Kardec. We firmly believe that his books form the most solid basis which we possess for understanding the study of the spiritual world; and, without fear of being taxed with fetishism, we do not hesitate to call *Master* one who has given us a complete work, the labour of which is immense, and the teaching of which has not diminished by forty years' experience.

Our 'Review' will not be sectarian and exclusive. It will throw open its columns to all opinions, fraternally expressed; for, though we have a line of conduct clearly marked out, we shall never forget that immobility is death, and that progress is incessant; also, we ask only to increase our intellectual stores of every clearly demonstrated truth.

The following is generally interesting:—

Being a reader of 'LIGHT' now for the past eight or nine months, and also of the 'Two Worlds,' I should very much like to know what books are best on the Occult. My two little girls can do automatic writing, purporting to come from their mother, and I can safely say have never had a truthful message yet. It makes me rather sad, particularly as there are no Spiritualists here. I would give £10 to any charity if I could get proof of Spiritualism. If you can advise me I shall feel very grateful. Wishing your paper every success.

'What books are best on the occult' is rather a vague description. 'The occult' includes everything, from the Providence of the good God to the sending of a lying message by a bad man. We frequently publish a list of books. We do so again to-day.

We scarcely understand the offer of our correspondent. He will give £10 for 'proof of Spiritualism,' and yet his own children get automatic writing! But the messages are untruthful? That does not interfere with their genuineness. We rather think it confirms it. If the messages were truthful and such as a mother might send, one might suspect that affectionate children had worked themselves up into a state of mind which had induced the delusion that they were under control. But, if the messages are unlike the mother, the 'proof of Spiritualism' is increased. In fact, in

such a case, the greater the falsehood the greater the proof of spirit action apart from the minds of the children. Our friend must distinguish between 'proof of Spiritualism' and proof of spirit identity. He seems to have proof enough of Spiritualism, — enough and to spare!

In 'The Metaphysical Magazine' for July (The Metaphysical Publishing Company, Fifth Avenue, New York), Professor Elmer Gates, formerly of the Smithsonian Institute, explains for the first time the results of his extended experimental researches in the domain of Psychology. These experiments have been conducted in a thoroughly scientific manner, and the demonstrations are of the highest importance to every branch of learning. The contents of this number also include:—'Karma in the Bhagavad Gita,' by Charles Johnson, M.R.A.S.; 'The Subtile Body,' by E. G. Day, M.D.; 'The Serpent and its Symbol,' by Lieut. C. A. Foster, U.S.N.; 'Spirit in Man and Nature,' by C. Staniland Wake; 'Conception and Realisation of Truth,' by Frank H. Sprague; 'A Prophetess of the New Life,' by Lilian Whiting; and other articles on occult, philosophic, and scientific lines.

'Dalziel's Agency' is responsible for the following telegram:—

NEW YORK, July 9th.—A remarkable case was on trial this morning before the Recorder of New York. William Macdonald was brought into court charged with having entered a house for the purpose of committing a robbery. Macdonald was positively identified as the burglar by a number of persons who found him in the house and attempted to capture him but without success. Macdonald in his defence, proved an *alibi* with the assistance of Professor Wein, the distinguished scientist, who swore positively that at the exact moment the robbery was said to have been committed Macdonald was placed in a state of hypnotic trance by him before a large audience in a public hall, five miles from the scene of the burglary. A question asked of this witness as to whether it was possible for the spirit of Macdonald to wander elsewhere while his body remained in a state of trance in the hall, was, after some hesitation, answered in the affirmative. The testimony on both sides was not only so conflicting, but so startling, that the Recorder adjourned the case until he could obtain the testimony of a number of scientific experts.

We have since heard that Macdonald has been acquitted.

'Cheiro' is in London for a few weeks only. We called on him at his rooms, 157, New Bond-street, and were extremely interested in his wonderful collection of photographs of hands, and in his reading of our own. A visit to 'Cheiro' would surely cure even an Alderman of any old-world desire to convict a sincere person for practising palmistry.

His little book of Poems (London: Chatto and Windus) is very daintily produced, with a pleasant portrait of the author. The poems are graceful and meditative, but a trifle sad.

J. Elmer sends us a suggestive note on 'Presentiments.'

He says:—

Whatever opinion one may hold regarding many apparently supernatural occurrences, very few persons positively deny the reality of a great deal that Spiritualists declare is due to spiritual influence. Orthodoxy would not dare to refuse to believe incidents so similar to those recorded on the pages of their sacred Scriptures, and so they have various methods of explaining them. It is pleasing to note that by many Christians Demonology and Spiritualism are not asserted to be identical. Most Christians now believe the occult events to be due to Divine interposition, and this explanation of the 'supernatural' is so near that of Spiritualists that they may gladly welcome any book written to illustrate this theory. In 'The Guiding Hand,' a collection of instances proving 'Divine guidance,' gathered together by H. L. Hastings, of Boston, a prominent Christian editor and author of America, many incidents are given which are well deserving the attention of Spiritualists.

THE PROCESS OF MEDIUMISTIC CONTROL AND SPIRIT RETURN.

AS ILLUSTRATED IN THE MESMERICAL EXPERIMENTS OF
M. DE ROCHAS.*

BY QUESTOR VITÆ.

Monsieur de Rochas has, by his experiments in mesmerism, demonstrated part of the process by which the human double is exteriorised, and thus lifted the veil of mystery with which occultists would fain have enshrouded this phenomenon. But as there is no process in the subordinate and partial which is not first in its transcendent and supreme, it follows that this process must be a representation, on this plane and in subordinate mode, of the similar process, but prior in order and in degree of perfection, which must occur in transcendent states.

The fact that the double of the incarnated spirit can be and is projected, implies as its logical pre-condition that the doubles of spirits existing in higher (or inner) states to ours have been previously projected, otherwise such manifestations could not occur in our peripheral and subordinate state.

That such projections from higher states have already occurred, is well known to Spiritualists, who have, however, been under a misconception as to the character and explanation of these phenomena.†

The experiments of M. de Rochas come opportunely, and afford us the explanatory illustrations by which we may understand the *modus operandi* by which these spiritual projections are produced.

Similarly do these experiments present illustrations of thought-transference in subordinate mode, *i.e.*, of 'suggestion,' in which we see that an idea produces its realisation through the subject to whom it is transferred, entailing either subjective visions (called hallucinatory images); lucidity of vision at a distance; representation of foreign personalities, accompanied by altered facial expression and intonation of voice and characteristic handwritings, by which we may understand the *modus operandi* of clairvoyant visions and previsions; so called possession and obsession, *i.e.*, 'control,' with its manifold representations of various personalities, changed voice, attitude, expression, altered handwriting, &c., &c.; accompanied in both cases with the discretizing of recollections into secondary memory-chains or sub-division of the normal personality into several strata or aspects.

In both mesmeric and mediumistic phenomena we find cutaneous insensibility and hypersensitiveness; psychometric perception of quality pertaining to people who have previously handled objects and imbued them with their auric radiation; vision of the internal organs in organisms, and perception of the diseases thereof; transference or repercussion of pains, &c., from the person sensed to the percipient subject. In both we find the passage from the several 'stages' or phases to successive stages, is often accompanied with lethargy and convulsive shuddering (though profound mediumistic states are sometimes induced directly and with no apparent disturbance to the subject; while profound mesmeric states can only be gradually produced or mediately; showing the superior power of the transcendent operators, as compared with that of human operators acting from this circumferential state). In both phenomena, local or partial control may be produced by inductive action on automatic centres, as well as the control of the whole subject through the brain.

Considering that all these phases are common both to mesmeric and to mediumistic phenomena, we may be prepared to admit that identity in effects implies identity in causes also. Consequently, as we know something with regard to the process under which mesmeric phenomena are produced, it follows that the process by which mediumistic phenomena are produced must be of a similar nature, but of transcendent order.

We know that mesmeric phenomena presuppose an operator as well as a subject; that they imply a transference of psychic

* 'Exteriorisation of Sensibility, Etats Superficiels d'Hypnose, Etats Profonds d'Hypnose.' (Paris: Chamuel and Co., publishers, 5, Rue de Savoie.) 'Annales des Sciences Psychiques,' No. 3, 1894, and No. 3 and No. 5, 1895; Felix Acau, 'Lotus Bleu,' No. 4, 1895, Nos. 11 and 12, 1895.

† All incarnated men remain in the intra-normal earth plane for various periods, and are seen by sensitives whose doubles are projected into that plane. But all these spirits pass subsequently through a second death, which entails their removal from the earth sphere and birth into a higher state, where evil does not exist. When after this second death each spirit 'return' into the field of embodied perception, it is then no longer the spirits themselves who return, but their projected doubles.

force* (accompanied by a diminution in the vital tension of the operator and an accentuation in the vital tension of the subject); that 'influence' or mediation presupposes consonance or attunement of vibration in the vitality of the subject and operator (or, in other words, that 'influence' is akin to electric induction). Consequently, basing ourselves on our knowledge of the mesmeric process, we may conclude that mediumistic phenomena are produced by (invisible) operators, by the transference of a vital or noumenal circuit entailing induction in the subject and accompanied by the realisation (expression) of the idea implicit in the inducing circuit of thought-transference and thus producing 'phenomena.'

The subject becomes as a telephonic receiver to the operator, but endowed with conscious participation in the reaction, or process of realising the idea. But in both mesmeric and mediumistic subjects, such experiences pertain (with few exceptions) to an abnormal or secondary memory chain.

