

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT ! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

'The Metaphysic of Christianity and Buddhism; a Symphony,' by Major-General D. M. Strong, C.B. (London: Watts and Co.), is a notable little book; not for the multitude but for the special students and readers who are attracted to the subtle thoughts of Buddhism. There are many such among those who tread the finer paths of Spiritualism.

Mr. Strong is probably not a Spiritualist; but he knows well those finer paths, though he may not recognise them as ours. Walking there, all but a few need a guide, and, if possible, a guide who is simple-minded, not flighty and not over-garrulous. Mr. Strong is not quite the ideal, but he is as near to it as any guide is likely to be just yet, for these paths are beset with byways and curious morasses, and the guides who know are few.

The writer or compiler of this book places side by side Jesus the Christ and Gotama the Buddha, for the purpose of 'indicating an analogy between the essential features of the two systems of religion which these great deliverers fashioned.' The attempt is partly successful, but it seems to fail at a vital moment. The teaching of Gotama, according to Mr. Strong, tended to something like the notion of extinction of personal being,—separateness of conscious life: but, as we read Christ and Paul, the teachings of Christianity tend to intensity of personality, and heightened consciousness of life, with, indeed, a sinking of self-regarding self but no diminution of separate existence. Mr. Strong, with the help of such texts as 'There remaineth a rest for the people of God' and 'Ye shall find rest unto your souls,' tries to establish a similarity between Christian ideas and Nirvana, but he is far from convincing.

His book, though rather technical and requiring special knowledge, is, on the whole, as readable as it is enlightening.

Another of Mr. Horatio W. Dresser's refined books on self-control comes with the title of 'Methods and Problems of Spiritual Healing' (London: G. P. Putnam's Sons). In this work Mr. Dresser takes pains to mark out the ground which separates him from the 'Christian Scientists' and to have his fling at Mrs. Eddy and her claims. This is not entirely edifying, though it may possibly be necessary. But Mr. Dresser is an apostle of a great truth, and, as we have often said, this truth may quite readily be distorted by exaggerations and misapplications: hence, perhaps, the need of a caveat concerning 'Christian Science.'

We have described Mr. Dresser's books as 'books on self-control,' and we think that description comes nearer to

the truth than anything we have seen; but 'self-control' is a wonderful thing, with possible results that are as yet immeasurable:—'spiritual healing' being only one of them. Mr. Dresser goes farther than this, and we do not say he is wrong. We might meet on the common ground of the belief that self-control lifts the whole nature up and on to that higher plane where the mighty spirit-forces are normally made available and curative.

A thoughtful writer and valued correspondent, Elizabeth A. Hayes, sends us the following consolatory reflections on the old promise: 'And God shall wipe away all tears from their eyes':—

Tear-stained faces! What a sea of them, daily upturned from this suffering earth in mute appeal to heaven! Notwithstanding, we feel there is a key to life's painful problem somewhere, and anon we catch the healing whisper, 'All is well.' Blessed be our Creator for His gift of faith! It is the sight and hearing of the soul; yea, and its touch. A subtle and powerful threefold sense, which perceiveth immortality. St. Paul developed it until he was able to speak of 'these light afflictions, which are but for a moment.' To St. John it was the telescope which revealed this far-off vision of tearless eyes.

We sing sometimes, 'Tears are not always for sadness'; nevertheless, they are a sign of grief, from infancy to age. There are people whose hearts may 'bleed, what time their tears are dry'; but tears are not therefore a sign of weakness. They are humanising; a tearful eye and a callous heart are seldom twins.

'And God shall wipe away all tears from their eyes.' Then let not sorrow slip the leash of reason; for there cometh the time when there shall be 'neither sorrow, nor crying, neither shall there be any more pain.'

It certainly is desirable to explain things to children, as far as possible: and most things can be explained to a child. 'The Christian Register,' however, shows us how not to do it:—

A correspondent reports the following conversation between a boy of five years and his mother:—

'Mamma, is this flower dead?'

'Yes, dear.'

'Does it mind if it falls to pieces?'

'No, dear.'

'Do we fall to pieces when we are dead?'

'Y-e-s.'

'Do we mind?'

'I think not.'

Mamma, I do not like that all of me should fall to pieces.'

'Not all of you, dear; one part does not.'

'What part?'

'You will know when you are bigger.'

'Will me be a live fellow again?'

'I hope so, darling.' And I managed to change the subject.

Probably the child had heard conversation which had suggested the questions that he asked. Enough happens within the experience of a child to bring such questions as this boy asked into the foreground of the consciousness of a child from five to seven years of age. Was it wise in this case to change the subject? Would it not have been better to say that the part that lives is the part that thinks and loves?

It is always difficult to answer such questions in terms of the child's consciousness; but ought we not to try? In our own experience we made an explanation to a little girl asking similar questions, which seemed to be satisfactory. Later we found that she had picked up the notion that the

brain was the organ of thought, and had combined it with our explanation. She was overheard explaining the subject to a younger sister, to whom she said: 'The part that lives after you're dead is just a little round piece of the top of the head.' Still, crude as was her conception, it saved her at the time from a great dread of 'being just dust, and nothing else.'

Commonly, in dealing with little children, the most truthful answers are the best. There are few subjects about which little children ask questions that cannot be sufficiently explained. Things that are entirely beyond their comprehension make no impression upon them. But whatever is level to the understanding of a child takes its place in the little world of the imagination and the world of reality in which the child is moving. It is a strange wonderland in which a growing human soul is making rare discoveries. Commonly, a child does not ask questions until his mind is sufficiently developed to make good use of any truthful answer that may be given. If the right answer is not given by the right person, the little questioner is sure to get an answer from the wrong person.

A short time ago we referred to 'Fred Burry's Journal' (Toronto, Canada). It still maintains its brisk inspiring tone. Here are three flashings from two columns and a half of 'Illuminations':—

Have Faith. It is better to believe even in some superstition, than to have an entire lack of the quality of Faith. Faith is a positive condition of the mind—and thus creative. Doubt, the negative condition, leads nowhere. Faith is sure to lead somewhere. It will lead to the Truth, if we follow the promptings of our spirit, and allow our faith to grow.

Let us not fear to launch out. Let us not be afraid to explore. This does not mean the foolhardiness of mere curiosity. But we should be willing to dare a little. When we do things of which we are afraid, we take on strength. The voice of Reason will inform us where true safety lies. Too often are we governed by emotions, which present before our eyes terrifying, though illusory, spectres.

How I hate this dawdling. Why don't people move? What sort of philosophy is it that teaches growth is always slow? Growth is slow on the negative plane. It is the privilege of intelligence to grow quickly. I do not mean the fungus growth that is rapid enough, but of poor character; but I mean that steady ascent up the ladder of existence, when each day marks many steps trod singly, and none skipped. This means work.

We feel drawn to Fred Burry. He gives his message in his own way (every original man does), but it is a hopeful message and a breezy way, and we have by no means too much fresh mountain air and hopefulness.

We shall begin to be thankful to 'M. A. P.' after all. Its editor's comments upon us used to be almost brutal in their violence and unfairness; but he is treating us now to a series of 'ghost stories' which even give us pause.

Here is one of the latest:—

#### ANOTHER WESTMINSTER GHOST.

The apparition which has been disturbing the household of Mr. Archibald Milman, C.B., the Clerk-Assistant at the table of the House of Commons, is not the only one which has favoured Westminster with its nocturnal wanderings. A certain Captain Bell, who in the seventeenth century resided in the fast-disappearing King-street, was commissioned to make a translation from the German of a dialect copy of Luther's 'Discourses,' which had been interdicted. Soon afterwards, whilst in bed with his wife, he was one night confronted by the figure of a tall, long-bearded man who was clad in a robe of white. Taking hold of the captain's ear, he uttered this solemn warning: 'Sirrah, will not you take time to translate that book which is sent unto you out of Germany? I will provide for you both place and time to do it.' Not long afterwards Captain Bell was arrested upon some trivial charge and thrown into prison, where his principal recreation during the ten weary years of his captivity consisted in translating the forbidden work concerning which his midnight visitor had made so accurate a prophecy!

Here is another, signed by Mr. J. G. Swift McNeill:—

#### THE GHOST OF 'T. P.'

And once again let me tell the Editor of 'M. A. P.' a ghost story of himself. I remember one evening, in the spring of 1897, looking from the Bar of the House of Commons at 'T. P.' sitting in his accustomed place on the

third bench on the Opposition side, below the gangway. 'T. P.' was not there, however. He had been summoned over to Ireland by telegraph, without my knowledge, to take a last farewell of a dying parent. Nor was I alone in thinking I saw him. He was seen, sitting in the same place, from the Press Gallery, by an intimate Press friend, to whom his features are as well known as they are to me. It is said that phantoms of the living are generally seen when their originals are in states of mental suffering, and certainly, at that time, with a beloved father's life in the balance, my kindly and affectionate friend, 'T. P.,' abundantly fulfilled that sad condition.

A correspondent calls our attention to the following notable lines from 'The Faerie Queene.' They are well known, but their reproduction can do no harm:—

And is there care in heaven? and is there love  
In heavenly spirits to these creatures bace  
That may compassion of their evils move?  
There is: else much more wretched were the case  
Of men than beasts: but O! th' exceeding grace  
Of Highest God, that loves his creatures so,  
And all his workes with mercy dothe embrace.  
That blessed angels he sends to and fro,  
To serve to wicked man, to serve his wicked foe.  
How oft do they their silver bowers leave  
To come to succour us that succour want!  
How oft do they with golden pinions cleave  
The flitting skyes, like flying pursuivant  
Against fowle feendes to aid us militant!  
They for us fight, they watch and dewly ward,  
And their bright squadrons round about us plant;  
And all for love, and nothing for reward;  
O, why should Heavenly God to men have such regard!  
'FAERIE QUEENE,' Canto VIII., 1 and 2.

