

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,017.—VOL. XX.

[Registered as]

SATURDAY, JULY 7, 1900.

[a Newspaper.]

PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	313	A Very Serious Spectator .....	318
Is Whatever is Best? .....	314	A Study in Mediumship .....	319
Mr. F. W. H. Myers .....	315	A Vital Question Answered .....	320
Ruskin's Ghost Story .....	315	Manchester Spiritualist Alliance .....	320
Healing .....	316	Preaching to Spirits in Prison .....	321
Conference of the Spiritualists' .....		Are Animals Immortal? .....	321
National Federation .....	317	Body and Soul .....	322
Dr. Gibber's Premonitory Dream .....	317	An Enjoyable Gathering .....	324

## NOTES BY THE WAY.

'Mind,' for June (New York: The Alliance Publishing Company), is distinctly good. In addition to Heber Newton's highly discriminating discourse on 'The New Thought of God,' there are several intellectual and refined papers on great topics, such as 'The Divine status of woman,' 'The Physical Basis of Hindu Metaphysics,' 'A perversion of spiritual powers,' 'First Lesson in Divine Science,' and 'The Philosophy of Mechanism.'

The last of these, though short, is curiously original. The writer notes the urgent, but unfortunate, separation of life's mechanics from Religion. All realities are deemed to be connected with pumps, ball and socket joints, carbonic acid and oxygen, grindstones and the like; and Religion is a sort of 'metaphysical lasso by which the soul secures a mooring enabling it to escape annihilation in the personal cataclasm called death.' 'In psychological laboratories, feelings, thoughts and moral determinations are measured and weighed, and the metal sought for in the ring of babies' laughs':—

The leaves of the trees are manufacturing establishments, run by light and engaged in the manufacture of wood fibre and pulp. The farm is a physical and chemical laboratory, employing more and more machinery, and destined, in the hands of captains of industry, by fertilisation and the artificial application of light, heat, electricity, water, &c., to turn out in a summer a hundred crops where Nature can produce but one.

So industrial civilisation, entering upon the manufacturing stage, steeps everything in mechanical concepts and drags after it philosophy, religion and science—to all of which it sets the gait and furnishes the cue.

And yet, all the time, there is something that is 'superior to space and time, that integrates them into unity with matter, force and spirit, that vouches for the harmony of the whole, that daily apportioned desert to good and evil, and more intimately enters into Nature and the affairs of men than matter does.' Nature offers so much, 'yet consciousness turns about and applies its thrilling category to matter and force alone! No wonder its culture is one-sided and its microcosm inadequate to the Macrocosm; and no wonder it fails to understand the Universe!'

This bright and thoughtful little essay concludes at its best:—

Ignored departments of Nature are thus handed over to the quacks of mysticism and sorcery. Man's dignity, his disinclination to abase himself, his fear of consequences (to himself and his loved ones) of sin—these are so far lost as he fails to take account of his relations to and connection with the other ultimates of Nature.

The Universe is an organism, somehow originated, somehow held together, and going somewhere; it is an incur-

nated thought, in the whole and in detail, of a perfect and therefore infinite Individuality. No part of the thought is unimportant or without significance; and in the neglected fields will yet be found the 'music of the spheres'—a symphony in which evolution, gravitation, religion, science and art are merely notes and chords.

Canon Wilberforce has just preached, in Westminster Abbey, a remarkable sermon on the preaching of Christ 'to the spirits in prison.' He takes it literally, and makes short work of the over ingenious scribes. He says:—

Much ingenuity has been expended by the representatives of certain phases of theological thought in the vain endeavour to explain this incident away. When they argue the sun out of the heavens they will succeed in eliminating from the hearts and hopes of men the lesson of this incident. It is direct, intelligible, historical, conclusive. It appeals to the best and deepest instincts of man's better nature. Moreover, it is God-inspired, and, as such, it is a revelation of the justice, the mercy, and the tenderness of the Universal Parent. There is nothing, in fact or in fiction, to compare in wonder and interest with this significant unveiling of the unseen world, this picture of Almighty Love-Incarnate entering the prison house of disembodied spirits, and there, surrounded by the ghosts of men and women drowned in the flood, proclaiming the charter of man's salvation and restitution.