It will be noticed that this argument includes both inductive (from effect to cause) and deductive presentations (from cause to effect). The illustrations drawn from the analysis of the process as exhibited in the subordinate field of mesmeric phenomena, are sustained by the logical premisses that there can be no process in the subordinate and partial which is not *first* in its transcendent and supreme. It is further supported by analogical illustrations from electrical law or process. The argument is therefore triune, including masculine or metaphysical presentation, feminine or substantial (mesmeric), and that pertaining to induced energy or electrical process, *i.e.*, thought life and energy, in inseparable triunity.

A STRANGE PHENOMENON.

Quoting from the 'Brussels Gazette,' of June 11th, 'Le Messager of Liège' gives us the following curious story:—

At Number 5, Mont Cenis-road, Creusot, says the 'Journal de Saône-et-Loire,' a strange thing occurs each evening and causes great excitement in front of the house. An apartment in the basement is inhabited by a family named Dubois. In this chamber there are two beds facing each other, the one occupied by the father, who is an invalid and bedridden, and the other by mother and daughter, the latter a girl of fourteen years. The young Dubois is said to be extremely nervous, and her father to be more nervous still. The following, according to an eye-witness worthy of credit in all respects, are the strange and surprising circumstances which happen each evening at the house of the Dubois family. As soon as the young Dubois girl occupies the bed facing that in which her father lies, and each time she has a nervous attack, her bed, moved by a mysterious and irresistible force, glides towards the one in which her father lies. A sceptical neighbour thought, at first, that there was some deception going on—that motion was secretly given to the bed by the girl—and he took the necessary course to convince himself of this. He examined the whole bed, and held the young girl motionless; the bed, still moved by the invisible force, proceeded towards its point of attraction. This witness, who is tall and strong, did more. He tried to stop the article in its march, but his efforts were vain, for he was himself drawn after it in spite of his energetic resistance. He did something better still. By means of brackets he firmly wedged the casters of the bed, but it was of no avail; the bed rose and surmounted all obstacles. It may as well be added that the floor is composed of a layer of bricks in very bad condition, and that it is difficult even for a strong man to move the bed when it is occupied by one person. This strange and mysterious phenomenon ceases as soon as the magnetic bed is used simultaneously by mother and daughter. Another inexplicable fact is that while the young girl was sound asleep they slipped on her fingers a gold ring and a copper ring; she immediately jumped up, wide awake, crying that the copper ring burnt her horribly. Such is the story. The curiosity of the townspeople is excited to the highest pitch, and a Dr. Diard and the parish clergyman have visited the family to make observations, but they have not yet issued any report.

* Ochorowicz, in his 'Suggestion Mentale,' gives several illustrations of suggestion or thought-transference having been effected by human operators to a subject at a distance of about one thousand yards. This suffices to illustrate the principle. Distance would be no hindrance to transcendent operators.

FRAUD BY CONTROLS.

I made some experiments with Boston mediums which clearly demonstrated that the 'controls' will produce phenomena purposely to please the sitters and make the *séance* a success in the interest of their medium. The phenomena, *as such*, are perfectly genuine, but their purport is fraudulent. For example:—

I attended a materialising *séance*. The medium was an elderly lady not doing very much business, the room a small town parlour. I was the only stranger present. Besides myself there were two ladies, friends of the medium. As we sat chatting in the parlour for a little time, waiting to see if any more were coming, I took the occasion purposely to tell them about myself—that I was an Indian officer, &c. I also stated that several sensitives had expressed their feeling when near me that I possessed considerable 'power,' which might be developed, and that I half thought of taking sittings with some medium. Soon the elderly lady went into the cabinet, lights were lowered, and figures began to appear. Some of these were known to the ladies present, but, sure enough, before long out came a 'native,' got up in regulation white robe and turban, and it was stated from behind the curtain that he came to see me. He 'salaamed,' and addressed me as 'Sahib,' but, unfortunately, mispronounced the word! He was unable to give me any name or test, and, when I spoke to him in fluent Hindustani, he incontinently disappeared. Then there appeared a 'colonel,' also for me, an old military-looking gentleman in white beard—had I desired to be credulous I might easily have made out a resemblance to some past friend or acquaintance in the 'balmy East'—but he could give me no name or test and I knew that he also had been devised by the controls for my benefit. Next appeared for me some children, who gave French names, 'Marie,' 'Pierre,' 'Josef,' 'Guillaume.' On my regretting my inability to recognise these, the control from within the cabinet said, 'Go back to India when you were a child there'; but that did not help me. Then came 'Margaret,' only momentarily visible and not recognisable. 'She brings Sister Catherine,' was given out from the cabinet, and forthwith 'Sister Catherine' appeared in the full black garb of a nun, with white band across the forehead and the clear placid countenance which one associates with that dress. She came close up to me, knelt, and repeatedly made the 'full sign of the cross' on forehead, on bosom, and on the floor, looking up into my face and apparently very anxious that I should recognise her. I regretted that I could not 'place' her nor call up the remotest association which might account for the appearance of this pleasing and perfectly attired figure. On her retreat a few more figures followed, but not for me; among others a couple of negro girls came forward and gave a capital dance.

On the conclusion of the *séance*, the control announced that before bringing 'my lady' out of the trance they would answer to the best of their ability any questions which the audience would like to propound. I therefore begged to be informed whether I am a medium, and if so, in what line I should endeavour to develop. The reply was that I am a materialising medium, and that if I were to take a course of sittings of six months with 'my lady' I should develop the power of producing materialisations.

When the dear old lady came blinking into the light, and smilingly asked if I had had any tests, it was abundantly clear that she had nothing to do with any fraud. It would have been utterly impossible for her by any amount of dressing up to personate the various figures that appeared, having various voices and of different sizes and build, from children upwards. Besides, she is well-enough known to be a genuine materialising medium. It was quite clear here that, finding that no spirits genuinely belonging to me had been attracted there with a wish to materialise, the controls did their best to make things pleasant for the audience and to support the reputation of 'their lady' by devising figures which might be supposed to suit my case and which I might imagine I could recognise. The nun may have been a genuine spirit attracted to me by some cause unknown to myself. She seemed very genuine, and very much in earnest. But the 'native' and the 'colonel' were, without doubt, distinctly got up by the controls for my benefit, and of this I am the more assured because, with another medium, where also I told them beforehand I was an Indian officer, a 'native,' ignorant also of Hindustani, was presented for my

behoof; whereas at other circles, when I said nothing about myself or my antecedents, no such figures ever appeared.

And then at the end these controls give me advice with the aim of procuring a paying little job for 'their lady'!

Another instance. With the noted slate writer, Mr. P. L. Keeler, I asked for messages from six departed relatives. In the course of a little conversation I had with Mr. Keeler before the sitting, and, while we were supposed to be waiting for his guides to collect together all the spirits I had written to, I said that I was supposed to be a medium, and inquired if he ever took pupils for development. He replied carelessly that he had done so once or twice, but he evinced no inclination to take me up for development, and I know well enough that he has no desire for that sort of work, having got all he can do already. However, the guides caught on to the idea, and, sure enough, when I read the messages on getting home (for they were too long and too minutely written to waste time in reading them there, with the ante-room full of people waiting their turn), I found that four out of the six recommended me to develop for slate writing, and two of them distinctly advised me to take a series of sittings with Mr. Keeler. Nor have I the least reason to believe that any of the six messages emanated from the spirits from whom they purported to come. All were of a conventional type: 'How strange that I should be able to meet you here in this strange way!' 'Be sure that life is continuous, and there is no death,' and so on. It is clear enough that the 'controls' or 'guides,' or whatever their right name is, read what is in the mind of the sitter, or catch up anything he says to the medium, and embody this in the messages, making sufficient variety in the matter and in the handwriting. In one case I asked for a special test; the lady addressed had resided long in Japan, and I asked her to write a word in Japanese. Accordingly, at the end of her message appeared certain hieroglyphics having the appearance of Japanese characters. But I sent a photograph of this slate to the Japanese Embassy at Washington, inquiring whether the writing was really in that language, and, if so, what it meant. I received in due time a courteous reply, saying that the writing is 'not at all Japanese.' A distinct fraud here—the manufacture of imitation Japanese characters.

It would be interesting to get a collection of a few dozen slate writings from any one medium for comparison. I believe it would be found that the same conventional sentences, and the same selection of varied handwritings would appear in all or in most of them.

I do not mean to assert that spirit messages given by slate writing are never genuine as to their purported source, but it seems that various circumstances must combine in order to render them so, and I think that locality has much to do with it. Though space is supposed to offer no obstacle to the movements of spirits, yet it seems that they are most likely to manifest their presence in places with which they were most familiar. And this opinion accords with strongly established and ancient popular beliefs. Spontaneous spirit manifestations always have a local character, and therefore it is highly probable that the artificial evocation of spirits should succeed best in familiar localities. If I, after a life spent in India, visit a Boston medium and desire messages from relatives whose lives were spent in far distant countries, it seems very improbable that the medium's 'guides' can succeed in establishing rapport with those spirits and bring them all to Boston during the ten or fifteen minutes supposed to be devoted to that purpose.

The guides fall back on their own resources and concoct the best messages they can by dint of mind reading and some conventional expressions, and also, I think, by clairvoyant reading of the folded slips containing the names. It seems so, because I took to Mr. Keeler one folded slip of whose contents I was totally ignorant—I had not the remotest inkling as to the name written on it; it was written by another person, not even in my presence, and my 'sub-conscious self' (pace Mr Myers) could have no knowledge thereof. But the message was duly signed by that name in full. There must, then, have been clairvoyant reading of the folded slip, perhaps through the medium's brain.