We lately paid a visit of curiosity to a highly commended 'palmist' and intuitional character reader,—a lady who, *à la* Japanese, has taken the name of O Haslum Hara (of 12, St. Stephen's Mansions, Smith's-square, Westminster). Judging from our experience, experimenters would find that this lady is an excellent judge of character and possibly a useful practical guide. They would, in any case, conclude that she is a very bright and cultivated entertainer.

#### WHY NOT?

In Mr. Stead's report, published in the 'Philadelphia Press,' of the speech made by Mr. Andrew D. White at Delft, on July 4th, when the American Delegation to the Peace Conference laid a wreath upon the tomb of Grotius, the following interesting passages occur:—

'But still more surprising was Mr. White's invocation of the shade of William of Orange, "The Silent," in order to suggest the possibility of intelligent observation, if not of communication, between the other world and this, a spiritist doctrine which Ambassador White was always supposed to have held in special horror. Yet what Spiritist could wish for more definite expression of hope and belief than is to be found in the following passage:—

"But if the dead, as we fondly hope, live beyond the grave; if, undisturbed by earthly distractions, they are all the more observant of human affairs; if, freed from earthly trammels, their view of life in our lower world is illumined by that infinite light which streams from the source of all that is true and beautiful and good, may we not piously believe that that mighty and beneficent shade of William of Orange recognised with joy the birth hour of Grotius, as that of a compatriot who was to give the Netherlands lasting glory?

"May not that great and glorious spirit have also looked lovingly upon Grotius as a boy lingering on the spot where we now stand, and recognised him as one whose work was to go on adding in every age new glory to the nation which the mighty Prince of the House of Orange had, by the blessing of God, founded and saved?"

'The *genius loci* must have inspired Mr. White with this lofty imagining. When he spoke he was standing at the tomb of Grotius, and a few paces from the grave of the jurist there stood a monument to the great Dutch hero, William The Silent.

'In this peroration, Mr. White said he seemed to hear a voice bidding the Peace Conference be brave, true and trustful in that power in the universe which works for righteousness. He added: "Go on in your labour to search out facts and develop principles which shall enable future conferences to build more and more broadly, more and more loftily, for peace."

## SPIRIT TEACHINGS.

THROUGH THE MEDIUMSHIP OF W. STANTON MOSES.

*(Continued from page 343.)**I frequently feel ill after an unsuccessful séance.*

You do not permanently feel it, for we enable you to overcome it. Much power that you know not of comes to you from us; so, if we use, we also repair the waste. You may safely trust to us if you follow our advice, otherwise we cannot answer for it.

*I think we must discountenance those violent manifestations during my working times.*

All violent manifestations of power are to be avoided, and all such as are unnecessary, seeing that they draw away power and leave you weakened, and are useless both to yourself and to us. All such must be left in our hands, and used only in their subordinate place. They are not to be rested in, save as evidence of the higher work, and of its reality. At present this reason will operate to prevent such experiments as you wish to try. It would absorb power to such an extent as to prevent us from doing our work. If we are ever able to show ourselves, then we will do so. For the present we cannot.

*I want to ask some questions which arise out of what was said about conditions. First, as to passivity, why is that so desirable? Secondly, does passivity cease to be beneficial when it becomes apathy?*

Passivity is the mean of which apathy and anxiety are the extreme. The mean is good, the extreme bad. The force which is used by us in manifesting is only available when it is not denuded by bodily functions. When the brain is active, then the vital force is drawn to the brain, and is used by it in one of the many forms of cerebral excitement. It is not then available for any other purpose. When the brain is passive the force flows to the nerves, and is then available for us. When the digestive organs are in active operation it is required there, and consequently sitting after a heavy meal is not good. When a state of passivity is interfered with by a sudden shock the nervous balance is upset, and the vital force temporarily dissipated. Hence any shock that upsets passivity is bad. When passivity degenerates into apathy it becomes bad. Sustained interest in what is being done causes a pleasant regular flow of the magnetic aura, which establishes a perfect rapport between us and you. Hence it is that one who speaks in public is able to convey his ideas so much more effectively when the sustained interest of his hearers keeps up the magnetic rapport. Anxiety is bad, because an anxious state is a positive state, and is antagonistic to passivity, which we have told you is the state most favourable for us. We have said many times that bodies healthy and restful, interest steady and quiet, minds passive and trustful are the conditions we desire.

*As to conditions under which communications are best evoked? You have said much now that I wish we had heard before. Is there anything further?*

We have said all that is in our mind to say. Many plans are used to facilitate spirit communion. Of those which we desire you to use we have told you. We do not desire you to use any means for evoking manifestation. Such are useful for public circles, where the lower manifestations are desired, not for you. Our friend 'Mentor' tells us that he has conversed with the spirit 'Benjamin Franklin,' who has progressed, and has developed much scientific knowledge. He counsels what we have advised, and has already communicated to his mediums similar advice. He advises that the circle be united by a magnetically-prepared rope, or cord, but we do not desire that.

*His mediums? Who?*

Those whom you know in your world as Andrew Jackson Davis and Judge Edmonds. He communicated much with both. We have long known of him as a progressive spirit who works in a sphere different indeed, but not alien, from ours.

*What was the cord?*

We are not informed positively, but somewhat of this nature: If you procure an ordinary rope and cover it with silk of some substance, twisting round it copper and zinc wire at equal distances, and let the circle grasp this in their hands, it would facilitate the formation of a magnetic chain with sitters whose magnetism did not readily amalgamate. It is unnecessary in such circles as ours. It is better to place the hands flat on the table.

*Yes; I understand. Franklin really communicated with the Judge and Davis?*

So he informs us; and we know that he is occupied on your earth.

*Now, when a spirit communicates in a circle, or in this way, is it necessary that he should be near, say in the same room?*

By no means. It is a frequent custom, as we have told you, for spirits to impress their thoughts without their actual presence. This is akin to what you may observe in the phenomena of mesmerism. The higher spirits, who are little in affinity with your earth, seldom come to it. They reach it through more material spirits. It is only in specially constituted circles, such as our own, that spirits, such as we are, ever communicate directly. Most of the messages which profess to come from exalted intelligences are either false or have been transmitted through so many agencies that they have lost much, or all, of their original form. You err in rashly concluding that everything which is unintelligible to you is therefore the product of evil agencies or of lying intelligences. It is not necessarily so. You will learn hereafter, when you have got out of the material plane more than you now are, that objective accuracy is not always a sign of essential truth, any more than contradiction is always indicative of inherent falsehood. This question you had better not touch yet. In its due course it will come before you; but not yet. More pressing matters call for settlement. Be not rash or hasty. You have done enough now.

+ I. S. D.

## BRITISH SPIRITUALISTS' LYCEUM UNION.

Special services under the auspices of the above Union will be held in the Spiritualists' Hall, Ruby-street, Wisbech, on Sunday, August 6th, 1899, at 2.30 p.m. and at 6.30 p.m., chairman, Mr. J. J. Morse, President of the B.S.L.U., when the following members of the Executive will deliver brief and bright addresses: Messrs. John Venables, vice-president, Wallsall; Samuel S. Chiswell, Liverpool; Thomas O. Todd, Sunderland; Albert Wilkinson, Nelson; Mrs. Mary H. Naylor, clairvoyant and psychometrist, Middlesbrough; and Mr. Alfred Kitson, secretary, Dewsbury.

The Lyceum will hold an open session in the above hall, at 10 a.m., at which will be demonstrated the reformed method of Sunday School tuition. The Executive will attend and address the children, teachers, and parents. Collections in aid of travelling expenses.

ALFRED KITSON, Secretary.

2, Royd-street, Bromley-road,  
Hanging Heaton, near Dewsbury.

We commend the following condition, laid down by Professor Hyslop, to the consideration of those Spiritualists who persist in sitting for phenomenal manifestations in imperfect light and without any evidence of the whereabouts of the medium. The Professor says: 'No phenomena can have any evidential value, for any purpose whatsoever, without a definite knowledge of the conditions that will assure their genuineness and significance.'

## TRANCE AND INSPIRATIONAL SPEAKING.

WHAT THE SPEAKERS THEMSELVES SAY.

V.

BY MR. G. H. BIBBINGS, EDITOR OF 'THE TORCH.'

Whilst recognising that my general public work in the movement of Modern Spiritualism has not the weight of years to commend it, I, nevertheless, most willingly accede to the fraternal request of the Editor of 'LIGHT' to place my experiences before its numerous readers.

I first sat in a séance about thirteen years ago in Plymouth. Absolutely unacquainted with the subject, I received on that occasion a great shock through the demonstrative mediumship of one of the sitters. I was so frightened that I do not think I should ever again have been a 'sitter' but for the wise counsel, in after-talk, from the late C. J. Atkinson, whose name appears in Miss F. Theobald's little book, 'Bob and I.'

My strong theological objections to the claims of Spiritualism were, for the most part, destroyed through the perusal of that grand work by J. S. Farmer, one time Editor of 'LIGHT,' 'A New Basis of Belief in Immortality.'

Continuing at weekly intervals to join in séance, I was, very early in my investigation, told by more than one medium that I, too, should be a medium. My smile, a combination of sarcasm and ignorance, marked me as a member of the 'Doubting Thomas' brigade. About my ninth or tenth sitting, however, when I had almost decided not to waste more time thereat, my right arm suddenly commenced to move up and down without any volition on my part. I shifted my position, and removed my hand from the table round which we sat, but the unwelcome movements continued. Memory still reminds me of my chagrin. I, who had so fully enjoyed what to me appeared the foolishness of others, had now, without any option, joined the ranks of the other foolish ones. 'Oh! what a fall was there, my countrymen!'

But this was only the beginning of worse. 'Confusion became worse confounded' when my left hand and head entered into this partnership of movement with my right hand, and provided for my fellow sitters a most picturesque spectacle. 'Only this and nothing more' was the order of the day for several weeks onward. Having survived my mortification, I was determined, in the parlance of Devonian, 'to see the out of it.' Just then I cared not who or what was the cause of my discomfiture. Having gone so far I seemed 'eaten out with desire.' I probably wanted to reach the land, if such there were, of sweetness, for in the absolute *duality* of this world's things I ever had an abiding faith.