From this he draws the one mighty inference that 'Jesus is the Interpreter of God, and therefore his actions are revelations of permanent attitudes of God.' 'Attitudes' is an unfortunate word, but the following is clear enough:—

One inevitable consequence of the Jesus-revelation of the moral character of the Universal Parent, is the complete obliteration of the degrading phantom of an Almighty torturer. The mediæval doctrines of a corrupt Latinism, the brilliant but lurid imagination of a Dante, are recognised, in the light of the Jesus revelation of God, as man-made slanders against the Infinite Love and Reason in Whom 'all live and move, and have their being.' And the terrible ordeal of the second death, to which in justice and mercy, self-degraded and impenitent natures are doomed, as were those who sinned at the time of the flood, is seen to be the beneficent divine procedure, whereby illimitable love changes death into life.

We have only just seen Marie Corelli's masterful 'Open Letter' to Cardinal Vaughan, on his excommunication of St. George Mivart—a significant and pitiful incident! The Letter and its reproof are well deserved. The following passages will give a useful idea of both:—

We are told that we must forgive our brother not only seven times, but 'seventy times seven,' if we would fulfil the law of Christ. When the disciples forbade certain lepers and the like to approach the Master, he rebuked them sternly for their misplaced and unkind zeal. They would have driven away the very children had he not said, 'Suffer them to come unto me, and forbid them not.' Your Eminence can scarcely be surprised that those who make a close and reverent study of the plain words of Christ as found in the New Testament are unable to understand intolerance or bigotry in any shape whatsoever. Between intolerance and Christianity there is a great gulf fixed.

As a very humble student of a creed which only lays down two laws to be strictly maintained by its disciples through all life and conduct—firstly, to love God with all the soul and heart and mind and strength; and, secondly, to love one's neighbour as one's self—I would venture to say that to many who are finding their way upward by noble effort to nobler things the tolerance and patience of a priest of the ever tolerant and patient Christ would furnish forth

a finer example to the world than the condemnation of new and helpful truths by old and worn-out edicts.

Praying that you may see fit to withdraw the antique and barbaric ban which in its very pronouncing must have injured your spirit more than the spirit of him whom you have condemned, seeing that the Founder of Christianity forbids us to condemn anyone, and asking you to recollect that we are all—races, creeds and colours, flowers, trees, birds, insects and planets—part of the Eternal Alpha and Omega, and are in our separate ways humbly and devoutly pressing forward to

‘One far-off Divine event  
To which the whole creation moves,’

I am a disciple whose faith can never be inhibited.

‘The Theosophist,’ for June (Madras: Theosophical Society, Adyar), is full of weighty matter. The average magazine reader would find it all too heavy, except Col. Olcott’s ‘Old Diary Leaves.’ ‘Poseidonis’ is perhaps another exception, with its curious and entertaining study of ‘The lost Atlantis.’ Those who are used to these subtle excursions and like them, however, will find plenty to think about here. A Paper on ‘Glimpses of Theosophical Christianity’ is useful as giving a view of ‘The law of Karma’ that anyone might study with profit, if only for its shrewd comments on certain difficult sayings in the New Testament. The following is a fairly good specimen:—

Most of the teachings with regard to Karma to be found amongst the sayings of Christ, as in all exoteric religions, have reference simply to the immutable association of causes and effects. A very few instances will suffice, but the careful student of the Gospels can add many more.