But if a Boston man, or a New England man, whose life has been spent more or less in that part of the world, calls for messages from friends who also have lived and died in that part of the world, then the guides will probably succeed in securing the genuine attendance of the desired spirits, and the messages may furnish good tests, and may even reproduce the handwriting of the deceased.

Such seems to be, roughly speaking, the rationale of this curious and interesting subject.

BASSILLE.

THE HAUNTED HOUSE AT FONTAINEBLEAU.

For some time past the French papers have been giving accounts of various occult phenomena occurring in different parts of France. Now it is the *Voyante* of the Rue de Paradis, Paris, quickly followed by others, then 'thought photography' is seriously discussed in the 'Ecole de Médecine,' and more recently a most extraordinary case of haunting is the topic upon which the Editors dilate day after day, in long and interesting articles, thus plainly showing that materialism is gradually but surely giving way before the artillery of indubitable facts with which its strongholds are being continually bombarded.

I give a free and very condensed translation of three articles which have appeared in 'L'Eclair,' beginning June 25th, when a paragraph appeared entitled 'Le Mystère de Valence-en-Brie,' an oasis in the forest of Fontainebleau, eleven kilometres from Montereau:—

The little community of Valence-en-Brie is at present in a state of great excitement, owing to an alleged disturbance, of which for the last fortnight the house of M. Lebégue, a proprietor of the Grand Rue, has been the theatre. The latter gentleman travels daily to Paris on business, leaving the house occupied by his wife (who has been confined to her bed since last November), his mother-in-law, son, and daughter, the latter aged respectively fifteen and nine years. About a fortnight since, the young servant, Isabelle, aged seventeen, the sister of a somnambulist and daughter of an eccentric mother, on entering the cellar had her candle blown out, this being succeeded by a loud noise or roar, and the door being slammed. On recounting the adventure to her mistress, the latter suggested that an owl, having gained access to the cellar, was probably the cause of her fright, but the next day 'the owl' spoke, and some days afterwards the same voice was heard on the ground floor, and then on the first storey. Madame Lebégue kindly wrote out for the Press interviewer the few words she had herself heard, coming apparently from the head of the bed, behind her shoulders, 'I am not here on my own account, but to avenge someone else; I shall remain till you and your son either leave the house or die.' The next day the voice again spoke in a menacing manner. Dr. Pate, the medical attendant of Madame Lebégue, declares that he also heard the voice. Yesterday the *Intelligence* (be it what it may) not content with speaking, began to act, thirty panes of glass were broken, a salon situated on the first floor was thrown into the greatest disorder, large chairs overturned, and other things thrown on the ground. For a week there was a regular pilgrimage to the house of mystery, until at length entrance had to be denied. M. Lebégue passed the night, revolver in hand, determined to clear up the mystery, and then lodged a complaint before the authorities at Melun, who have on different occasions sent gendarmes to the Chatelet. On the 27th 'L'Eclair' had again a long article on the subject, headed 'Our Visit to the Haunted House,' and after describing the various observations made by the people of the neighbourhood, he goes on to say, 'On entering the house an old servant accosted us with the words, "Ah, we thought we were going to be left in peace. We had a few days of comparative calm, but now all the trouble has begun again, come and look,"' and he mentions the drawing-room as being in the same state as above described. 'All was in order this morning,' added the servant, 'and the doors and windows closed. About eleven o'clock, as we were at breakfast in the kitchen, we heard a noise in the salon, and, on running to ascertain the cause, found the furniture in the disorder in which you see it. As we entered, a voice proceeding from that corner said, using some insulting epithet, "Leave the things alone. I am at home here, and choose to have them as they are. Touch nothing." As I ran out, the piano in the other room, which was closed and locked, began to play.' This was the only manifestation during the morning, but we understand that our brother editor of 'Le Journal,' on entering the great porch of the house, was saluted by a torrent of invectives by a voice which seemed to come out of the ground. These voices, oaths and challenges have been heard by many witnesses in the cellar and ground floor, as well as on the first storey. One day Madame Lebégue, in bed on the first storey, where she cannot be seen from without, overcome by all these disturbances, turned in her bed and said, in a low voice, 'I am so thirsty.' Immediately a sonorous voice cried, in answer, 'Charlotte! Charlotte! your mother wants to drink,' and the latter, a charming little girl of nine years, ran, heard, but could

see nothing. Strangely enough this delicate looking child with large, intelligent blue eyes has not the slightest fear. One day the voice cried, 'I shall stay till your mother's death.' The child ran and pursued the voice, which gradually sounded further and further away, till it was lost in the cellar.

The following is the opinion of Dr. Pate :—

'I have heard the voice myself on several occasions, and, as usual, it has addressed me in violent and insulting language. On going to the corner or wall whence it seemed to emanate, I could see nothing, and vainly have I striven to find some opening or crack from which it could proceed. And the overturned furniture—how explain that? Observe also, all the windows are not broken from the outside; in two cases at least, the stones have come from within.'

In the last article ('L'Eclair' for July 3rd) it is stated that a mirror was broken in such a manner as entirely to mystify experts as to the means used to produce such a fracture. The police declare that during the night they watched with all the inhabitants of the house under surveillance. Nothing occurred, while another investigator says the voice exhibits some characteristics of ventriloquism.

'L'Eclair' gives several additional curious accounts of the phenomenon of the voice. For instance, one day it was suggested that the sick lady should be hastily moved to another apartment; the voice replied: 'I'll be there first': at the same time, striking the wood of the bed, it cried, 'You know I'm there.' The same article states that since June 26th the whole disturbance has *entirely ceased*, and that the inhabitants of the haunted house attribute their deliverance to the efforts of M. le Docteur Eucausse and of L'Abbé Schnebelin. One thing is certain, they say; 'since these gentlemen have arrived the house has been undisturbed.' How has this effect been produced? L'Abbé Schnebelin quietly told us that he possesses the power of preventing evil spirits from disturbing the repose of the living. To overcome these pernicious influences, all that is needed is a powerful will and a weapon pointed towards the spot where the manifestations are occurring. 'We do not,' adds the writer, 'believe this, but the fact remains. The manifestations have *entirely ceased*.'

In ending my little *resumé*, I cannot help quoting a few words from one of the recent articles on the above, as it is such a well-merited shot at the illogical position of the scientists of a certain school, happily 'growing small by degrees and beautifully less.' After referring to a very remarkable and inexplicable stone-throwing phenomenon of fifty years ago, which occurred in the Latin Quarter here, he goes on to say, 'The official scientist, sleeping on his soft pillow of custom, turns a deaf ear when urged to investigate extraordinary phenomena; he has his professor's robe, and the various advantages attaching to it; he has his little orthodox convictions, and he walks on under the shower of decorations given only to nice, quiet, conventional scientists. Why should he embark in the dangerous vessel, whose sails are full spread for the Unknown? What will he get by it? Negation, that *de haut en bas* denial which makes him look so superior, is *so much easier*. Galileo would run the same risk to-day as he did of old. 'Ah! but it turns!' My poor dear friend, it's your head that turns—that's all!

Translated for 'LIGHT' by ELIZA LUTLEY BOUCHER.

MIDSUMMER DAY AND EVENING.

When splendid roses glad the eyes,
And dancing leaves delight the heart,
And swallows swim in azure skies,
And flashing dragons poise and dart;

When weary man comes home to rest,
And thrushes sing in honied trees,
And small birds hide in leafy nest
Mid chorus with the humming bees;

When purple skies effulgent glow,
And stars 'gin twinkle in the east,
And cattle lazy moan and low,
And life is all a dreaming feast;

Then to the soul there comes this voice—
'Be glad, though sad, be glad, rejoice,
For everywhere we find have trod,
The footprints of our fathers' God.'

Wimbledon.

June 25th.

GEORGE WYLD, M.D.

DEATH OF MR. J. B. MELLON.

The following appears in 'The Australian Star' for June 3rd :—

'Mr. James Barr Mellon, who was well known in psychological circles, died yesterday at his residence, 237, Underwood-street, Paddington (Sydney), at the comparatively early age of thirty nine years. The deceased occupied a good position in the Mines Department for some years, and was very much respected as an obliging and energetic officer. For a considerable period the disastrous disease of consumption had laid a hold upon him, and he gradually sank. Mr. Mellon died a Spiritualist, and to the last believed in the power of his wife as a medium. He leaves three children, who are at the Rosebank Convent, Five Dock.'

MR. SLATER.

In continuation of the Conference meeting at Liverpool, Mr. John Slater on Wednesday last gave an evening *séance* in aid of the funds of the Spiritualists' National Federation. Despite the very wet weather there was a good assembly, and the tests given by the guides were numerous and convincing. Clear and distinct descriptions, names, dates, and places followed in bewildering rapidity, and drew forth the enthusiastic plaudits of sceptic and Spiritualist alike. A vote of thanks was accorded to the guides of Mr. Slater on the motion of Mr. S. S. Chiswell, seconded by Mr. W. E. Long, on behalf of the S. N. Federation, whose exchequer will benefit considerably from this memorable gathering, which was brought to a conclusion by a few well-chosen remarks from Mr. Slater, who heartily thanked the audience for their attention and sympathy, and made the announcement that he would visit England again next year.

A HAUNTED SHIP.