The consummation came when one night, after a very violent paroxysm of shakes and bangs, I felt myself to be rapidly sinking backwards, and before I could discover what the strange experience meant I was unconscious. Consciousness regained, I was informed by my fellow sitters that the spirits had said a few words through me and hoped to use me very freely in the future. This experience of going backwards has never left me, when passing under the influence of my trusty guides; indeed, I have noticed that the more harmonious conditions the audience provides, the more apparent and marked is the feeling in question. Unlike many of my co-workers, I have no knowledge of experiences during the time my body is in the possession of the spirit from without. I sincerely trust that I am in good company and in a desirable locality, but right up to now all this remains a speculation. Except on such occasions when the subject is left for the audience to select, I receive all my subjects by automatic writing. Knowing that some secretary, somewhere, is waiting to announce my subjects, I take a book and sit reading, with writing materials close at hand. I feel my hand grasp the pencil, know that I am writing, but have no idea what is written, until the pencil is thrown down, and I look upon the paper with curiosity. One strange feature about this is that sometimes my left hand is used for these messages. When quite a small boy I unfortunately, through a fall, so injured my left arm that it will always be almost useless to me. But the spirit influence seems to be able to use that arm almost as if it were a sound

member. The subjects received, I bother no more about the matter. My argument is, 'Let those who give the title provide the address,' and so far I have not been disappointed. I have been travelling now for three years, and in that time have, I humbly hope, been the means of helping many an outsider to a thoughtful consideration of the claims of Modern Spiritualism.

As to how much is the medium and how much the controlling spirit, herein a very large subject is opened up. I am strongly of the opinion that for *absolute test* purposes of discarnate and post-mortem influences, trance-speaking mediumship does not offer nearly such definite proof as clairvoyant or physical mediumship. Whenever I have been favoured with a verbatim report of my addresses, I discover that though the thoughts are loftier than mine, and the language choicer than anything I can normally command, still the conclusions arrived at and arguments used are always in agreement with my own thoughts. At the same time, many passages of poetry have been used of which I had no previous knowledge. I am careful about my food just in front of a meeting, but otherwise have nothing of the crank about me. I am a fighter—wherever a strong fight is likely there I am bound to be, and my earnest wish is to remain during the earth-life an earnest, faithful servant of God's good angels. In the main I believe that spirit people joining in the work of trance speech are mostly governed by whatever material is provided by their instrument. If one of our great pianists, ordinarily capable of stirring great multitudes by irresistible genius, were compelled to play upon a very cheap and common instrument, the genius of the master could not possibly produce the mystic tones peculiar to an instrument worthy of such a player. The signs of genius would, however, be noticeable, and in the main would just create a great soul-hunger for an instrument worthy of the occasion. In like manner I have often listened to words of wisdom, rough gems of thought, coming from an illiterate trance medium, and have been filled with regret that these gems could not find adequate settings. At the same time, I do not forget that some time ago the chaplain of one of Her Majesty's prisons told me that, when in charge of a parish in Durham, he knew a very ignorant pitman who, when under spirit influence, spoke both volubly and correctly French and German. Such a case of course affords striking proof of distinct individuality, and in some measure provision of power to overcome defects in instruments used.

My health has been better since my medial powers developed, and whilst my trance mediumship closes me off from the personal hearing of spirit teachings, I have received, from mediums with other forms of gifts, striking proof of Life's natural continuity through Death's intervention.

Next week we shall print a communication from Mr. Will Phillips.

'LIGHT.'

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, post free, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will feel that 'they cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward 'LIGHT' to them by post, as stated above?

A STRANGE CASE.—Mr. J. McAuley, of Buffalo, N.Y., was recently charged with exerting hypnotic influence over a young lady as she was passing him in the street. She testified that she felt compelled to look at him, and, having done so, lost all self-control. She turned and walked by his side up and down several of the principal streets of the city, until a policeman, whose attention had been attracted to the pair, took hold of her arm. That broke the spell, and finding that she could speak, she ordered the officer to arrest McAuley. Other women complained of his practices and he was sentenced to twenty-five days' imprisonment.

## SOME RECENT TESTIMONIES.

For a period ranging over twelve years I have had communication with the spirits of those long dead.—DR. R. HODGSON.

I believe I am in possession of incontrovertible facts which demonstrate immortality. I have witnessed some genuine supernormal phenomena, not explainable by either fraud, illusion or suggestion, and whose significance will have to be reckoned with by all men of science.—PROFESSOR J. H. HYSLOP.

I do not believe, I know that the intellectual principle of Man survives the death of the body.—DR. PAUL GIBIER.

I myself took instantaneous photographs of a table of which the four legs were raised some fifteen or twenty centimetres from the floor. As these phenomena took place at my house, you may be sure I lent myself to no sort of trickery, and that it is not on the morrow of the day when I witnessed such experiments that I should abandon spiritualistic researches.—M. CAMILLE FLAMMARION.

As a Christian and a spiritual being I believe that, communications with the spiritual world are reasonable and to be expected; indeed, that our whole religion reveals it and requires it, and that, as a matter of fact, we practise intercourse with the spiritual world every day of our lives.—RT. REV. WILLIAM H. MORELAND, Bishop of Sacramento, Cal., U.S.A.

I have seen again and again these phenomena produced, heard these voices from the angel world, caught their living words of instruction and inspiration fresh from angelic lips, seen their forms materialising and dematerialising like a cloud vanishing from sight; held them by the hands, and have felt their hand in benediction on my head, and have learned to know and trust and love those inhabitants of the spirit world, even as I know and trust and love friends in the flesh.—REV. DR. B. F. AUSTIN.

The result of my investigations leads me to the belief that the spirits of the dead communicate with us. I have received communications from people whom I know to have lived on earth. If anybody can offer some other hypothesis than spiritual communication I shall be glad to investigate it; but I have never heard of one. It is a great question to the Christian church to-day.—REV. MINOT J. SAVAGE.

I believe there is a spirit which death does not quench, but releases and makes efficacious. I derive my belief partly from the Bible, partly from the testimony of others, and partly from my own experience. I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open, who knows but that we could see those who have gone from us and yet have not gone from us?—REV. DR. LYMAN ABBOTT.

We do not know how the communication is maintained, but we may believe that we have communion with the departed; that in going away they come near; that in birth is comprehension and in death expansion. The dead may prove as valuable to us as the living. It is unfortunate that the Church does not make as much of this thought as it might.—REV. DR. DE COSTA.

Many careful philosophers and scientific investigators, after long study of the subject, have become convinced of eternity through the residuum of fact that lies beyond the frauds of Spiritualism. This is the case with Mr. Myers, in England, and Dr. Hodgson, in this country, both of whom have plainly stated the conclusions to which they have been led. In my study, a few days ago, a leading college professor, who had fancied himself a materialist, announced to me a similar conclusion as the result of such study. My friend, Professor Newbold, of the University of Pennsylvania, has said through the Psychical Research Society: 'Scientific men cannot say much longer that there is no future life. I have said it, but I shall say it no longer. I know now there is evidence of a future life, for I have seen it.' This is a decidedly new position for the scientific man, and is very significant. If Spiritualism offers even a chance to demonstrate existence after death it deserves not contempt, but close scientific investigation.—REV. DR. HEBER NEWTON.

## SEANCE WITH MR. CRADDOCK.

I have been asked to send you a brief report of a séance held at my house on Monday evening, July 24th, when Mr. F. Craddock was the medium, and a small private circle was formed. I have much pleasure in doing this, and I may add that I was convinced in my own mind of the *bona fides* of Mr. Craddock, and the wonderful phenomena produced through his agency.

The séance began at eight o'clock, Mr. Craddock sitting in a corner of the drawing-room which had been curtained off, but without having the curtains drawn. I may also mention the fact that the drawing-room door was locked, and my wife was seated close up to it, so that it was impossible to either enter or leave the room.

My wife and myself, together with two ladies and three gentlemen, composed the circle. The light at the beginning was a single gas-jet half turned down. In the absence of a pianist a few hymns were sung while Mr. Craddock was being entranced. Mr. Craddock then came into the circle, speaking and acting as a Frenchman. This we were given to understand was Dr. Graham, the medium being controlled by him. After re-arranging the sitters Mr. Craddock went back into the cabinet and was again controlled, this time by a North American Indian. During this time a lady (medium) sitting in the circle was with difficulty prevented from being entranced; she felt hands touching her, and the other sitters saw the movements.

The light was then extinguished, hymns were sung, the curtains were drawn, and the following phenomena were witnessed:—

Spirit lights were seen starting from the cabinet and varying in shape, size, and luminosity.

A voice giving the name of Jemmy Armstrong was frequently heard, very close, and at a distance. Messages from old friends were given, and correct names also, and advice as to the private sittings of my wife and myself, showing an understanding of the results we had previously obtained. Advice as to a scientific investigation which the writer is conducting was given, which will be followed up.

My wife heard and recognised the voice of her mother, whom, at a private sitting, we had asked to appear on that occasion.

The complete form of an Afghan materialised, and showed his face and form by means of a luminous slate the features were distinct and perfect, and were very different from those of Mr. Craddock.

The form of a tall slight lady partly materialised and talked for a considerable time. Her hands were very slender and her draperies of very fine texture. She gave my wife many messages, which were heard by all the sitters, and she replied to various questions. She spoke many times during the evening when not materialised.

During these materialisations the form of the medium was clearly seen, the spirits themselves showing him. They stood by his side, passed the luminous slate up and down him so that the whole of his form was seen, in a deep trance, and they also gently tapped his head with the slate.

The voice of Jemmy Armstrong answered questions on electrical science, asked by the writer, perfectly correctly, and at the end of the séance gave the correct time to the minute by the writer's watch.

The séance closed at 10.28 p.m.