The most striking are perhaps to be found in that group of passages which are usually taken as teaching the doctrine of eternal hell, but which in reality contain a plain statement of this law of cause and effect. We frequently find the expression, ‘cast into the outer darkness; there shall be weeping and gnashing of teeth,’ applied to those who have departed from the divine laws. Why this ‘outer darkness’ should have been taken, as it so often has, as synonymous with a place of never-ending torment, is not altogether clear from a careful study of the Gospels. For it is generally used in contradistinction to the entrance into the kingdom of heaven, which, we are told, is within us, and a student of theosophy here at once recognises the contrast between the consciousness of harmony with all that is good, which is the result of right-doing, and the conscious separation from God, which is the result of wrong-doing; between the light of the developing inner self, and the darkness of the personality, which, until it becomes the willing servant of the self, must remain without that sphere of love and joy into which the only entrance-key is obedience to the divine law.

David Christie Murray, writing upon the Dowling versus Dods case, sums up strongly in our favour, whether we call ourselves Spiritualists, Psychical Researchers, or Occultists, and prettily rebukes Dr. Forbes Winslow for his antiquated nonsense concerning insane delusions. On the contrary, he says flatly and frankly:—

Madness may easily lie that way, and illusion of every imaginable kind awaits the hysteric and the credulous. But the painstaking investigations of learned inquirers, of sane and sober experimenters and classifiers of fact, have in recent years led us to such a posture of mind, that no man truly trained to think will dare to affirm roundly that the question of the truth or fallacy of occultism is once and for all decided, or that there are not within ourselves faculties concerning which the whole truth is not yet known.

But we specially like David’s treatment of the word ‘supernatural,’ which we should be heartily glad to get rid of. He says:—

I think it may be accepted that the belief in what we roughly call the supernatural is ineradicable in the human mind. The supernatural is, of course, the impossible, but the word serves its purpose well enough since it expresses something which acts outside those laws of Nature with which we are positively and scientifically acquainted. It is not held to be really and truly supernatural (which can mean nothing less than above and outside Nature), but it is a convenient expression for the occult and unknown, the conceivable something which is beyond our present apprehension.

Now that just about hits the present position of this unfortunate word. Nothing is really supernatural, but many things are ‘beyond our present apprehension.’

Henrietta R. Eliot sends us a bright thought for these days of sunshine and rain:—

But what you find in these sweet days  
Depends on how you go about it;  
A glad heart helps poor eyes to see  
What brightest eyes can’t see without it.

One child sees sunlit air and sky,  
And bursting leaf-buds, round and ruddy;  
Another looks at his own feet,  
And only sees—that it is muddy!

But that applies to a thousand things in life. The pessimistic bucket says, ‘Bother! I always go down empty!’ The optimistic one smiles and says, ‘I always come up full!’ Two stand together, looking across the road upon the landscape. One sees only the near chimneys: the other sees the hills beyond and the sunset far away. The world, after all, is very much what we make it.

#### IS WHATEVER IS BEST?

The great law of continuity holds us all in its embrace. Call it ‘Karma,’ ‘Fate,’ or ‘Consequences,’ the fact is the same. Is the Law a moral or a physical one? Is it ‘Necessity’ or ‘Love’? Does Intelligence direct or unconscious force decree? Is the outcome beneficial? Is whatever is (linked as it is to antiquity by an unbroken sequential chain of causes and effects) merely the inevitable result of unguided and ruthless forces—where neither good nor evil, right nor wrong are involved—so that what is *is* because it *must* be so of necessity, or is there a Wisdom and Love back of these forces, and guiding everything to a foregone beneficent conclusion? Is ‘whatever is,’ whether consciously intended or unconsciously reached, right? Is that ‘right’ one of sequence, adjustment, or relationship: or is it ‘right’ in the moral sense? Is it true that relatively there is wrong, evil, and Absolutely no wrong or evil, but only Goodness and Love? Do the following lines help to make matters clearer?:—

I know as my life grows older,  
And mine eyes have clearer sight—  
That under each rank wrong, somewhere  
There lies the root of Right;  
That each sorrow has its purpose,  
By the sorrowing oft unguessed,  
But as sure as the sun brings morning,  
Whatever is—is best.