A French contemporary says that the greatest difficulty is experienced in procuring hands for the light-ship *Robert King*, stationed at the entrance to the port of New Haven, United States, because of a rumour that the vessel is haunted by a ghost. The entire crew of the *Robert King* having deserted—a result of the fright which the ghost gave them, and which, moreover, had been administered several times last winter—Captain Parker Hall had to go to New Haven to engage fresh hands, and at the time this report was circulated it was said he had not been successful in getting a crew together. Captain Hall, who is not considered to be a superstitious man, frankly admits that his vessel has been haunted by a phantom during the whole of last winter. He has never seen it himself, but he has heard it at frequent intervals, by day as well as by night. Quite recently, while dining with his crew, he heard a voice quite distinctly calling him on the bridge. His men heard it also, and he rushed at once to the bridge, but found no one. He has been called in the same manner while asleep. Captain Hall has commanded the *Robert King* for five years. The schooner serves as a light-ship during winter, and is engaged in the coasting trade in summer. The captain is convinced that the ghost that has haunted his vessel since the beginning of last winter is that of a sailor who was drowned at sea, and who, he thinks, might have been saved if they had not ceased searching for him so soon after he fell overboard.

NEW PUBLICATIONS.

- 'The Arena,' for July. New York, U.S.A.: Copley-square. Price 25 cents.
- 'Windsor Magazine,' for July. London: Ward, Lock, & Bowden, Limited. Price 6d.
- 'If We Only Knew, and Other Poems.' By CHEIRO. London: Chatto & Windus, Piccadilly, W.
- 'The Metaphysical Magazine,' for July. London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 25 cents.

TRICKSTERS, frauds, and travelling tramps should be exposed and shunned as you would shun dens of adders. Spiritualism is a divine fact, a philosophy, and a religion—religion pure and undefiled. Spiritualism means faith in God and Christ—means converse with angels and spirits, means spiritual-mindedness, purity of life and holiness, without which there can be no happiness in any world. Spiritualism is the coming religion, and to war against it is to war against God, humanity, and immortality.—DR. PEEBLES.

OFFICE OF 'LIGHT, 2, DUKE STREET ADELPHI,
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SATURDAY, JULY 18th, 1896.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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

THE DEVELOPMENT OF MEDIUMSHIP.

There is a question which is continually finding its way to us:—'Is it right to attempt to develop the faculty of mediumship?' We have never any hesitation as to our reply in normal cases; but where the medium, or candidate for mediumship, is over excitable or nervous, or in very poor health, we recommend caution, or try to deter, just as we should advise anyone in any department, to avoid overtaxing the strength. But, in cases where mind and body are in a fairly healthy condition, we feel no difficulty in saying—*go on*.

The decision entirely turns upon what view we take of natural law and human development. We might say, it turns upon the view we take of creation in relation to God. We are not yet entirely rid of the old superstition that vast tracts of what we call *Nature* are given up to the spirit of evil, and that even Human Nature is but poorly intended by its Creator—so much so that some of our natural instincts should be treated as intruding foes. Now that is precisely the point. Did the Creator intend mankind with all its instincts, functions, faculties, possibilities? The answer to that question has by no means been the answer most of us would give to it now. The old Roman Catholic Church always had a spite against Human Nature, which it gagged, lacerated, and snubbed at every opportunity, and, oddly enough, the old Puritans pretty much followed their bad example, so that, to this very day, we are haunted by the shadow of a dark suspicion which many can neither account for nor understand.

Science (which, after all, is only knowledge of Nature, and what is that but knowledge of God or of His modes of working?) has revealed to us the illuminating fact that human development has simply been a long series of unfoldings of latent powers. There has been no conflict between Deity and Devil, but a beautiful, though oftentimes sorrowful, process of discipline and development. And, on the march, what awe, what doubt, what hesitation, what fear, have shadowed the evolvment of the deeper treasures and more subtle powers of the Heaven-born child! At every step, the poor astonished soul, even though thrilled with the uncertain music of the new voice, has asked, 'Is this right? May it not be a temptation of the Evil one?' And some have risen up against it, and tried to stamp it out, ignorantly and cruelly punishing God's chosen ones for possessing the unwonted gift. Thus, it is certain that the frightful persecution of the 'Salem Witches' in

America was a gross uprising against the misunderstood gift of mediumship. It was attributed to Satan, just as it is to-day, and it was struck at just as it would be to-day in London if the obscurantists had the power.

The one question to decide is whether the creation of man is accomplished, or is only in process of accomplishment. For our own part, we have no doubt about the answer. Man was never more truly created than he is being created now. He is not a finished article: he is an animal in process of development, and he is emerging from the beast to the ideal man, just as one day he will advance from the human to the angelic, and through the angelic to the Divine.

If this is so instead of asking whether it is right to attempt to develop the faculty of mediumship, we shall be compelled to ask whether it is right to suppress any power or faculty which emerges from that deep, mysterious selfhood which, as yet, we so little understand and so poorly possess. The fine summons, at the end of one of Paul's Epistles, 'Quench not the spirit; despise not prophecies,' may have deeper meanings than some of us think: and the early Christian Church only too soon forgot to ponder and obey. Too soon it sank into mere verbal contentions, and the upbuilding of the symbols of authority and power—quenching, in very deed, the spirit, and making prophesying penal. And the Church has not yet found its way back to Paul.

In pushing home our verdict, and mindful of the saving clause with which we started, it may be desirable to say that in this, as in every other matter, we need discrimination and care. The same Paul who said 'Quench not the spirit, despise not prophecies,' also said, 'Let your moderation be known unto all.' Greatly is that needed in deciding to attempt the development of the faculty of mediumship—not to be excited, not to be overbalanced, not to get things out of perspective, not to rush to conclusions, not to accept everything that comes and act upon it, but to recognise the crudities of beginnings. We are persuaded that a great deal of the Old Testament condemnation of what may be called a form of Spiritualism had, for its cause, undesirable forms of spirit-communion; and it does not follow that the condemnation of the evil carries with it the condemnation of the good.

Another caution may be desirable. It is quite possible that in some cases, after due trial, the attempt to develop should be given up, not for the reasons we cited at the outset, but because it may be undesirable to force an unfolding that does not offer adequate results. It may be a duty to make the attempt, just as it may be a duty to attempt to sing or to play, but there comes a time when some practitioners should perceive that friends should not be afflicted with 'a little music' (or a little mediumship) any more.

But we end with a consideration of profound seriousness. In the development of mediumship, as a duty to one's self, to society, and to God, a price may have to be paid—in the loss of friends, the loss of occupation, the loss of much which the world so ardently desires. What ought we to do with regard to that? Well, it is only the question that meets 'the good soldier' at every turn;—shall I find safety in flight? It is not only the Spiritualist who has to ask that question. Jesus had to ask it; and he gave the answer, an answer which carried with it the awful consequence, that he thought even God had forsaken him. But, when God's gifts come to earth, they, as often as not, come with darkness and pain; and yet blessed are they who are summoned to go into the desert to make 'a highway for our God.'

MR. SLATER will hold a public séance at the Cavendish Rooms, 51, Mortimer-street, W., on Tuesday next, at eight o'clock.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STANTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPERER.]

No. XXV.

(MAY 31ST, 1873.)

May I ask for communications?

Yes; the conditions enable me to speak to you.

I want to hear more of Mentor. Can he write?

He will be able to do so, I hope, very soon; but I am so used now to writing that the messages come more easily through me. Nevertheless you will receive communications from him either directly or indirectly.

Is he here now?

Yes; he is with you.

In his figure on the photograph, are the robes spirit drapery, or typical?

The figure is draped in spirit drapery such as we use when we materialise ourselves. The covering on the head is requisite for the concentration of power. The other robes are the drapery in which the form is clothed, and which varies from time to time. What you mistook for resemblance to episcopal dress of modern times was not so. Had the spirit filled on earth the episcopal office, he would have appeared in such robes as he was wont to wear. This is the common habit with us. Our spirit dress would be imperceptible to you, and our spirit forms unrecognisable; consequently we array ourselves in such sort as you would expect us to appear. If the spirit is showing itself to its own friends, it would appear in the semblance of the dress which it was in the habit of wearing in earth life: and would especially exaggerate, or draw attention to, any peculiarity of gesture, dress, or demeanour which would identify it. It is a bitter disappointment and sorrow when a spirit is unrecognised by its loved friends to whom it has so longed to manifest itself, and when it has so striven for success. This is one of the sorrows that hang round the spirits who are attracted to earth by longing desire to minister to loved ones left behind. They hover round them, tend and care for them, yet they cannot communicate. They search around and find at length a medium through whom they can reach their friends; after infinite pains they are enabled to show to them their real selves, to demonstrate their existence, to show their love. Alas! what bitter pangs are those they suffer when they find their efforts scoffed at, themselves unrecognised, and possibly the whole subject of communication with spirit land laughed at as an idle and baseless vision. This is pain corresponding to the intensity of joy with which a spirit finds itself still loved, and recognised. Such spirits coming to their own friends endeavour to give some clue to recognition as best they can. Those who, like ourselves, are unknown to those to whom we manifest, generally appear in characteristic drapery, and with no attempt to reproduce any peculiarities of demeanour or dress which may have characterised them in the earth life.

The robe of Algazzali, in spirit life, is of blue, and the upper robe is of white. This indicates in spirit symbolism that he is a spirit distinguished alike for wisdom and for love. His dress is of sapphire-blue, to show him a philosopher. His head and shoulders are encircled with folds of white to mark him a philanthropist, too. This would be plain to our vision, but not to yours, as yet.

The other figure, with Miss Percival, was helped by him?

Yes. It was his power which enabled the spirit, who was very earnest and anxious in endeavour, to show herself. She would have failed from very anxiety, save for Mentor's power.

You said that Mentor was in some way a Neo-Platonist and an Ecstatic. What was the gist of his Philosophy?