Two of the songs sung—'Way down upon the Swanee River' and 'The Lost Chord'—were prettily accompanied by a cornet played behind the curtain, and during this performance Mr. Craddock's hands could be heard vigorously rubbing himself.

I may mention that the only luggage carried or brought into the house was the luminous slate, and after the séance I supported Mr. Craddock from one room to the other and can vouch that he concealed nothing material about his person.

In conclusion, neither my wife, myself, nor any of the members of the circle are people who desire to delude themselves. The circle was held here so that we could vouch for the phenomena that were presented. I only wish to add that my wife and myself have had a scientific training, and are capable of using our faculties of observation, and of judging evidence.

L. M. WATERHOUSE.

Moseley, Birmingham.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,  
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SATURDAY, AUGUST 5th, 1899.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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### THE TRUEST THING IN THE WORLD.

There seem to be many true things in the world, but there is and must be a truest,—something that Nature appears to lead up to and proclaim or endorse with special emphasis and persistence. Before reflection, one might conclude that this truest thing would be obvious and universally admitted: but reflection should lead to the opposite conclusion,—that, at the present stage of human development, what is obvious is the passing urgent good, or seemingly good, and what is universally admitted is only that which appeals to the senses, and to the senses at their present stage of development; whereas the really truest thing in the world must be only imperfectly perceived or indifferently understood.

We hold that this is the actual fact. For the most part, the world is engaged in the pursuit of animal pleasures, or in the heaping up of riches, or in getting the better of competitors, or even in the crushing and wiping out of people who are in the way: and, of course, all that is very coarse, very vulgar, and very elementary at the best.

We hold that the truest thing in the world is the 'stream of tendency' which is carrying the human race on to its spiritual unfolding,—that the one true object of life is to grow, not a body, but a soul: and we also hold that this is being done as a universal natural law, that it does not matter whether man accepts his destiny or not, but that Nature, which has a habit of getting her own way, is using all the varied experiences of life, not to do what we fancy she is doing, but something quite different,—working for eternity and not for time; all earthly appetites, pleasures and employments being only her byplay, or her working methods for securing ulterior ends.

Now, in one sense, and on the surface, the truth of this may be said to be almost universally recognised, inasmuch as belief in the soul and even in its future life is fairly general. But, especially in our own day, doubt or unbelief is very general; and, even where there is seeming belief, imagination is, in multitudes of cases, grotesquely crude, and faith is very elementary. Of the millions who believe or think they believe in the immortal soul, how many thousands are there who could give any rational, not to say, scientific, account of soul-development, or of the development of the process by which the consciousness of soul-life dawned?

The remarkable book by John Fiske to which we lately

drew attention, suggests an account of soul-growth, and especially of soul-consciousness, concerning which the writer thinks he is entitled to say, 'So far as I am aware, the foregoing argument is here advanced for the first time'; but even of it he says: 'It does not pretend to meet the requirements of scientific demonstration.' If this is in any degree true, what an amazing fact it is, that we should be only just awaking to a real knowledge of the greatest fact and the greatest truth in the world! for every one will admit, that if soul-growth is a fact, and if Nature is, so to speak, running the world for the sake of soul-growth, that far outweighs in importance anything and everything else we know.

Now what is the argument to which John Fiske refers, and for which he makes such a startling claim? Briefly stated, it is this: Nature (and Nature is God in action, God producing) is ever creating man by bringing him into contact with fact—by evolving or perfecting new physical or social conditions,—by introducing him to more and more of the world as she gives him enlarged faculties for reporting to the central self the enlarged area or the added objects of interest. Or, as Herbert Spencer puts it, Life—enlarging Life—is the continuous adjustment of inner relations to outer. That is to say, Life enlarges by responding to, and by adjusting itself to, fresh facts or stimuli from without: and herein Nature is tremendously active and vastly adroit. 'All life,' says John Fiske, 'all life upon the globe, whether physical or psychical, represents the continuous adjustment of inner to outer relations.

. . . The more specific and accurate, the more complex and extensive, is the response to environing relations, the higher and richer, we say, is the life.' That is undoubtedly true, and it is equally true that natural selection has operated for progressive life simply by the advancement of creatures whose adjustment of inner and outer relations has been most successful. Now, it is obvious that this implies truth,—that is to say, a truthful adjustment between the outer and the inner. In plain English, Nature has not grown her children on lies but on truth, the inward life intensifying and advancing as it came into life-relations with intenser and higher facts. It has been so with the body, at every stage; and yet there are some who want us to believe that it has not been so with the soul,—that Nature which always works for truth on the lower planes works with lies and for lies on the higher. Everywhere else, want predicts supply, and supply creates want, but in the region of aspiration towards the Unseen, of adoration, of worship, of intensest reaching out and yearning for life in the Unseen, Nature is mocking and cheating us! It is too absurd.

Many of those who smile with half-scornful pity at these spiritual refinements and trusts are loudest in their appeals to Science and Natural Law. To Science and Natural Law, then, let them go! Step by step has human nature gone on, from the physical to the mental and emotional, through all the stages of parental, family and tribal life, at every step coming to its larger inheritance, by 'cultivating the capacity of framing associations of ideas that conform to objective facts.' Step by step, until man has looked out from the windows of the body, and seen that which proclaims him a living soul. And then we are told that Nature turns round to laugh at him or rend him! Just when the culmination seems to be coming, Nature, after all her laborious march through countless ages, plays the fool, and simply says: 'I'm not going to do any more,' ending her prodigious processes with a spiteful and inane jest! That contradicts all the analogies of Evolution, and everything we know of her majestic and persistent way. It not only vilifies or puts aside any one or any thing worth calling 'God,' but it is the ruin of Science and the destruction of Natural Law.

## THE DRAWING MEDIUM IN BUDAPEST.

During a stay in Budapest, in June of this year, I visited the president of a spiritualistic society, the very amiable Dr. Grünhut, and he gave me his card of introduction to Mr. and Mrs. Vallent, that I might see personally the great number of drawings Mrs. Vallent had completed. As the time of Mr. and Mrs. Vallent was very much occupied with requests to see the drawings, from many Spiritualists and other interested persons, Mr. Vallent kindly invited me as a physician to spend two or three hours in inspecting the drawings and getting explanations. I was quite amazed at the great number of very finely executed drawings, of which the largest had occupied eight hours and the smallest nine minutes. This last was done in the presence of the Hungarian magnate, Count Esterhazy. The drawings exhibit what are said to be the landscapes, plants, flowers, rocks, and birds of another planet, regarding which information is promised when 'Ralph' gives the description. For the largest drawings several pencils are used and though they are not pointed the drawings are very fine and artistically performed. An artist of high standing in Budapest, who was a materialist, said that these drawings were not performed by a human being, as the most accomplished artist could not produce such excellent work in so short a time. Mrs. Vallent herself has no artistic qualifications. While the work is in progress she is quite awake, talks as usual and never falls into trance. She gives the impression of being a quiet sensible woman, with no symptoms of nervousness, and performs all her home duties as a diligent housewife. She was born in Vienna and is thirty-five years old.

Although there was a description of Mrs. Vallent in 'LIGHT' of July 8th, I have thought it would be interesting for the readers to get these supplementary remarks. Mr. Matthieu Vallent is a member of the Royal Opera in Budapest (musician), and resides in Hunyadi-ter (Hunyadi-place), No. 7, third floor, near Andrassy-ut (Andrassy-street); but from this time to August 31st, his residence will be in Szt. Gotthard, Vasmegeye, Hungary.

Spiritualism is very widespread in Budapest and the larger towns in Hungary, and the movement extends to Servia, Roumania, and Bulgaria. There are said to be from 80,000 to 100,000 Spiritualists in Hungary and many circles, but especially private circles.

Copenhagen.

OSCAR HANSEN.

## PORTRAIT OF MRS. PIPER.

Through the courtesy of Dr. Hodgson we have received an excellent photograph of Mrs. Piper, and shall give the portrait, printed upon plate paper, as a supplement to an early issue of 'LIGHT.' Friends who desire to have extra copies should intimate their wish to us at once lest a later application should prove unavailing, as the number printed will be determined by the orders which we receive.

## MISS READ AND THE STUFFED GLOVE.

We have received a number of letters in reference to the statements made by Mr. Bassett regarding the capture of a stuffed glove at Miss Read's séances, but, as our columns are already full, we are reluctantly compelled to hold them over until our next issue.

WHY CALLED 'INSPIRATIONAL'?—Replying to a question in the 'Progressive Thinker' as to why some speakers are called 'inspirational,' Hudson Tuttle says: An inspirational speaker is one who is in a more or less sensitive condition and therefore able to receive the thoughts of spirits. If deeply entranced mediums do not take cognisance of what they are saying, in the less profound approach to the trance they are conscious, and the thoughts received take form and expression in their own minds. They may not be conscious of receiving thoughts from outside their own organisms, and the product is always a blending of their own thoughts and ideas with those of the control. Many public speakers who make no claim to being assisted, really are at times inspired, but it does not follow that all speakers are controlled to speak. The speaker as a spirit has the same faculties as those who would inspire him, and hence is capable of independent thought and speech. It must be remembered that inspiration is always limited by the capabilities of the medium who receives and transmits it.

## IN REPLY TO DR. HODGSON.

By 'QUÆSTOR VITÆ.'

The leading fact that appears in Dr. Hodgson's letter in 'LIGHT' of May 13th and 20th is that he assumes to monopolise psychological investigation. Dr. Hodgson invests himself with the office of conferring recognition or invalidating the evidence of other investigators. This assumption is no doubt unconscious and unintentional on his part. Every investigator is, of course, at liberty to refuse particular cases of evidence adduced from other sources, as not comprising all the elements necessary to carry conviction to himself. But to try to lay down as an established law his own conclusions 'that all such records must be vitiated in various degrees owing to the unreliability of human testimony' . . . 'that the great bulk of the testimony to the "physical" marvels of Modern Spiritualism is not entitled to serious consideration as affording any evidence of supernormal phenomena,' is to assume the irrational position of denying all conclusions other than his own, which he exalts into universal truths.