I know that each sinful action,  
As sure as the night brings shade,  
Is somewhere, sometime, punished,  
Tho’ the hour be long delayed.  
I know that the soul is aided  
Sometimes by the heart’s unrest,  
And to grow means often to suffer—  
But whatever is—is best.

I know there are no errors  
In the great eternal plan,  
And all things work together  
For the final good of man.  
And I know when my soul speeds onward,  
In its grand eternal quest,  
I shall say as I look back earthward,  
Whatever is—is best.

ELLA WHEELER WILCOX.

‘PSYCHE.’—The opening of the second year of publication of ‘Psyche,’ a sixteen page monthly magazine, devoted to the philosophy and phenomena of life, is signalled by a number of alterations which are in the main improvements. The contents are bright, varied, and readable. Messrs. J. Kinsman, A. V. Peters, Mrs. Bessie Russell-Davies, D. J. Davis and H. Boddington make useful and suggestive contributions, and in its new form ‘Psyche’ should have a successful career. Mr. M. Clegg, 29, Ramsey-road, Forest Gate, London, E., supplies single copies, post free, 1½d. The annual subscription is 1s. 6d. Mr. Kinsman makes a good point in reference to the mysterious and fugitive recollections of previous conscious existences which some people claim to have. He says: ‘If we live two lives now—the waking life and the dream life, both real—there is the possibility of some brains dimly sensing what has occurred in the dream state and of such recollections being wrongly interpreted as having reference to prior conscious existences. The field should be carefully surveyed.’ True, it should.

## MR. F. W. H. MYERS.

The Presidential address delivered by Mr. F. W. H. Myers to the members and friends of the Society for Psychical Research at the one hundred and fifth general meeting of that body on Friday, May 18th, and printed in Part 37 of the 'Proceedings' of the Society for Psychical Research, was extremely luminous, stimulating, and well worthy of the occasion. After paying a glowing tribute to his predecessors in the presidential chair and to the splendid devotion and ardent labours of his arisen friend, Edmund Gurney, he gave his hearers a self-revealing insight into his mental conditions and the path of his unfolding which led up to his present convictions. He said :—

'From my earliest childhood—from my very first recollections—the desire for eternal life has immeasurably eclipsed for me every other wish or hope. Yet *desire* is not necessarily *bias*; and my personal history has convinced myself—though I cannot claim that it shall convince others also—that my wishes do not strongly warp my judgment,—nay, that sometimes the very keenness of personal anxiety may make one afraid to believe, as readily as other men, that which one most longs for.

'For when, after deriving much happiness from Christian faith, I felt myself forced by growing knowledge to recognise that the evidence for that culminant instance of spirit return was not adequate, as standing alone, to justify conviction, I did honestly surrender that great joy; although its loss was more grievous to me than anything else which has happened to me in life.

'Then with little hope—nay, almost with reluctant scorn—but with the feeling that no last and least chance of the great discovery should be thrown aside, I turned to such poor efforts at psychical research as were at that time possible; and now it is only after thirty years of such study as I have been able to give that I say to myself at last, *Illes totū quod mente petisti*—"Thou hast what thine whole heart desired";—that I recognise that for me this fresh evidence,—while raising that great historic incident of the Resurrection into new credibility,—has also filled me with a sense of insight and of thankfulness such as even my first ardent Christianity did not bestow.

'Yet if I thus find the happiness which sprang from far-reaching Tradition and Intuition surpassed by the happiness which springs from a narrower, but a more stable range of demonstrated fact, I nevertheless speak in no spirit of reaction or of ingratitude towards traditions and intuitions which must yet, for many a century, be potent for the salvation of men.'

After a truly admirable setting forth of the spirit and purpose of the society, and, shall we say, a justification of its cautious scientific methods, Mr. Myers affirmed that the society had attempted to explore and map out that strange, submerged region of thought and perception which lies deeper than the surface-tension of man's conscious being, in which he claimed that :—

'Each trace of faculty belongs to a series of developments of personality whose terms have no assignable limit; a series which carries us onward without a break, from dream and hallucination and bewilderment, up to the utterances of discarnate spirits and the visions of ecstasy.