Trained by a souffi, or mystic, he early imbibed the notions of the sceptics, whose tenets he threw over because they made all depend on man's finite reason, which is incapable of measuring the power and objects of the Creator. The sects who then pretended to be teachers of truth were one by one reviewed and dismissed. The Dogmatists, the Orthodox Defenders of Divine Truth, whole and complete, revealed in the Koran, from which none may detract, to which none may add—these existed then, even as their counterparts have existed ever, and ever shall exist. They were not captivating to one who was philosophical and progressive rather than theological and conservative. He wrote against them a destructive treatise, which was printed, against his great antagonist, Abou Rashu, known to Schoolmen as Averroes. He found these unequal to satisfy the yearning for advanced knowledge that filled his inquiring soul. He asked for knowledge, and was answered with a theology which was worn out, and which his spirit could not grasp. He wished for wisdom, and received a revelation which was insufficient for his needs. The Philosophers, with logic and wordy declamation, satisfied him no more. He could not reconcile those tenets with the Koran. Both could not be true. Both were possibly to him alike false. The Bastinis were even less satisfactory. They pretended to be monopolists of truths which they received by intuition, and they could give no satisfactory reply to cravings for rational scientific truth. At length he turned to the Souffis from whom he had received his early training. He learned their master principle, viz., that truth is not attained from any source external, but by ecstatic meditation, by transport, by a throwing off all that was not God, by transfusion with the Divine. Possessed with this idea, he fasted, and prayed in his Mosque long hours and days for illumination. He strove to macerate the body, and to wean the soul from earth. All was in vain. He grew morbid and unhealthy in mind and body. His system, abnormally excited, became a ready prey to undeveloped and mischievous spirits. Always susceptible of spirit control he fell a victim to obsession, and the power of speech was removed from him; and his tongue became dumb when he was about to deliver his theologic lectures. He was withdrawn from that sphere of work.

He left his home at Bagdad, and retired from the world to Syria. He wrestled, and prayed, and struggled against temptation for two years. He made a pilgrimage to Mecca, to Jerusalem, to strive for the perfection of the ascetic life. In time, family cares and trouble recalled him to the world, and he returned, still not an Ecstatic. His philosophy was a mixture of the Alexandrine and the Greek. The doctrines of the Koran were grafted on the philosophy of the Alexandrines, and the result was the Arabian Philosophy, which was an advance on the Neo-Platonism which Plotinus held and taught. The distinguishing mark was the doctrine of Ecstasy.

I don't really understand what Ecstasy means.

The doctrine is one which can only be explained at length, and Mentor himself will do so hereafter. We sketch

only the outline. The doctrine was Alexandrine. The soul, an emanation from the Divine Intelligence, was a finite spark of the Infinite First Cause. Its knowledge was finite necessarily, such as Plotinus taught. A finite being must have limited knowledge. For the human intelligence to know the Divine Intelligence it must become Infinite, since the Infinite alone can know the Illimitable. It must be God to know God. Its personality must be lost, and the Finite be merged in the Infinite. Ecstasy was the act by which the personality was abandoned: and absorption into the Infinite Divine Mind effected. This was the cardinal doctrine of Soufism. They received in the ecstatic state wondrous revelations from spirit ministers, and Plotinus has hinted to you how he especially became the medium of elevated and ennobling communications. They pass—those, we mean, who attain the ecstatic state—on to the condition of prophetic in the highest stage of intellectual development, even as sensation pure and sole is the lowest. In this prophetic state of Ecstasy the Soufis claimed that the soul wandered into the spheres of supersensual life, and gained glimpses of the Divine.

The truth was strangely mixed with error throughout this teaching. But it had this grand merit. It was the honest craving of an exalted and earnest soul after God and the Divine. Therein it drew down blessing.

Was it Mentor who moved the table at Russell-square?

Yes, friend. He was with you, and manifested very powerfully. He is accustomed to such work. Yet he could do nothing at Miss D.'s; the circle too large, inharmonious, and the atmosphere bad. You should not have attempted it.

Then Mentor must be very powerful?

Yes; he is skilled in the use of these elements. He has been accustomed to deal with them. He will be serviceable to you as a helper.—D.

[I may possibly have mis-spelt some of the proper names in this communication. They are not familiar to me, and the original automatic writing from which I have copied them is often so minute as to be scarcely decipherable.—M. SPEER.]

HERR REICHEL'S "HEILMAGNETISMUS."

The circumstance that Herr Willy Reichel's work on curative magnetism should already be in its third edition is a sufficient indication of the extent of the demand for it on the part of the German reading public. One reason for its popularity may easily be found in the great amount of good sense and moderation displayed by Herr Reichel—thoroughly whole-souled magnetist as he is—in the fashion of his advocacy of the claims of his science to the attention of sensible people. There is a fine freedom from that outrageous enthusiasm which rushes for shelter into a thicket of promiscuous adjectives when its logical cartridges are seemingly exhausted. There is no blare and no bounce. Plain matters of attested fact are related in graceful style, and the readability is enhanced by the circumstance that the book contains a very complete selection of the opinions and theories on such undoubted facts as have been published from time to time by the most scientific and best informed writers on the subject. Anything that Herr Reichel has to say about his own remarkable powers as a healer is well supported by a large collection of testimonials from people of all ranks, and the bulk of these are in themselves very interesting to peruse. One is grateful to find a complete absence from the pages of this eminently useful book of those awful illustrations which used to set people laughing, not so much at the subjects of the woodcuts and the curious positions and attitudes, as at the ridiculously inartistic manner in which the drawings had been made. The form and style of the work are exceedingly good, and we can cordially commend it to our German readers. It is published by Siegmund, Berlin.

* MILLIONS of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep;
All these, with ceaseless praise, His works behold
Both day and night.—JOHN MILTON.

AN INSTRUCTIVE STORY OF OBSESSION.

(Continued from page 308.)

One day John said to me: 'I have finished my studies here, and as I have been studious they have given me as a reward the mission to instruct Boussinkof.'

'Do you no longer need to study?' I asked him.

'Oh! I am only at the beginning of my studies! But as I am improved I can now guide one worse than myself to goodness. My instructors teach me, and I teach Boussinkof. He is angry with me. "Do you think I will listen to a simpleton of this sort! I am more intelligent than you are," he tells me. "Can you suppose I asked to be put over you!" I reply. "You have been given me! and, though it will be difficult for me, I appreciate the reward and am thankful to have been invested with such a charge. I have ended by loving what is right and so teach it to you." I thus answered Boussinkof, who began to laugh loudly. "Ah, well! who knows? We may be able to get on together. Even I may take to prayer and goodness," he said. He felt I was stronger than he was and therefore modified his ideas. He saw his works crumble away whilst mine made progress by degrees. It is thus he understood I had more power than he had and so desired to be pleasant to me. But he often turns against me. I feel annoyed, for I am still weak, and my influence then acts badly on Varia, who becomes sad and discouraged. They have given me a difficult task. Pray for me! Support me!'

I went that evening into Varia's room and she said to me, 'As I lie here I think it is a great sin to listen to all this chattering. It is but a temptation of the devil's. My parents told me Anti-Christ would come and men would believe him to their perdition. May it not be he who is now troubling me! But the voices answer me, "Do not take it for a sin. The time has come for these phenomena. It is now ordered us to manifest when you require visible help. . . . As for Anti-Christ, he is often incarnated in men. . . . it is then false prophets appear. . . . They seem to teach wisdom, but in reality they destroy what is necessary to mankind—faith and submission to God. You have many such teachers, and it is against them that we have been ordered to act. It is to destroy their work that we have been sent to manifest to you.''

These voices persuaded Varia and made her calmer. 'If she is only an hysterical subject, as a young man of my acquaintance tries to persuade me, whence does she get all these things she tells me? Is hysteria capable of giving eloquence and of developing the mind?' I ask myself while listening to Varia's elegant style of expressing herself.

One day my friend, V. J. Pribytkof, while speaking to John, tried to persuade him to leave Varia, since the young girl suffered so much. John replied to her: 'Since I could not progress and was incapable of undertaking my own development, I had the order to enter into Varia. She strives with herself and suffers. The lesson which she obtains re-acts on me. Without her I could comprehend nothing, but it is through her I understand. I aspire to detach myself from her, but the purification I have yet obtained is not sufficient. Boussinkof wants to use Varia's tongue, but it is impossible to allow that yet.'

John asked for séances, but I was unable to form a serious circle. So few people would care to devote two hours a week to a séance with an hysteric.

My journal for March 19th, 1891, runs thus:—'These last few days Varia looks well. In the evening she saw small, bright, light clouds in the shape of a moon, and for an instant perceived a face in the luminous circle. She also heard voices. "These voices," she tells me, "order me to inform you that Boussinkof is tired of doing evil, and that a light attracts him." They also say, "Here, we help each other mutually. The moment one begins to progress he draws the lower ones after him." Now Boussinkof begs John to call him brother, and John replies: "We are all brothers!" Those who instruct John say: "Pray and be patient! Ask God for yourself and us—the science of goodness.''

'Yesterday,' Varia said, 'from the small clouds the face in the luminous circle looked at me! I did not sleep, but kept my eyes fixed on it. "Shut your eyes," I heard from my left, and from that side a crowd of dark spirits appeared. And on the right a face so gloriously bright that it hurt my closed eyes. The unhappy creatures seemed attracted by this brilliant being; they stretched their arms towards it, trying to reach its radiancy. . .

"Where is it that they are praying for us? Where? Where? We want light! good! love!" they exclaimed plaintively.