I am not acquainted with any precedent in other fields of science which would justify such an assumption of absolute authority within a particular domain. Nor can I admit, in spite of the indisputable ability he brings to bear therein, that the methods of investigation pursued by Dr. Hodgson (which I shall refer to further on) are such as to lead me to efface my own judgment before his self-arrogated jurisdiction.

I expressly stated in my previous letter that it was the principle involved in this discussion which was of importance, and not the personal element. Dr. Hodgson in his reply almost drowns the question of principle, in details concerning accusations of fraud which leave it untouched, and from which I must insist on extricating it.

The question of principle at issue is the right arrogated to himself by Dr. Hodgson of invalidating and excluding records, made by other investigators, of phenomena produced through mediums who have been accused of trickery; condemning them as evidentially worthless (and consequently ostracising the mediums through whom they have been produced) because the mediums have been previously accused of being tricksters, or perhaps even exposed as such.

When Dr. Hodgson (supported by Mr. Myers) wrote to Dr. Dariex that, as the Sisters Bangs had been unmasked, the phenomena in question (a typewriting séance) must be considered as trickery, his action constitutes an illustration of the above principle. He now gives further expression to it by affirming that since Mr. Evans has been detected in fraud in the past, the report of slate-writing through him, presented by me, is entirely valueless except as a misdescription of a conjuring performance.\*

\*I have since placed the slate covered with writing, in eight different colours, in the hands of the Editor of 'LIGHT' for public inspection. It will be observed that each line of writing passes over the letter written on the slate in chalk, immediately before it was laid down on the table, showing that the coloured writing was superposed after the slate was laid on the table, on which it remained lying untouched till I myself took it up. Mr. Evans remained sitting on the chair in front of me, a yard or more away from the slate, I keeping him occupied in conversation all the time. He never left the room or rose from his chair as the report by Mr. Davey ('Proceedings,' May, 1887) shows the latter to have done, nor touched the slates from the time they were laid on the table till I myself took them up. Nor were these slates held under the flap of the table. Mr. Davey's report shows that when he obtained writing in colours it was conditional to his having previously placed pieces of coloured chalk between the slates, and the writing obtained was always limited to the colours so introduced. No colours were placed below the slate now exhibited at the office of this journal; yet writing in eight different colours was found to have been produced on it when I lifted it up from the table. The medium did not touch the slates from the time that I inspected them when they were laid on the table till I myself took them up again when the phenomenon was finished. It is evident, therefore, that Mr. Davey's conjuring performances have no bearing on this particular phenomenon. The report by Professor Lewis, on the other hand (in the same volume of 'Proceedings'), deals with slates held under the table, and has no bearing, consequently, on the phenomenon I have reported.

I have adduced evidence (p. 233) of the production of slate-writing through a non-professional medium, and hope at some future time to have a séance with the lady in question, and to furnish a report thereof, supported by testimony of witnesses.

Whether Evans has or has not been accused of trickery in the past, does not invalidate the particular séance I recorded; no more than does the fact that Eusapia Paladino has been accused of trickery, invalidate the positive evidence adduced by other investigators, of genuine phenomena occurring through her on other occasions.

Dr. Hodgson,<sup>1</sup> however, now states that he is and always has been 'quite willing to admit theoretically that a medium who has been guilty of tricking may at other times, notwithstanding, have obtained genuine phenomena.' Had Dr. Hodgson applied in practice what he now admits theoretically, the present discussion would not have arisen. This admission appears, however, to be merely theoretical and not intended to be applied, as we are told: 'Had the Bangs Sisters never been exposed as tricksters I should have regarded the records in question as evidentially worthless; but since they have been exposed as tricksters, I regard the manifestations in question as fraudulent,' while my account of Evans's slate-writing phenomena is arbitrarily defined as a misdescription of a conjuring performance.

And why so, we naturally ask. Because it appears that in 1887 Dr. Hodgson and Mrs. Sidgwick, assisted by Mr. S. J. Davey, came to the conclusion that 'all such records' (of experiences concerning physical phenomena) 'must be vitiated in various degrees, owing to the unreliability of human testimony under the circumstances involved,' &c., 'Our investigations showed that the records of such experiences must be regarded as fundamentally unreliable,' &c.

It is consequently not merely my reports of phenomena produced through Miss Bangs and Mr. Evans that Dr. Hodgson condemns as evidentially worthless, and it is not merely the principle of rejecting reports of phenomena presented through mediums previously exposed as tricksters, that is in question. These become but minor details. We find now that Dr. Hodgson presumes to condemn all records of experiences concerning certain physical phenomena alleged to be supernormal, as *fundamentally* unreliable; indeed, he continues: 'It is not from the professional mediums for slate-writing, materialisation, and kindred performances that we can look for any enlightenment whatever on the positive side in the course of psychical research.'

It is to be hoped that this declaration by the secretary of their American branch does not bind the S.P.R., inasmuch as this public condemnation of all records of physical phenomena as fundamentally unreliable, coupled with the exclusion of professional mediums for physical phenomena from any possible presentation of positive evidence, would carry with it the invalidation of the evidence adduced by De Rochas, by Professor Richet and all his French, Italian, and other colleagues, with regard to the phenomena produced through Eusapia Paladino, as also that of the Hon. A. Aksakoff with regard to those produced through Mrs. d'Esperance, as it would also invalidate Zöllner's work with Slade, and that of Sir W. Crookes with Home and Katie King. This position is consequently as untenable practically as it is logically.\*

But we are faced with the further unacceptable position that, while Dr. Hodgson declares all such records to be fundamentally unreliable, he apparently abstains from himself investigating such phenomena as I have reported. Consequently we have to recognise the fact that he (unintentionally, no doubt) seeks to place a veto on the investigation of so-called physical phenomena.

Dr. Hodgson will no doubt come in time to recognise the validity of these phenomena, as he has recognised the truth of [the fact that communications are transmitted from discarnate selves through mediums. As he refuses to admit the validity of reports by other investigators, however, and does not investigate these phenomena himself, he almost excludes himself from all opportunity of conviction. He cannot expect meanwhile that all other investigators are going to stand still and consent to be circumscribed by his limitations or submit to the jurisdiction of his negation.

To condemn these phenomena because some of them were imitated by a society conjurer who succeeded in deluding some inexperienced Spiritualists, is a most unscientific procedure. Mr. Davey's report above referred to shows that no leading Spiritualists, possessing considerable experience of genuine phenomena, were afforded an opportunity of examining these imitations. No name of any well-known Spiritu-

\* In contrast with this, it is to be observed that Professor Barrett stated as long ago as March, 1886 (see 'Proceedings'): 'We have now enough evidence, and have had enough any time this last dozen years, to establish in an unbiassed mind a presumption in favour of the existence of certain physical phenomena, inexplicable by the physical science of the day.'

alist appears among Mr. Davey's witnesses as having examined his productions. The report in question cannot be accepted, consequently, as constituting impartial evidence. But it is evident that no fair estimate can be formed without studying the real phenomena themselves as well as their imitations.\* And it is to be observed that when Mr. Myers came to study the physical phenomena presented through Eusapia Paladino *in favourable conditions*, he became convinced of their validity. When Dr. Hodgson comes to have similar experiences he will, as he has shown that he is open to conviction, no doubt come to a similar conclusion. But for that to occur he must first realise the necessity of presenting conditions *favourable* for their production, *i.e.*, he must acknowledge the potency of mental-suggestion and the inhibitory and prejudicial conditioning entailed by persistently maintained hypersceptical thoughts and predominating ideas of conjuring and fraud during the séance. The demonstrations of Dr. Joire (see p. 19) show that while the subject is mainly suggestioned by the controlling operator, yet the thoughts of the spectators constitute an inseparable element in the psychical conditions and react in the phenomena. It is the action of this law that has entailed that when Dr. Hodgson has gone to séances for physical phenomena, with the preconception in his mind that such phenomena were due to conjuring, and that it was his duty to unmask such fraud, he has been so unfortunate as to discover fraud. Yet the fact remains that other expert investigators have obtained genuine phenomena with the same mediums. The greater competency of the latter investigators and the superiority of their methods of research, leading to the obtaining of positive results instead of fraud, are beyond question.

I beg to point out that the criticisms which I presented in regard to the laws governing such phenomena, in the letter to which Dr. Hodgson replies, and which criticisms he passes over in silence, are of incomparably greater value and significance than the negative question of fraudulent details with which the greater part of his reply is concerned. These will probably be answered, as before, by Mr. Stobbs. I will merely say that I never acknowledged to Dr. Dariex that I knew that the Misses Bangs had been convicted of fraud. I did acknowledge that, like Eusapia Paladino, I knew they had been *accused* of fraud, which is very different. And consequently I took every possible precaution in the verification I instituted, in investigating the typewriting phenomena, as was recognised by Professor Barrett. Also I beg to state that Mrs. Vorhees, when giving me the history of the development of the typewriting phenomenon, the first presentation of which took place in her own house, under the instruction of her guides, never mentioned that Miss Bangs had cheated in materialisation séances. She spoke of the typewriting phenomenon only, and affirmed that it was genuinely presented through Miss Bangs. Further, I beg to point out that the reports I presented of phenomena occurring through Miss Bangs had nothing to do with materialisation. Dr. Hodgson's evidence has, therefore, only a distant and indirect bearing on the reports he seeks to invalidate. It is Dr. Hodgson's prejudices, and not his logical principles, which lead him to apply the results of his research in other directions, to reports of phenomena fundamentally different. Let him investigate the typewriting, and writing within gummed envelopes, if he wishes to deal directly with the phenomena referred to in my reports.

There may or may not have been some irregularities associated with entirely different phenomena produced through these mediums; but I maintained, and I still do, that these possible irregularities can in no way invalidate the evidence for the particular and highly interesting phenomena which I described.