'For, in truth, from the mind's inward vision we may learn more than from the seeing of the eye; from inward audition more than from the hearing of the ear. The *automatisms* which steal their way upward from hidden depths to manifestation amid man's sensory perceptions and voluntary acts are found on analysis to contain elements of knowledge not attainable in any normal fashion. Such knowledge is shown in telepathic messages between living men, and in apparitions which tell of men dying, and in evidential messages from men whom we call dead.'

Although Mr. Myers felt that the evidences could not be regarded as complete he said, 'of late years we have advanced and consolidated these fragmentary and fugitive indications of the spirit's survival by certain records of trance-phenomena and spirit-possession; records as yet inchoate and imperfect, yet which must needs be faced and dealt with by all serious men.'

While Mr. Myers was careful to explain that he was speaking for himself alone and not giving utterance to any collective view, he cleverly enforced his recognition of the great value of the messages from the unseen by dwelling upon the duty of Science to deal fairly and exhaustively with them :—

'I say, then, that if once it be admitted, as we are now assuming, for argument's sake, that it is admitted—that it

is evidentially probable that some of these messages do indeed, in however indirect or confused a manner, emanate from an unseen world, then it is a blasphemy against the faith of Science to doubt that they must ultimately prove to be of serious, of supreme importance.

'Surely in such a case, whatever dreaminess or confusion may mark the opening of intercourse with worlds indefinitely remote, Science should summon all her fundamental trust in the coherence, the intelligibility of things, to assure her that the dreaminess must pass and the confusion clear, and that the veriest rudiment of communication between world and world bears yet the promise of completing and consummating her own mighty dogmas, of effecting a unification of the universe such as she has never ventured to hope till now? What are our petty human preconceptions worth in such a case as this? If it was absurd to refuse to listen to Kepler, because he bade the planets move in no perfect circles, but in undignified ellipses; because he hastened and slackened from hour to hour what ought to be a heavenly body's ideal and unwavering speed; is it not absurder still to refuse to listen to these voices from afar, because they come stammering and wandering as in a dream confusedly, instead of with a trumpet's call? because spirits that bend nigh to earth may undergo, perhaps, an earthly bewilderment, and suffer unknown limitations, and half remember us and half forget?

'Nay! in the end it is not for us to choose; we needs must join in this communion with what grace we may. We cannot, if we would, transform ourselves into the mere cynical spectators of an irrational universe. We are part and parcel of these incredible phenomena; our own souls shall soon be feeling the same attraction, the same hesitancy, upon the further shore.'

The duty of the Psychical Researcher was admirably presented in words with which, we need hardly say, we are entirely in accord :—

'It is a duty far wider than the mere exposure of fraud; far wider than the mere production of specimens of patient and intelligent investigation. Our duty is not the founding of a new sect, nor even the establishment of a new science, but is rather the expansion of Science herself until she can satisfy those questions which the human heart will rightly ask, but to which Religion alone has thus far attempted an answer. Or rather, this is the duty, the mission, of the coming century's leaders of spiritual thought. Our own more special duty is to offer, through an age of transition more momentous than mankind has ever known, that help in steadying and stimulating psychical research all over the world which our collective experience should enable us richly to bestow.'

## RUSKIN'S GHOST STORY.

Mr. Stillman's recollections in the current 'Atlantic Monthly' have reference to Ruskin, Clough, Christina Rossetti, and others. Connected with Coutet, Ruskin's Chamounix guide, there is a story which Ruskin told Mr. Stillman of a locality in the Valley of Chamounix, haunted by a ghost which could only be seen by children :—

'It was a figure of a woman who raked the dead leaves, and when she looked up at them the children said they only saw a skull in place of a face. Ruskin sent to a neighbouring valley for a child who could know nothing of the legend, and went with him to the locality which the ghost was reported to haunt. Arrived there, he said to the boy, "What a lonely place! there is nobody here but ourselves." "Yes, there is," said the child, "there is a woman there raking the leaves," pointing in a certain direction. "Let us go nearer to her," said Ruskin, and they walked that way, when the boy stopped and said that he did not want to go nearer, for the woman looked up, and he said that she had no eyes in her head, "only holes."