"As you were at that moment reciting a prayer we were able to show you a being much more advanced than ourselves," my instructors said. "Here sooner or later we all become purified. Purified, we obtain pardon. Progressively we become the executors of a will higher than ours, and then we work everywhere on earth, in water, storms, herbage, we must sustain all; and when necessary we execute other work. But we are only the workers."

'I begin to believe all this,' continued Varia, 'because I can see it with those I have known on earth and who come to me now. Bargoushof, an old aunt of mine and many others—all have become brighter since I prayed also for John and Bousinkof. It cannot be a sin, can it?'

My friend V. J. Pribytkof had often advised me to have recourse to M. Tani. 'He is the only one who by his magnetism can deliver Varia from her hysteria,' she insisted. Varia refused at first, but at last consented, and one day we found ourselves in the doctor's room. Fortunately that day there were no other patients waiting, for Varia became very agitated, and fell on her knees. Silently tears streamed down her cheeks; then, making the sign of the Cross, she returned to her seat near me.

'You have done right to pray to God,' I said, 'it will calm you.'

It was John who answered me: 'It was I who was asking Varia's pardon. Thanks to me, she suffers so many troubles and alarms. Now, even, she is in a state of agitation.'

After a silence he continued: 'That Bousinkof has come all the same. I forbade him, but he stuck to me. "Why should I not come? You are not going to heaven," he said, so here he is!'

At last we were called into the consulting-room. 'She suffers from her nerves,' I explained. The sympathetic old man kindly placed Varia in a chair and gave her another for her feet. I observed all M. Tani's movements as he made passes over his patient. He examined her attentively and noticed that her lips were moving in silent prayer. Her cheeks became brighter as she gradually came under the influence of her inward emotions, and her hands constantly made the sign of the Cross of the old believers.

When M. Tani had finished magnetising Varia, he said (here V. J. Pribytkof came in) that he saw two spirits beside the patient. One, of a lighter shade, entered into her. The other, very dark, moved around her, wishing to establish himself, but the first one would not allow him to. On hearing this from the mouth of a stranger, Varia, as she told me afterwards, believed at last and definitively that those who spoke through her were spirits, and that consequently she was not mad.

M. Tani made a favourable impression upon me, as he was so kind and commiserated Varia. Looking at her with deep interest he said to her in a convincing manner: 'Many people hearing us speak of spirits and with spirits would think us cracked, but that need not trouble us. We speak of what we know.'

Tani insisted strongly on the necessity of constant prayer, both for ourselves and for the invisibles who surround us. Varia looked at him confidently, and received great comfort from his words, as she informed me afterwards.

Varia went into the salon, while I remained in the consulting-room, to speak about her hysteria. Tani answered my questions: 'The state to which doctors have given the name of hysteria is not yet known to them; they only see the external manifestations, and are thus satisfied. But I perceive the spirits, and know that they are the cause of this malady.' Now that Tani has passed into the other world, I may be allowed to say that he was a seer; but he did not like to speak of it. He studied magnetism at St. Petersburg for more than thirty years. Invalids rushed to him, and he helped a great many of them.

Some time afterwards Varia and I went again to good M. Tani, and for this reason: 'If the doctor sees John as I now see him, that is to say brighter, then I will believe that I am not a chattering fool—and that the spirits really exist!' said Varia.

So again we were waiting in M. Tani's salon, when John whispered in my ear: 'That Bousinkof will have his way! He has disobeyed me again and come here. But I have forbidden him in God's name to show himself to M. Tani!'

When our turn came we went into the consulting-room, and M. Tani began to magnetise Varia with a pensive air: 'To-day

I only see *one spirit*, the same I saw last time, only he has become brighter,' said Tani.

Instantly Varia's face changed, and John spoke with animation: 'M. Tani, you are not only a doctor, you are our earthly guide. I tell you I feel I am better, and hope to become a doctor for men's souls; that is to say, I shall have the gift to read men's thoughts and then I will teach them the right road. . . . At present I am not yet completely resuscitated before God! But I already advance and have a great mission confided to me. Varia's soul also begins to expand and she knows how to do right. At present she suffers, but those sufferings will not be lost and she will be happy with us. I shall not continue to use her so constantly; as soon as I have improved a little more, I shall leave her, but I will not forsake her. As for you, you have many friends in our world, because you help us towards the light. . . . When you come, we will surround you and give you a joyful welcome. Till then, adieu. I am going, and leave Varia with you.'

Varia's face returned to its usual expression. She crossed herself and thanked M. Tani for his care.

(To be continued.)

CURIOSITIES OF MESMERISM.

'The Metaphysical Magazine,' quoting 'The Detroit Journal,' gives us the following lucid and convincing account of recent experiments in clairvoyance:—

Frank Alderman, who is considerable of a mesmerist in an amateur way, has recently been entertaining private parties of ladies and gentlemen with specimens of his powers over a world unseen by the describers when in their regular mental state, and unknown to Mr. Alderman, their questioner.

One evening a party of well-known doctors, lawyers, and other professional men, together with a number of ladies, gathered at a private house to test these powers. Mr. Alderman brought with him a boy of about fifteen years, Arndt by name, who works in the linseed oil factory. The boy was placed in a chair and was speedily put to sleep. To the fact of his somnolence the doctors testified. The boy was then told to go (mentally) to a certain number on the Brush Farm-street and to tell when he had got into the door. He soon announced his arrival, and was sent upstairs. He got into a small room which he said was dark; then he was directed to another room, which he said was lighted by a shaded lamp placed on a stand, which position he described. A lady, he said, was lying on the bed, and there was no one else in the room. The statements about the dark room and the lady being alone were announced to be wrong; but when the occupants of the house returned home they found that they and not the mental visitor had been in error.

The boy was next sent to another house on a neighbouring street. He was sent upstairs, and when there his attention was arrested by a curious table, with a very large, round, marble top and a single standard. The table was one of a fashion obsolete for twenty years, and was placed as described. An attempt being made to send him into the billiard-room of the house, he announced that he saw a chair 'that two could sit in,' a piano, and, on the floor, 'one of them crazy quilts you wipe your feet on' (meaning a Turkish rug). The occupants of the room, he said, were two young men, one of whom had a light moustache and combed his hair straight up from his forehead. This description corresponded exactly with the furnishings and occupants of the music-room at the time the description was made.

On a subsequent occasion, the people present being about a score of gentlemen, Mr. Alderman brought the Arndt boy and another about the same age. The boys were taken one at a time. One of them, being sent (mentally) into a house on Alfred-street, described the parlour with a good degree of accuracy, then went into the dining room, located the side-board, the sewing machine, and seemed impressed by a stove he saw. He got mixed as to rooms, but described a door with glass in it that opened into a small room. He fixed the position of the bookcase, and said he saw some little figures of men—'yes, they were little statues,' he said. The descriptions were sufficiently accurate and the objects were unusual enough to contradict the theory of guess-work.

A gentleman left the room and went out to look at a public clock. The boy followed his actions on the way downstairs, but, in looking at the clock to see the time, lost his man.

The boy was next sent to Lansing for the first time. He described the low, dingy, wooden station, crossed the bridge and saw the hotels on the left. On being told to ask his way to the Capitol he said he spoke to a 'coon' and asked him for a cigarette—but in vain. He went into the Capitol and was sent into the Supreme Court room. There he described with exactness the bench and the peculiar arrangement of the seats. He described the portraits of Judges Graves and Cooley on the walls.

The boys while asleep were rested mentally and exercised physically. They danced and sang comic songs; dropped red-hot coals and suffered the pangs of having icicles down their backs. On drinking from empty mugs they became very drunk, and one curled up on a sofa. Mr. Alderman mentally drew one of the boys to him with a force that a lieutenant, U.S.N., and two others present had very hard work to overcome.

The supreme test of the evening was the visit paid by one of the boys to Northampton, Mass., where he entered the home of a gentleman of the party. The boy described the depôts at Buffalo and Rochester, passed Albany in safety, and brought up at Worcester. Being sent back to Springfield, he said that there was no train for Northampton, and was told to count ties. He got there just the same, but took the wrong road from the station and announced himself on Main-street. Being sent back, he described the buildings on the way, and finally came to a frame house that stood well back from the street and had a peculiar roof. On being invited to let himself in he announced his presence. He told of a picture on the wall, representing an old man with a white beard, and of another with a horse and dog in it. He placed an extension table in the sitting-room, and, when the listeners around the sleeping boy began to shake their heads, the owner of the house said the boy was correct. On being sent into the parlour he saw a mantel with a blue vase on one end and a dark one on the other. These proved to be copies of vases in the British Museum, and were of the colours given. On the centre was 'a square thing with birds in it,' the boy said. The birds looked like canaries, and they seemed to be in a glass case. The object turned out to be a peculiar clock on which were two pheasants, while smaller birds were perched upon it. There was absolutely nothing said to give the boy any inkling of the article he described. What is the explanation of these things?

THE RONTGEN RAYS AND THE SPIRITUAL BODY.

An American journal, 'The Herald and Presbyter,' says that the Rontgen rays greatly help us to believe in a spiritual body. Of the discovery, it says: 'It corroborates, so far as any material experiment can, Paul's doctrine of the spiritual body as now existing in man. It proves, as far as any experiment can prove, that a truer body, a body of which the phenomenal body is but the clothing, may now reside within us, and which awaits the moment of its unclathing, which we call death, to set it free. . . . It makes clear to the unscientific mind what Stewart and Tait announced, that matter in one state has no power to exclude matter in another and more refined state, [and] . . . that two particles of matter can and do occupy the same space at the same time.'

'BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.'

Blessed are they that mourn: their hearts are true
To worth outside themselves, in that they love,
And, looking up, they will, through hope, renew
Their efforts to attain the good above.
Souls looking heavenward, can never grieve
In utter darkness like those bound to earth:
Loving the higher life, they will believe
God has not mock'd by showing them the worth
Of what must be for ever out of reach.
Lessons of holy comfort to their hearts,
Their love, through sorrow purified, will teach;
For beauty, truly lov'd, its grace imparts
And those who love and mourn, ere long will know,
That heavenly flowers in earthly grave-yards grow.

E.P.

It is sweet to despise the rough noises of a vulgar world; it is sweet to soar in the ethereal heights, and to devote the moments of life to the study of the true, the infinite, and the eternal!—CAMILLE FLAMMARION.

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.]

Animals in the Spirit World.

SIR,—Mr. William Haughton appears to have been the recipient of (to him) reasonable indication that there are dogs and horses in the spirit world, and inferentially probably other animals desirable to human spirits. May I inquire if any of your readers have had any indication of the existence of savage beasts in spirit life? If one kind of animal exists in that condition, why not the other?
J. S. H.

Mr. Haweis' Sermon.

SIR,—Mr. Haweis' last week's discourse on the Future Life is all alive with good things, but there is in it one very bad thing. He says: 'This life was fluid and formative. This life seemed to him like the setting up of printing types. While this life continued the types could be manipulated, altered, and rearranged with comparative ease, but at death the type was stereotyped and fixed.'

It is really surprising that a man who is so finely emancipated from the old barbarisms should be still in bondage to such an odious specimen of them. It is true that in a succeeding sentence he held out some hope of possible change and escape from the 'stereotyped and fixed' condition, but he even repeats the harsh analogy. I do not care to refute, but perhaps you will allow me to protest.
A CONSTANT READER.

Test Conditions for Mediums and Sitters.

SIR,—Without attempting to disprove Mr. Lord's statement as to the crudeness of my ideas concerning mediumship, made by him in his letter of the 29th ult.—ideas which, I humbly submit, exist only in his matured imagination—I maintain that my letter of the 20th simply stated what are, unfortunately, established facts. Fraudulent mediums certainly do exist, and will continue their work of deceit as long as they find it so remarkably easy to satisfy some of these 'impartial critics,' who, before any phenomenon whatever is produced, are already satisfied as to its reality. And until such steps are taken as are suggested by Mr. Robinson, or the adoption of other fraud-proof conditions, deception will still be practised, and we shall be further subjected to these annoying exposures, and the cause of progress hindered. I further maintain that honest mediums would not suffer by submitting to such test conditions as would act as a safeguard against deception, but, on the other hand, would find it a distinct advantage to be protected from seizure and rough usage.
J. WATSON.

Burying Alive.

SIR,—Will you permit me to thank Mr. W. H. Young of Columbus, Ohio, for his kind reply on the above subject inserted in your issue of July 4th, and also to inform your readers that I have received the enclosed letter from H.B.M.'s Consul at Munich, from which it will be seen that during a period of fifty years, no case of resuscitation has ever been recorded at the Munich mortuary? Will Messrs. Hartmann and Williamson say what they think of such evidence? Can they quote any statistics on the other side?
W.

[ENCLOSURE.]

BRITISH CONSULATE, MUNICH.

July 8th, 1896.

SIR,—In reply to your letter of the 3rd inst., I beg to say that the information I have received from the Principal Municipal Manager of the Cemeteries at Munich, fully confirms Mr. W. H. Young's 'impression.'

There is a mortuary, as described by your correspondent, at each of the City Cemeteries. In accordance with the municipal regulations, the dead are removed, on the day of death, to such mortuary chamber, whence the interment takes place on the third day. During this interval, a ring, attached to a wire connecting with a bell, is fixed on the right hand of the corpse, so that, in case of resuscitation, the slightest movement would alarm the attendant in an adjoining apartment.

This arrangement has been in practice for over fifty years, but during this period, and so far as the annals of the cemeteries refer back, not a single case of resuscitation has ever occurred at any of the Munich mortuaries.

JOHN S. SMITH, H.B.M.'s Consul.

Perception as Conditioned by Consonance.

SIR,—Permit me to correct a printer's error which appears in my letter on the 'Principle of Evil,' p. 328, and which crept into it after correction of proof, the word 'wire' appearing in substitution for 'telephone'; thus perverting my argument with regard to consonance, into nonsense.

An instrument called a mono-telephone has been invented, responding only to messages transmitted on a certain note. Twelve such telephones may be inserted in one circuit, each responding only to messages forwarded through the transmitting instruments attuned on the same note, and disregarding the messages forwarded through the transmitters attuned on the other notes of the octave.

This constituted the basis of my argument as to responsiveness being conditioned by consonance of vibration or life-quality. The analogy holds good, thought-units being constituted of vitality (being), and radiating a magnetic field or aura.

Man may be compared to a multiplex instrument, comprising a series of mono-telephones constituted of vitality in discreted degrees of being, one only of which being temporarily developed into functioning; the others being germic or latent. According to the degree, or pitch, or note of the responsiveness which is unfolded into functioning within him, will be the plane, or planes, of the universe with which he may be brought into conscious relation.

This law is further illustrated in the solar spectrum, one octave only of which comes within the range of optical vision. Yet we now know that octaves exist extending both above and below that of colour. Tesla and Crookes have shown that there are vibrations (*i.e.*, modes of being) which pass unperceived (*i.e.*, unresponded to) through our organisms. Both things and thoughts are comprised within the not-self and necessarily pertain to the same universal conscious-life as selves. But for this basic identity, perceptual relation and thinking would be impossible. The existence of an aura, or spectrum (*i.e.*, magnetic field), in connection with all life is a universal law. Denton has given some insight into this, in his 'Soul of Things.' Professor James, of Harvard, refers to another bearing of it. Perception is conditioned by consonance or synchronousness of vibration, which again is determined by the mode or degree of being in which the life constituting the thing, or thought-unit, or self-conscious ego functions; that is, to which it has been unfolded in its circuit or process of becoming within the universal.

QUÆSTOR VITÆ.

'The Principles of Nature.'

SIR,—The more advanced and experienced students of Spiritualism would be well pleased to read in 'LIGHT,' of June 27th (article, 'Obsession—The Laws of Control'), Mr. W. Buist Picken's cordially-expressed appreciation of Mrs. Maria M. King's great work, 'The Principles of Nature.'

But all students, whether advanced and experienced or not, who wish to acquaint themselves with an able and thoroughly scientific presentation of the laws underlying and governing mediumship in its various phases, the production of the double, materialisation, psychometry, clairvoyance and clairaudience, and a description of the spiritual spheres and of life there, would do well to make a careful study of Vol. III., which can be read, and purchased, separately from the others, and is, I may add, worth many times its price.

The first volume being a very formidable one to tackle—the amazing scope and grandeur of its conception of the physical universe is unparalleled in literature—I consider it is best read after the more easily grasped and intensely interesting third and second.

I agree with Emmette Coleman, that this three-volume work is by far the greatest and best contribution and yield of modern mediumship.

X. Y. Z.

P.S.—Readers in this country will be glad to know that Miss Morse, 26, Osnaburgh-street, N.W., imports and forwards the work, post free, at 6s. 6d. each volume.

Does the Brain Think?

SIR,—When I wrote the first letter referring to the new edition of 'Miracles and Modern Spiritualism' (v. 'LIGHT,' June 13th), I supposed that Dr. Wallace had changed his views since 1891. His reply (June 20th) shows that I was wrong. On carefully re-considering the matter, I still think my conclu-

sion was a natural one. The expression, 'the brain is the organ of the mind,' is misleading, and after quoting from Dr. Wallace's 'Natural Selection' (p. 188), I said, 'It by no means follows, however, that this means that the brain *thinks*.' I interpreted the expression 'the brain is the organ of the mind' in the light of other statements referring to the same subject.

Professor Huxley, speaking of Hume, says (Vol. VI., p. 94), 'It must be noted that he grasped the fundamental truth, that the key to the comprehension of *mental operations* lies in the study of the *molecular changes* of the nervous apparatus by which they are originated. Surely no one who is cognisant of the facts of the case, nowadays, doubts that the roots of psychology lie in the physiology of the nervous system. What we call *operations of the mind* are *functions of the brain*, and the *materials of consciousness* are *products of cerebral activity*. Cabanis may have made use of crude and misleading phraseology when he said that the brain secretes thought as the liver secretes bile; but the conception which that much-abused phrase embodies is, nevertheless, far more consistent with fact than the popular notion that the mind is a metaphysical entity seated in the head, but as independent of the brain as a telegraph operator is of his instrument.' Italics are mine.

The passage I have quoted compels me to conclude that Professor Huxley's meaning was—*the brain thinks*. From such statements it seems natural to conclude that when the brain dies the man dies. I interpreted Dr. Wallace's expression in the same sense and concluded that, in 1891, he would have said the brain thinks.

Turning now to the new edition of 'Miracles and Modern Spiritualism' (p. 107), 'It is the spirit of man that is man. Spirit is mind; the brain and nerves are but the magnetic battery and telegraph by means of which spirit communicates with the outer world.' Here the brain is *not* the thinker, but the spirit *is*. There is, however, a qualifying clause which is somewhat perplexing from my point of view. I refer to the words, 'though it can only do so by means of, and in exact proportion to, the organisation it is bound up with.' And yet this is an important limitation. I regard the spirit as the thinker, the agent; and the body, brain and nervous system as instruments only, and think that Dr. Wallace's limitation applies to all that the spirit does *mediately*, *i.e.*, by instrumental aids—*e.g.*, feeling, perception, and acquiring knowledge; but does *not* apply to what the spirit does *immediately*, *e.g.*, thinking, reasoning, and aspiring. The spirit *originates* all mental observation and action excepting what is due to environment.