That cheating apparently occurs is a regrettable fact. It is even true that this is more common in America than most

\* It cannot be admitted that Mr. Davey's report must be accepted as valid when that of other witnesses is affirmed to be unreliable. Indeed, Mr. Davey's report begins by inferring by implication that he was himself mediumistic, and on p. 460 of the report a witness states: 'Mr. Davey's hands and your own being well in sight and unemployed, I heard sounds of writing within the slate, which continued for half a minute or more.' This evidence must therefore be recognised as involving self-contradictory elements.

English Spiritualists suppose. Yet this drawback can be fully met by careful conditions of verification in experimenting. To retreat before such difficulties is to confess incompetency as an investigator. And with respect to this point I venture to reply to Dr. Hodgson that the considerations with regard to the conditions of experiment presented in my previous letter constitute a positive contribution to psychic science. This he entirely fails to deal with, confining himself in his reply to details of fraud which are purely negative in value.

Recognising the carelessness and credulity so general in experimenting, recognising the existence of fraud, recognising even that fraudulent mediums may league themselves together to mislead the public, recognising that these factors have alienated a large part of the public from psychical research, and have detracted from the value and influence of spiritual phenomena generally in the estimate of a considerable part of the public, I venture to maintain the true duty of scientific investigators is then not to retreat from the difficulties thus presented, but to thoroughly probe them. Let them discover the conditions *most favourable* to the production of genuine phenomena, and then let them promulgate such knowledge.

Study of the trick devices used by fraudulent mediums (which Dr. Hodgson suggests as necessary to a competent investigator) leads indirectly to injurious effects in the production of the phenomena, and is of negative value as compared with the study of the conditions *favourable* to the production of satisfactory phenomena, which conditions, as Ochorowicz and De Rochas have pointed out, were ignored at Cambridge. Indeed, the persistent maintenance in the mind of ideas of fraud during a séance determines fraud, by the law that ideas are the condition of and determine their own manifestation. Hence Ochorowicz stated that Dr. Hodgson must be considered as partly an accomplice in the fraud that occurred at Cambridge, from the fact that he tolerated and suggested it by preconceived persistent and distinct ideas of fraud. The duty of scientific investigators is to seek to eliminate conditions which will vitiate the phenomena. But the Cambridge methods were far from being such, says Ochorowicz, as would secure the requisite improved conditions.\*

\* A correspondence occurred in the 'Daily Chronicle' in November, 1895, with regard to the 'exposure' of Eusapia at Cambridge, as described by Mr. Maskelyne. Replying to Mr. Maskelyne, on November 2nd, 'A Psychical Researcher' said: 'The Cambridge experiments were pretty much under the control of those who believed in fraud, and who admit that strict test conditions were dispensed with in order to entrap the medium. They expected cheating, they suggested cheating, they helped cheating, and they say they got cheating; but cheating on such a ridiculous scale as to make the whole thing ridiculous.' In the 'Journal' of the S.P.R., p. 163, Mr. Page Hopps states that 'Dr. Hodgson told us that the conditions were relaxed on purpose that her methods might be followed.'

Ochorowicz says: 'The medium was vitiated by continued application of police methods. . . . Fraud was so forcibly authorised, suggested, and facilitated for such a long time by the strange methods of Dr. Hodgson, that, even in the event of good phenomena occurring, there was no ability to recognise them. . . . Means were found to have a series of twenty entirely fraudulent séances, a result which has not been attained either by their predecessors or successors. . . . This negative result is due to (*justifié par*) an unskilful method, unsuitable to the character of the phenomena.'

Dr. Hodgson is reported in the 'Banner of Light,' July 8th, 1899, p. 2, as saying: 'I first went to Mrs. Piper's house with Professor James for the purpose of unmasking her. . . . It was my business to uncover fraud and trickery.' It is evident from his own statement, quoted above, that he went to Eusapia's séances with similar intentions, *i.e.*, not as an impartial investigator, but imbued with biased preconceptions. (Most people would, no doubt, expect that his main interest would rather be in the discovery of psychical phenomena.) And it is this unfortunate fixed idea that 'it is his business to uncover fraud' that causes him to be pursued by fraud. He has not yet realised that the fact of going to séances with the preconception in his mind that mediums are tricksters and with the intention of watching for fraud and unmasking it, determines fraud. This mental attitude prevents him from obtaining as satisfactory phenomena as those who go as impartial observers.

To observe is not sufficient, in mediumism, says Dr. Ochorowicz. We must assist in generating the object of observation. The medium is not a professor exhibiting his dexterity. He is a delicate instrument, which we must understand how to regulate and adjust, by eliminating prejudicial influences which may vitiate its functioning. Otherwise we are not entitled to say that he cheats.

This non-recognition or ignoring of the effect of mental-suggestion

When Dr. Hodgson comes to devote his attention to the study of the conditions under which fraud occurs, *i.e.*, of the factors inducing fraud, permanent good will no doubt result. So long as he studies these phenomena from the level of appearances, of effects merely, and not from the level of causes, I must decline to recognise the supremacy he assumes. Such a method must be as inefficient and inadequate as it would be to study hypnotic phenomena by the examination of the subject merely, while excluding the suggestioning operators from observation.

I again point out that when a medium is entranced, he is no more responsible for the phenomena presented through him in that involuntary state, than is a hypnotic subject; less so even than a dreamer is for his dreams. Dreams are automatic, involuntary representations partially based on past experiences. The entranced medium's presentations are of a similar order, but are suggestioned to him by an operator.

The information given by the 'control' of Miss Bangs, in reply to the questions on this subject put by myself, constitutes a valuable contribution to our knowledge. It is evident that fraudulent phenomena cannot be produced by the will of a medium who is entranced. Whence, then, does the cause producing them originate? They may be determined by the action of the mental suggestions of the human investigators present. But they may also be determined by discarnate spirits of low unprogressed character, who may be directed by hostility, and may act as positive adversaries, or by others who may merely be indulging in vulgar horse-play, unconscious of any moral responsibility in deluding or in playing pranks on mortals.

It is apparent from the remarks of the above 'control' that the higher operators cannot always exclude these unprogressed adversaries. This was very evident in the experiences of Stainton Moses. In fact, the law that human assistants qualify and determine the phenomena by mental suggestion, illustrated by Dr. P. Joire, applies pre-eminently to the invisible inhabitants of the inner earth plane, who are attracted to the séance. The information comprised in the letters on Spiritual Healing ('LIGHT,' pp. 259 and 267) shows that not only the mental but the physical tone and the mood of the human assistants, qualify the conditions to a considerable degree. This finds confirmation in the instructions given to Stainton Moses by his controls, as published on pp. 307 and 319 of 'LIGHT.'

We know that hypnotic and mesmeric experimenters have so much difficulty in obtaining good subjects that they will close their eyes to many faults and failings rather than lose an interesting avenue of experimentation. Similar conditions appear to hold in the relations between the invisible operators and their mediums. It is perfectly evident that such operators can no more create a subject than human operators can. They have to take them as they are, with all their faults.

Mediumship appears to consist in a peculiar plasticity or responsive sensitiveness of the nervo-vital system of the subject, entailing facile suggestibility. Physical mediumship appears to be accompanied by an exceptionally strong radiation of energy from the nervous system, entailing facile 'exteriorisation' of suggested ideas, accompanied by force and producing dynamic effects at a distance. These effects are, apparently, of a character akin to those accompanying wireless, *i.e.*, etheric telegraphy. (Dr. Branly has illustrated the analogy subsisting between man's nervous system and the apparatus used in etheric telegraphy.) Consequently, mediumship does not pertain to the conscience

constitutes the basis of Dr. Ochorowicz's criticism. The latter even says: 'The experimenters do not even know whether the trance was real or simulated. There was no one among them, if I am not mistaken, familiar with the various hypnotic stages.'

It is unedifying to see members of the S.P.R. maintaining that telepathy applies with regard to the influence of investigators on a 'trance' medium (even erroneously affirming the exaggerated statement that the communications coming through her consist 'in the reflection and representation of the thoughts of the persons present'), and yet denying the bearing of the same law in regard to 'physical' mediums. Such a position is illogical and contradictory. Mental-suggestion (telepathy) applies in both cases. As shown by experimental demonstration on p. 19, the suggestions of the operator constitute the main force in action, but the mental suggestions of the assistants react in the phenomena and qualify them.

or active, awakened intelligence of the subject, but to that part of his vital constitution which constitutes his sub-consciousness (*i.e.*, his subliminal or hypnotic consciousness). While trance, *i.e.*, subjective, communications are transmitted through the subject's brain, like hypnotic suggestions, those suggestions which determine the objective exteriorisations called physical-phenomena, are transmitted through a supplementary relay, *viz.*, the solar-plexus (like the astral-projections of some occultists). These phenomena consequently partake more of the temperament of the subject, and reflect his *sub-conscious faults* (or the faults of his sub-consciousness).\*

It is this psychic radiation above referred to that constitutes that link between the two worlds, by which the invisible operators are able to enter into relation with this world, and to demonstrate the continuity of existence by action exerted from their side. This action (acting through the nervous system outwards on the physical body) is evidently of a similar nature to the etheric vibrations by means of which the solid, material, receiving-instrument in etheric telegraphy is made to respond to, and register, the etheric message. But it is not only the medium who is a vibratory-radiator and receiver; every assistant present is a centre of radiant energy, and is therefore a factor qualifying the conditions through which the invisible operators have to work.

These operators tolerate the faults of the subject for the sake of the greater good achieved in contributing to human knowledge of other states of existence. In fact, they have to put up with the faults because they cannot obviate them.

But it is not only the subject's faults they have to put up with. It will be seen from the law of psychic radiation referred to above and from Dr. Joire's demonstrations that they have to put up with the faults of the assistants as well, which also form part of the qualifying conditions. It is evident, consequently, that the faults and failings *inherent in the subject's sub-consciousness* must be included in the essential constitution of the phenomena. But not only is this the case with regard to the medium, but also with regard to the invisible discarnate assistants and the human investigators, all of whom contribute to the psychical conditions.