This same Valley of Chamounix, Mr. Stillman says, was to him always a most gloomy and depressing place.—'Westminster Gazette.'

THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY will be held in the Queen's Small Hall, Langham-place, on July 7th and 8th. On Saturday, July 7th, at 8.30 p.m., Mr. G. R. S. Mead will deliver an address on 'Fragments of a Faith Forgotten,' and Mr. C. W. Leadbeater will deal with 'The Practical Effect of Theosophy.' On Sunday, July 8th, at 7 p.m., Colonel H. S. Olcott, president-founder, will speak upon 'The Progress of the Theosophical Movement.' Mr. G. N. Chakravarti will deliver 'A Word from India,' and Mrs. A. Besant will explain 'The Inner Purpose of the Society.' Admission free.

## HEALING.

'For to one is given by the Spirit . . . the gifts of healing.'—1 Cor. xii. 8, 9.

'They shall lay hands on the sick and they shall recover.'—Mark xvi. 18.

The tendency has been to read such passages as the above merely as records of what *has* happened rather than as statements of facts which apply to all times and all peoples.

The gift of healing is as much a reality to-day as it was in the time of the Apostles. This being so, it is well to understand the methods by which healing is accomplished. Opinions differ on this question. Some believe that the operation is purely mental—mind over matter—while others hold that animal magnetism is the means used for effecting a cure. The latter is the belief common among Spiritualists, who aver that the flow of such magnetism is frequently directed by spirit people; hence the term 'healing medium.' In justification of this belief we may quote the case of the greatest of all healers—Jesus. In reading of his cures we cannot fail to be struck by the fact that in the great majority of cases he *did* something. Either he touched the afflicted—'He laid His hands on her' (Luke xiii. 13)—or in some way came into physical contact. Sometimes he used his saliva, as in the case of the deaf man: 'And put his fingers into his ears and he spit and touched his tongue' (Mark vii. 33).

Again in John ix. 6 we have a similar instance, only in this case it was used for restoring sight to the blind: 'He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.'

In Mark viii. 23-25 we have another instance. This is an interesting case as the first application was only partially successful: 'And when he had spit on his eyes and put his hands upon him, he asked him if he saw ought. And he looked up and said, I see men as trees walking. After that he put his hands again upon his eyes and made him look up, and he was restored and saw every man clearly.' Here we are clearly shown that the saliva and the laying on of hands played an important part in the cure. Now it is well known among healers that saliva possesses great healing power. To some this may sound objectionable, but it is nevertheless true. In the case of burns, for instance, if the burnt place is moistened with the saliva and then bound up, the pain will quickly subside, and the wound heal. This is not, as is commonly supposed, merely because the dressing has been damped (for success is frequently secured where water alone would fail), but because it is charged with vital magnetism which soothes the pain and effects the cure.

The gift of healing is far more common than is generally believed, although, of course, here and there one individual shines out pre-eminently among his fellows as a healer of extraordinary power. When we see the suffering around us and realise how much healing power is lying dormant which could be used for its alleviation, it makes us wonder why people who believe the Bible to be the inspired Word of God can be so blind to its teachings. The natural query on reading such passages as are quoted above should be, 'Have I this power, and if so, how can I use it?' Apathy and misconception are at the root of the matter. But Spiritualists have no excuse for ignorance or indifference. How often do we hear our mediums say to a person, 'You are a healer; are you aware of the fact?' and the response, 'I have been told so.' There, too often, the matter ends. Healing is a perfectly natural gift—God-given in the sense that *all* gifts are Divine benefactions—which should be used for the good of humanity, and, if used rationally, it is as beneficial to the healer as to the patient. If we possess a supply of healing magnetism which can be given off for the benefit of others, it is one of Nature's ordinances that it *should* be thus utilised, and to disobey Nature is to court the punishment which invariably follows such disobedience. Too much magnetism is apt to cause headaches and other unpleasant symptoms, and therefore in self-defence a healer should try to impart some of his superfluous supply to those who need it. But Nature sometimes takes the case into her own hands, and sometimes the spirit people, without waiting to be asked or themselves