From what I have said it may be inferred that, although I regard thinking, &c., as due to the spirit and not to the brain, I cannot regard the spirit, while in the body, as ever mentally independent of the brain. All mental effort, and especially that kind which causes feeling, must affect the brain. I accept Mr. Fiske's statement ('Cosmic Philosophy,' Vol. II., p. 149), that 'prolonged mental exertion is followed by a bodily fatigue and a keen appetite, not essentially different from the fatigue and hunger which follow muscular exercise.' All *conscious* spirit action must, as I take it, involve the nervous system and cause waste. Probably this is true of unconscious, sub-conscious, or automatic thinking, in proportion to the measure of consciousness.

I have said enough to account for, if not to justify, my interpretation of the passages referred to. I am disposed to regard Dr. Wallace's hypothesis, as I understand it, as a new and important departure in psychology. He seems to have felt the full force of the phenomena of Spiritualism, and treated them as elements to be seriously taken into account in dealing with psychological problems. It has been the fashion totally to ignore them.

SCRIBA.

Mr. John Slater's Mediumship.

SIR,—Permit me through your columns to bear testimony to the value of the above.

Last Sunday night, at Daulby Hall, Liverpool, a public meeting was held, in which Mr. Slater took an active part. The audience was asked to send up written questions, articles, &c.; amongst them I sent up a question, which Mr. Slater took in his hand. He said, amongst other things, 'You have a child who has passed to the other sphere; she is leading you onwards in thought, feeling, and life. After she passed away a ring was taken from her finger and given to her mother.' He said, 'Is not your name George?'

On Tuesday my wife had a private sitting with him, at which he gave her a most beautiful address. He mentioned, *by name*, one of my sisters, giving certain advice about her; also, *by name*, two of my wife's uncles, they giving the following message through him: 'We are your friends and George's' (meaning myself). He also said, 'William Stainton Moses is with your husband and yourself, helping you both, as you are one in spiritual thought.'

He gave the name of my son George; he said he went to Auckland, then up country, had returned to the former, and shortly we should receive a letter from him of an encouraging nature, with the news he had gone to Newcastle.

He said, 'Your husband will go on a voyage.' This is the third medium who has stated the same thing, quite unknown to the other.

On Thursday, I had a private sitting with him, at which the control dealt almost wholly with my past and future spiritual life. In beautiful descriptive language he spoke of my ardent desire to realise my spiritual life, and greatly to my surprise, the various phases which I must pass through finally to become a perfected spirit sensitive, so that I shall look into the world beyond, be thus clairvoyant and clairaudient. The first form I am to see, and the first voice I am to hear, is that of my daughter Agnes. Nothing seems more unlikely to me than this, for I do not aspire to any phase of mediumship. Most encouragingly, also, he spoke about the active spiritual work I should do in the future. He said: 'I hear the name of John Tubbs. He is your father, and passed away when you were a baby. He comes to you from the higher spheres; he does not belong to this earth sphere. He says: "My son, pursue the pathway in which you are walking, for it is right; success awaits you."'

All the names, the relationships, and the circumstances given as they occurred in earth life are quite correct. I may say my father passed away fifty-one years ago, when I was nine months old. I have always heard him spoken of as a good and honourable man, therefore his progress in the spiritual life does not surprise me. Now the question arises, Is all the rest true? Can I reasonably doubt it? The answer is: If all is true he told me, which I know to be so and which he could not know, then is it not fair and grateful to assume that the remainder which I cannot know is also true?

It may appear egotism to couple my name with that of the late, but highly revered, Editor of 'LIGHT.' But let us look at this also from a fair standpoint. When in earth life he was ever ready to help those in his sphere of action, and he helped many. In spirit life his sphere of action is immeasurably enlarged, and it is co-extensive with the grandeur of his own noble life. Therefore I can gratefully and gladly assume that my wife and self are only two amongst the honoured many he is helping.

Just a word to those seeking a private sitting with Mr. Slater. Go there, leaving commercialism outside the door; but take inside with you pure intent, with the ardent desire uppermost in your mind to be helped, encouraged, and strengthened in that which is of supreme importance to you, viz., your spiritual welfare. Then will you draw around you influences corresponding to your thoughts and desires; and as truly as 'unity is strength,' so surely shall you receive added power. Words of guidance and hope will await you, and an internal joy, all of which will help to make the pathway of life the easier, and its burden the lighter.

This should be the purport and end of this high and unique gift, and to this standard it should be raised, and never lowered.

Both my wife and self feel deeply grateful to Mr. Slater, but more so to the noble intelligence who performed so sacred and useful a mission so wisely, and so sympathetically. In that mission he has not failed, for he has confirmed us in the Truth, encouraging us to walk, with calm confidence, in its light; believing that it will grow more luminous and brighter, until another dawn, and another day, breaks with unending peace, joy, and prosperity over the lives of all men.

Birmingham.

GEORGE TURBS.

NICOLA TESLA, the well-known electrician, says that he is satisfied that he has a machine which, when perfected, will enable him to make practical experiments in distributing electric waves about the earth, so that messages may be conducted to all parts of the globe simultaneously. He believes that electric waves may be propagated through the atmosphere, and even the ether beyond, a disturbance of the waves at any point being instantly felt at every other point along them. He declares that he believes that the transmission of news about the earth by electric waves in the place of wires is no longer a dream.

SOCIETY WORK.

SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD, N.W.—On Sunday last Mr. Horatio Hunt gave a discourse on 'The Nature and Destiny of Man' to a good audience. Next Sunday, subject chosen by the audience.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring gave an inspirational address, followed by clairvoyant tests, which were recognised by strangers. Next Sunday, spiritual service; clairvoyance, Mrs. Spring.—M. RORKE, Hon. Sec.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Brenchley gave an interesting address upon 'Our Guardian Angels,' followed by clairvoyant descriptions by Mrs. Brenchley, the majority of which were recognised. Next Sunday, at 7 p.m., W. Walker.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last an address upon 'Spiritualism: Hints and Incentives for Inquirers,' was given by Mr. E. Adams. At the after-*séance* Mrs. Dowdall's 'Snowflake' gave successful clairvoyant descriptions, which were much appreciated.—E. A.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON, N.—On Sunday last the services at Finsbury Park in the morning and Wellington Hall in the evening were conducted by Messrs. Jones, Brooks, and Davis. Subjects, 'A Pure Mind in a Pure Body' and 'Love, the Controlling Power.' Good audiences.—T. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last the Marylebone Association had the opportunity of welcoming Mr. J. Allen, the hon. secretary and treasurer of the Spiritualists' International Corresponding Society, whose 'guide' gave an address entitled 'The Mission of Spiritualism.' The musical portion of the evening was efficiently augmented by the kind assistance of Miss Smith, who sang a solo entitled 'Charity.' Next Sunday, at 7 p.m., Miss MacCreddie, clairvoyance; vocalist, Miss Louise France.—L. H.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Ronald Brailey's guides gave an excellent address to a good audience on 'Speak out for the Truth.' Next Sunday an open meeting. Next Thursday, Mr. Ronald Brailey, at 8 p.m., and every Thursday during July and August. Our annual excursion to Epping Forest, by brakes, takes place on Saturday, August 22nd; adults 2s. 6d., and children 1s. 6d., including tea. Tickets can be had from Mr. T. R. McCallum or any of the committee.—THOS. MCCALLUM, Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday Mr. Long addressed the meeting, taking as his text 'The Unpardonable Sin against the Holy Ghost,' which he dealt with in a very comprehensive manner, according to the gospel of Spiritualism. Our half-yearly meeting showed very satisfactory results. 'The members' roll and public attendance has largely increased. The receipts have been £106 14s. 5d., leaving a balance in hand of £48 5s. 4d. after defraying all expenses. The old officers were re-elected with two exceptions, Miss Mann appointed secretary of the Help-Myself Society, and Mr. Coleman members' secretary. Thursday and Sunday next as usual.—A. E. B.

OPEN-AIR PROPAGANDA IN BATTERSEA PARK.—On Sunday afternoon last about a dozen representatives of various societies attended the meeting. In the evening, about twenty-five friends formed the nucleus of a very successful meeting. In consequence of remarks made concerning the unsatisfactory state of our outdoor work, an effort will be made this season to ensure regularity, with responsible agents for the conduct of each meeting. An 'Outdoor Workers' League' has been formed, and those present subscribed 11s. 6d. towards hymn leaves and pamphlets for distribution. Officers, *pro tem.*, were appointed, and a plan of work will be submitted for consideration. The support of those interested is solicited. Next Sunday, at 3 and 6.30 sharp, near the band-stand. Leaflets, literature for distribution, and donations in aid of the work will be thankfully received, and acknowledged in 'LIGHT' and 'Two Worlds,' by H. Boddington, Hon. Sec. *pro tem.*, 30, Upper Tulse Hill, Brixton, S.W.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post-lane, Manor Park, Essex. The meetings held at the above address will be closed in and from June 1st, and will re-open (p.v.) on October 4th, 1896.

God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished. . . . Away then, O man, with thy feeble complaints and feverish despondencies. If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—HORACE BUSHNELL.