These considerations demonstrate that the only alternative to genuine phenomena does not necessarily consist in conscious, volitional fraud by the medium; fraud for which the medium is responsible. Fraudulent phenomena may be produced unconsciously, involuntarily, automatically, so far as the medium is concerned, while the responsibility may rest with the assistants, human and discarnate.

It is with regret that I find myself dragged into a discussion; but the autocratic tone and attitude adopted by Dr. Hodgson leads to the inference that courtesy, unaccompanied by forcible criticism, would be construed into weakness by my self-constituted arbiter. This attitude is inadmissible, and I cannot ignore it. I must therefore point out, in reply to his criticism, that his endeavour to destroy the evidence of other investigators and to establish his own conclusions (p. 236) as a universal rule, is utterly illogical. His method of condemning phenomena without examining them, on the plea that they have been imitated by a conjurer, or on the plea that other phenomena, entirely different, have been stated to have been fraudulently produced, is unscientific. His system of studying the phenomena merely, quite apart from the psychical conditions (objective and subjective) qualifying their manifestation, is inadequate for arriving at a true solution. His assertion (p. 251) that the study of the trick devices used by fraudulent mediums is necessary that the observer may become a 'less incompetent witness,' is shown, by this criticism, to exhibit ignorance of the conditions essential for obtaining, and consequently for studying, genuine phenomena. His conclusion, that

\*The fact that physical phenomena are accompanied by a psychic exteriorisation from the abdominal region of the medium has often been recorded. It is confirmed by the teachers of Stainton Moses on p. 343 of 'LIGHT.' It is now recognised that the reflex-centres and the ganglions of the sympathetic system are associated with the sub-consciousness, which Mr. Myers has called the subliminal consciousness, in which hypnotic experiences are also registered.

so-called physical phenomena presented through professional mediums are to be excluded from the field of positive evidence, is contradicted by that of the leading psychologists of Europe, and is quite inadmissible.

Refining down his own terms, I would reply that if Dr. Hodgson were to spend a few years in making himself experimentally acquainted with the effects of hypnotic, mesmeric, and mental suggestion, he would qualify himself as a more competent investigator and would render unnecessary a repetition of such severe criticism of his methods of research as that made by Ochorowicz.

The value of Dr. Hodgson's work in obtaining public recognition for psychism is indubitable. I regret, therefore, that he has obliged me to appear as an opponent of some of his methods. But he must not expect to limit public recognition to the subjective communications with which he has heretofore occupied himself. The physical phenomena of Spiritualism are part of the evidences presented to humanity by invisible operators from the 'beyond,' in order to prove the continuation of personal existence. Mediums are the necessary relays in the production of this evidence. Those of us to whom convincing demonstration of this has been given, cannot look tamely on while Dr. Hodgson stands as an obstructionist, and so prevents an important part of the work of these higher operators from receiving due consideration and proper recognition. This is the only motive that has caused me to protest against Dr. Hodgson's negation. Having no official interest to serve, and no personal reputation publicly associated with these matters to maintain, my reply is solely actuated by consideration for the development and the spreading of psychical knowledge.

#### A LETTER TO M. DE ROCHAS.

The July number of 'La Revue Spirite et Morale du Spiritisme' publishes a letter from a Mr. X., communicated by Colonel de Rochas, which gives an account of a series of séances which took place in 1886 and 1887. The writer's name is not given, as he requested M. de Rochas to treat his communication as confidential, fearing that its publication would be a cause of inconvenience to himself on account of the position he occupied as a teacher; for the same reason the letter was not published until after his death.

The facts related are some of them similar to those which frequently occur at public séances; but Mr. X.'s experiences were in a private circle, and the medium (his son-in-law) was not entranced during the occurrence of the phenomena, which included nearly the whole series of such as usually are produced under very favourable conditions. Conversation by raps, the conveyance of articles from a distance, levitation of the medium, light and scents, direct writing and partial materialisations, all these effects were produced. On one occasion one of the spirits who had for many weeks been making interesting communications and whom the circle had been able to identify, announced that he was going to bid them definitely farewell, that he was about to quit them for a higher state in which he would be no longer permitted to attend the séances; he added that many spirits, as a token of friendship, would be his companions at the moment of his departure. Almost at once were seen a dozen lights moving about the room and forcible raps were heard on all parts of the table.

Under the heading 'Calorific Phenomena,' the following curious fact is stated. Mr. X. had filled one note-book with an account of the séances which had taken place and had commenced another, three pages of which were inscribed upon. One day, wishing to refer to them, he unlocked the drawer of his desk, the key of which was kept always about his person; opening the note-book he discovered to his surprise that, although the covers were intact, all the pages in the filled note-book were charred to a cinder, whilst still retaining exactly the form they had previously had; also the three pages of the second book were similarly burnt and the loose pages of direct writing which had been slipped into the books were destroyed with the other writing. Other papers kept in the drawer were quite intact.

MISS MACCREADIE.—We are requested to draw attention to the fact that Miss MacCreadie will be away from London until the second week in September.

THE REMARKABLE EXPERIENCES OF  
DR. BERNHARD CYRIAX.\*

On April 27th, 1896, at Fridenau, near Berlin, died Dr. Bernhard Cyriax, in his seventy-fourth year. He was one of the pioneers of Modern Spiritualism, and devoted all his energies and talents to the propagation of Spiritualism among Germans in every country. His experiences in this career were so extraordinary, as related in his work, 'How I Became a Spiritualist,' that we will give the following extracts:—

'In the year 1853, when I was staying in the town of Baltimore, one Sunday evening I heard an address delivered by a quondam Catholic priest, in the Hall of Concord, on "Spirits and Spirit Teachings," and the marvels which, according to his belief, spirits were able to accomplish on earth. I remarked that the man spoke as if under some powerful influence, but the ideas he gave utterance to were, to me, so extravagant and absurd that the strong impression made upon me by his appearance and the peculiar style of his address was obliterated. He said that the spirits had selected him to reform the whole world, and that they had written some volumes through his hand, in which the Pope and the Emperor of Austria were commanded to give up their power into his—the quondam monk's—hands, and that then the true Christian religion, that is, Spiritualism, would be spread over the whole earth. It would be impossible that this should not come to pass, for hundreds of thousands of spirits would support him and smooth everything before him, &c. As was to be expected, such an address called forth great merriment, as well as hissing and insults; but the matter seemed to me too serious for joking; I pitied the man, and spoke a few words afterwards, in which I begged him in his own interest to give up such mad ideas, which only made him appear ridiculous, as no one now-a-days believed in ghosts or ghost stories. The man stood silently looking at me for a moment, and then he cried, "You are worse even than the Pope, you will not allow a man to assert what he believes to be true; but you will live to repent this, for my spirit guides have just told me that before a year has passed you will be standing where I now am, and from this same platform will acknowledge the truth of these facts. Yes, you will be yourself a Spiritualist before the end of a year, and then in this very hall you will be exposed to contempt and insult."

'I naturally laughed at this prophecy, for I felt myself quite proof against any spirit control, and this I told the apostle of the new gospel, when, in a private conversation with him, he repeated his prediction.'

Several circumstances induced Dr. Cyriax to examine into spiritual manifestations more nearly, in order, as he publicly declared, to 'discover and expose the whole humbug.' But in consequence of these close and exhaustive inquiries, he not only became convinced of the truth of Spiritualism, but, at first quite against his will, he himself became developed as a remarkable medium, and afterwards made public the results of his experiments. He says in his book:—

'Naturally I did not hide my light under a bushel, but avowed my conviction of the truth of spiritual phenomena everywhere; and I likewise delivered an address in the Hall of Concord on Spiritualism; but this was so ill received that one of the members tried to prevent my finishing it. There was a regular uproar about it, for and against, but at last those who declared that it was a perfect shame in this "enlightened" nineteenth century to have to listen to such rubbish were victorious, and I had to leave off my address.'

'My readers will remember how in this same Hall of Concord, a monk had prophesied that ere a year had passed I should be standing as an advocate of Spiritualism on the same platform from which he had been hooted, and meet with a fate similar to that which I had meted to him, which prediction was fulfilled to the letter. . . My publicly acknowledged conversion to the so-called "spirit-rapping" drew upon me universal obloquy; I saw myself avoided in society, deserted by my old friends, and I tasted for the first time the bitter cup which those must drain who have courage enough to swim against the stream, and to advocate an unpopular cause.'

He thus writes about the wonderful development of his materialisation mediumship:—

'The way in which these manifestations proceeded was always the same; as soon as I had extinguished my gas and

got into bed, there appeared in a corner of the room a luminous cloud, which became condensed till it seemed to form a sort of gateway leading into another room. Out of this cloudy entrance issued the figures, who advanced towards me, sat down by the side of my bed or on a chair, appearing just like persons of flesh and blood, conversed with me in their own language and dialect, and showed all the peculiarities they possessed in life. My little dog soon became so accustomed to this state of things that he sprang upon the bed as soon as he saw I was undressed, and there he crouched, looking at the corner from which he expected the forms to appear. If a figure issued from the mist that he had seen before, he would go to the edge of the bed, shake his tail, and greet it, just as he would do to a mortal, only he seemed afraid of their touching him, and if one tried to stroke him he would tremble and draw back; but as soon as the hand of the spirit was withdrawn he shook himself twice or thrice and then sat down, observing his speech and gestures just as he used to those of my earthly friends. But if there came figures he had not seen before he would sit quietly at the foot of the bed, without any sign of recognition, even sometimes growling and barking till he became used to them, when he would welcome them as he did the others.'