asking permission, *link* the healer on with someone who can be benefited by the operation. Let us take a common occurrence. A person who feels strong and well enters a public vehicle, or goes to a meeting where a large number of people are assembled, and after a time begins to feel languid and tired for no apparent reason. If the person feeling thus understood the matter, he or she would ask, as did Jesus: 'Who touched me, for I perceive that virtue is gone out of me.' (Luke viii. 45-46.)

In such a case it is almost certain that somebody who has been sitting near to the depleted one has been feeling better for his presence, although the reason of their experiences may have been unknown to both. If, however, a clairvoyant had been present he would probably have seen what looked like a shaft of light going from one to the other, and a magnetic fluid flowing from the unconscious 'healer' to the equally unconscious 'patient.' But the healer soon recovers his lost vitality and is none the worse for the experience, while unwittingly, and perhaps unwillingly, he has benefited some needy fellow creature.

Those who are conscious of 'giving off' in this manner should realise that they are healers and should take steps to develop the power to control their forces. No hard and fast rule can be laid down as to what should be done in order to 'heal,' as no two healers work quite alike, but we might advise the beginner, when brought into contact with the one he wishes to help, to rely upon his impressions or impulses. Sometimes, to merely lay the hands on the affected part is sufficient. At other times 'passes' are required. Sometimes the patient feels pain in one place and the healer feels impelled to magnetise another. This arises from the fact that the cause may not exist where the pain is felt. On general principles it is safe to say to the mediumistic healer: 'Do what you feel impelled to do, and if you are in good health the result should be beneficial.'

But care must be observed by the operator not to 'take on the conditions' of the patient. This applies not only to those complaints commonly called contagious, but to all. A simple headache can frequently be removed by a few passes, only for the healer to find that he has taken it himself. This of course is very undesirable and quite unnecessary. Will power should be used as well as magnetism, and above all things the hands should be washed immediately the healer has ceased magnetising. If the latter has been 'under control' the spirit people usually take the 'conditions' from the medium. But if working in a normal condition, the healer must learn, while contributing his own healthy magnetism to the sufferer, to *refuse* to take upon himself the unhealthy conditions of his patient.

Some complaints of course are more open to magnetic treatment than others, but the healer will soon learn which cases suit his powers. But as a general rule all *pain* should be amenable to magnetic treatment.

Many people who now fly to the doctor for every ailment and fill their systems with drugs, which drive out one pain only to set up another, have a 'doctor' in their own family, did they but know it. Nature's own remedy is the simplest and the safest, and Nature has given us 'the gifts of healing.' What was possible in the first century is equally possible now.

J. A. WHITE.

21, Foxbourne-road, Balham, S.W.

AN 'INDEPENDENT' OPINION.—This, from the 'Independent Thinker,' published by Henry Frank, in New York, is sufficiently frank to deserve attention: 'There is doubtless much truth in Spiritualism, and I am inclined to believe that, after all the chaff and dirt are winnowed out of it, it will present the data for the science of the future. But the Spiritualism that at present disports itself before the world, I regret to say, is so saturated with fraud and filth that it can but disgust the wise and delight the groundlings. . . I have respect for an honest Spiritualist. I bow to the studious Theosophist, who makes Truth his highest religion. But I pity the emotionalist who seeks a spook in every spark; the Theosophist whose eyes are set on the apparition of a Mahatma; the Christian Scientist whose ignorance is matched only by his audacity, and the Agnostic whose eyes are shut to all the revelations of Nature save those which have been vouchsafed to his own omniscient soul.'