The materialisation Dr. Cyriax witnessed on board the steamboat when he left New York in 1881, was a most remarkable one. He sailed from New York for Germany at the desire of his spirit guides, in order to found the 'Neue Spiritualistische Blätter,' which he edited successfully till his death in 1896. His account is as follows:—

'When the vessel had left the dock and was slowly making its way through the ice into the bay, I went into my cabin and sat down with my head upon my hand, sunk in meditation. I felt anxious, for I had taken a very important step; I had, at the instigation of my spirit guides, given up my whole life in America, the country in which I had passed thirty-eight years, in order to fulfil the mission they had imposed upon me years before, viz., that of spreading the truths of Spiritualism in Germany; I questioned whether I had done right in complying with their wishes, and, as I said before, I was feeling very sad and anxious. Suddenly someone tapped me on the shoulder, and, thinking it was the steward come to look at my ticket, I put my hand in my pocket to get it out, when I heard a voice speaking to me, and looking up I recognised my spirit guide, "Haus Alexander," who, shaking his finger at me, reproached me with my want of courage, and reminded me that they had never advised me to do anything but what was right, or promised me anything they had not performed. He bade me be of good courage, and said that all would turn out well, and then several times passed his hand across my forehead, when all my anxiety vanished, and I went forward to my destiny cheerfully, confiding in the intentions and guardianship of my good spirit friends.'

M.T. (Tr.)

A SERMON IN PLASTER.

This nameless cast  
Smiles from the past:  
Death lives in lifeless clay.  
But where, O soul! thy home thou hast  
It cannot say.

There must have been  
Wild grief and keen,  
For thee, untimely gone!  
And still, ineffably serene,  
Thou smilest on.

Some burial-place  
For that sweet face,  
Earth unto earth, was found;  
But, soul, thou didst not end thy race  
Low in the ground!

Ere thou hadst fled,  
Ere yet was dead  
Thy mortal semblance here,  
Soft o'er the fair young face there spread  
An aureole clear.

Some blessed sight,  
Some vision bright,  
Closed eyes, ye must have had.  
Mute lips, no words could tell us quite  
Your secret glad.

But soul can reach  
Through things, and teach:  
And this white cast, on earth,  
Can in most eloquent silence preach  
The spirit's joyful birth.

DEBORAH WEBB.

\* Formerly Editor of 'Neue Spiritualistische Blätter.' Translated from 'Lichtstrahlen,' a weekly spiritualistic journal, published in German at West Point, Nebraska.

## SPIRITUALISM THE ROAD TO KNOWLEDGE.

We have it on the authority of Robert Burns that 'Facts are chiels wha winna ding and daurna be disputit,' and the truth of this saying is constantly being demonstrated in our experience as Spiritualists. No matter how strongly opposed they may be to the admission of the idea of spirit existence, the men and women who fairly and persistently investigate the phenomena associated with mediumship eventually admit their reality, and are ultimately driven to accept the spiritual source of the intelligence displayed.

Theorists may spin their cobwebby 'explanations' and would-be philosophers may invent terms and phrases to rule out the spirits—but first-hand acquaintance with the facts speedily cures all that: the cobwebs are all swept aside and the spirits triumph.

Mediums may be excused, perhaps, if they display some natural exultation when they see one after another of their 'exposers' or opponents succumb to the force of the facts. One is irresistibly reminded of the downfall of the pins in the skittle-alley when the well-directed ball strikes them. How some of the spirits must enjoy the skittling! Doctors, professors, preachers and philosophers—all are alike to them—share the common fate; the bowlers are no respecters of persons. It is no use disputing with facts. Spiritualism spreads, and triumphs over materialism and scepticism, because of its appeal to evidence; it alone, among all the philosophies of life, can prove personal survival: the continued conscious, rational, moral, and sequential existence of man after sloughing off the physical form.

Spiritual science and philosophy are revolutionising the thoughts of the age. The attitude of the thinker is no longer the materialistic one. The scientific researcher is driven into the courts of life to account for matter and its phenomena, and the agnostical position has been turned by the advance guard of the Army of Knowledge. It no longer suffices to affirm 'I don't know': the new thought is *I can know, I want to know, I must and will know*; Spiritualism is the road to knowledge.

## LETTER 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*

## After Death Experience.

SIR,—Permit me to say, in reference to the brief letter signed 'J.G.F.' that I wish the writer had made the report somewhat clearer. The words of 'the high-minded, conscientious clergyman of the Church of England, who has passed to spirit life,' are vague. One would have expected, on a subject of such vast importance, a concise and distinct statement of the doctrines which he had spent his earth-life in proclaiming, and discovered, in the spirit-world, were untrue. I have had for some time the privilege of receiving 'signs and tokens' from beloved souls passed on, and I have not noticed in any of them a feeling of disappointment as regards the faith which we shared here on earth. Recently a beloved sister (who was clairaudient to a very high degree) passed on at an advanced age, and quickly communicated with me; that first communication revealed the joy of realised expectations. The faith which we shared on earth had been crowned with exceeding great reward.

I might say much on this subject of the

'Mystic sweet communion  
With those whose rest is won,'

but hesitate to do so.

There is, alas! a feeling of disappointment in many a dear brother or sister, when 'beyond the veil,' but that disappointment is in *Self*; the manifold failures of which stand forth in strong relief beneath the pure, all-holy radiance streaming from the Throne of God and The Lamb. There are great duties which *must* be attended to in the earth-life, if we would, speedily, after dissolution of the body, enter upon the higher blessedness; and no attention to 'preaching and teaching,' however conscientious we may be, will atone for neglect of these great requirements of God. There is one holy and unerring law for cleric and layman (2 Tim. i. 12).

NETSER.

'THE NATURAL HEALING RECORD' is a monthly journal, price twopence, devoted to 'Osteopathy, Neurology, and original research in Natural Methods of Healing.' The July issue gives a portrait of Professor Atkinson and a short sketch of his career as a bone-setter, from which we gather that the Professor has been eminently successful in many instances which have baffled the skill of medical men.

## SOCIETY WORK.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—Open-air mission.—On Sunday morning last, a large gathering heard Messrs. Jones, Brooks, Smith and Whyte. In the evening, at 14, Stroud Green-road, Mr. Willis in the chair, Mr. Hewitt read a paper on 'Reincarnation,' which excited much interest. Messrs. Jones, Brooks, W. Wallace, Lewis, Arthur and M. Clegg also took part. On Sunday next, at 11.30 a.m., in the park; at 7 p.m., in the hall; Wednesday, at 8 p.m., lecture.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—We had a glorious day on Sunday last. The morning public circle was well attended and Mr. W. E. Long presided. Many interesting questions were answered. At our evening service, our leader's guide 'Wilson,' in an interesting discourse on 'The Gift of God is Eternal Life,' and 'The Wages of Sin is Death,' explained the spiritual meaning of 'the Gift' and also the 'Death' referred to in the texts. On Sunday morning next, a public circle as usual; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long on 'The Last Supper'; at 8 p.m., circle for members.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—At the first anniversary of the opening of our hall, on Sunday last, there was a full attendance of members, visitors and friends. The presence of Mr. Everitt, who presided; of Mrs. Wallis, who gave an eloquent and impassioned address; of Miss MacCreadie, who favoured us with several most appropriate clairvoyant descriptions; of Mr. A. Glendinning; Mr. Wallis, jun.; Mr. and Miss Boddington; of Mr. Markham and Madame Cope, who both gratified us by vocal harmonies, and of many other well-wishing friends, combined to impart a genial warmth to the entire proceedings, and every countenance was aglow with satisfaction. Sunday next, at 7 p.m., prompt, Mr. Alfred Peters will favour us with clairvoyant delineations and kindred phenomena.

WALSALL, CENTRAL HALL.—We were pleased to listen to logical, philosophical and instructive addresses from Mr. J. J. Morse last Sunday. The morning subject was 'The Two Heavens,' in which he compared the Spiritualist's conception of Heaven with that of the orthodox believer. We give a few of the thoughts that were uttered: 'The mortal life is but the antechamber to the immortal life.' 'Death is the means to reach the life beyond.' 'The only reliable teaching concerning the life after death must come from those who have survived death, and we are bound to accept their testimony until we can disprove it.' 'Present righteousness is the only road to future happiness.' Previous to the discourse in the evening Mr. Morse had the pleasure of naming a baby, after which he spoke upon 'Justice to the Dead.' Among other good points he said that 'An intelligent, honest atheism was better than a superstitious religion.' 'Action and reaction bear an equal relation, and the next world is a world of growth as a consequence of action.' 'As men unfold in intelligence their religion is improved.' 'Spiritualism is making for a clearer understanding of what man really is.' On Monday Mr. Morse accompanied the Lyceum children on their annual picnic to Sutton Park.—A. G.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The address entitled 'Through the Rift,' delivered on Sunday last by Mr. W. H. Phillips (Editor of 'The Two Worlds'), met with the warm approval of the audience—the sustained attention bearing eloquent testimony to the powers of the lecturer. The simile of a rift in the clouds after a 'dull and darksome day' was adroitly employed to illustrate the fact that knowledge is most surely attained after earnest striving. Throughout the address Spiritualism was ably presented. Mr. Phillips also impressively read James Russell Lowell's famous poem, 'The Higher Gospel.' Miss Florence Morse once again delighted all present with her sweet musical interpretation of Pinsuti's song, 'Angel Land.' On Sunday next, at 7 p.m., special address by Mr. E. W. Wallis, 'The Philosophy of Aspiration and Inspiration.' Prior to the address by Mr. Phillips, the chairman (Mr. W. T. Cooper, vice-president of the M.A.S.) spoke of the severe illness of Miss Rowan Vincent and referred in feeling terms to the deep respect and friendship felt for Miss Vincent by the members of the Marylebone Association. He spoke of her indefatigable labours for Spiritualism, and of the immense service she had rendered the association, both on and off the public platform, for many years past—the conspicuous success of her efforts being one of the greatest factors in sustaining the work in Marylebone. After listening with earnest attention to the chairman's remarks the audience unanimously passed a vote of deep sympathy with Miss Vincent, also expressing their heartfelt wishes for her speedy recovery, and presence amongst them again ere long. By special request, the expressions of this meeting were conveyed to Miss Vincent.—L.H.