## CONFERENCE OF THE SPIRITUALISTS' NATIONAL FEDERATION.

Ten years ago a preliminary conference was held in Manchester, when it was decided to form a national organisation of Spiritualists, and in 1891, at a second conference, held in Bradford, Yorkshire, a constitution was adopted and the organisation named—The Spiritualists' National Federation. On Saturday and Sunday last, June 30th and July 1st, the meetings of the eleventh annual conference were held in Bradford, under the able presidency of Mr. J. J. Morse. On Saturday evening the conference was opened, and after an address of welcome on behalf of the local friends by Mr. J. Whitehead, secretary of the Yorkshire Union of Spiritualists, the reports of the secretary, treasurer, and Propaganda Committee were presented, discussed, and adopted. These reports show an accession of nine affiliated societies. The general funds of the Federation have been drawn upon to meet the expenditure in excess of income to the extent of £25, leaving the Federation with but £9 0s. 6d. in hand. The Propaganda Committee's report shows an expenditure in excess of income of £171 17s. 1d. This amount was drawn from the special fund for propaganda purposes, raised by a bazaar held in Manchester two years ago, leaving a balance in the bank and in the hands of the treasurer and secretary of £323 0s. 1½d. This fund being for propaganda work only, is not available for general purposes, and the Federation has to face the fact that it starts the year with but a small sum in hand.

The Federation employed an 'organiser' and other missionaries, who, during the eleven months covered by the committee's report, conducted 179 public meetings with an aggregate attendance of nearly 17,000 persons, with the result that three societies which had lapsed have been revived and three new societies commenced.

On Saturday evening Mr. S. S. Chiswell reported that Mr. John Lamont was in a very critical condition, and the audience, by a rising vote, expressed their loving sympathy with him and with Miss Hodge, his niece, and Mrs. A. Lamont, who have been his devoted attendants. A telegram was despatched to them from the meeting, and on Sunday a reply arrived with the tidings, which were received with sincere regret by all, that Mr. Lamont was gradually sinking.

At the morning meeting on Sunday, Mr. Morse read a comprehensive and practical presidential address, in which he paid a well-deserved tribute to the pioneer workers in Yorkshire and elsewhere. Dealing with the position of the Federation, he pointed out that there are but eighty-four societies affiliated therewith out of a total number of 220 societies and meeting places, or little more than one-third of the whole. The following extract will probably interest the readers of 'LIGHT' and show that Mr. Morse had the courage to express his opinions upon matters which require careful treatment:—

'The question of the presentation of phenomena upon our public platforms is still a moot point in many districts. It is a matter upon which this Federation might conveniently deliver an opinion. Instances are often reported to me where the phenomena are quite disassociated from affording evidences of spirit return. When law, wills, medical diagnosis, questions of matrimony and marital infelicity are either dealt with or referred to, too often followed by the touting for private sittings after the meeting is over, it is time to ask, Where are we going? And when the law, who may be "a Hass," incontinently swoops down upon those who contravene its statutes under our name, then Spiritualism suffers, and the finger of scorn is pointed to us all indiscriminately. I have every sympathy with the phenomena that afford indisputable evidences of spirit return, would encourage and foster them, but I still think the private circle is the best place for such matters, and not the public platform. One thing has often occurred to me, and that is how anxious many of our spirit friends appear to be to assist us to cure the ills that flesh is heir to! The prescriptions, compounds, ointments, pills and liniments that our spirit friends have given to their mediums would make a small pharmacopœia, while the advertisements of such articles make most interesting reading in our newspapers. But why our work, which is primarily associated with demonstrating that man lives after death, should be so frequently associated with pills, potions and plasters, is a question many intelligent inquirers persist in continually asking. I know some medical

practitioners who are in all ways worthy of confidence, whose unseen helpers are reliable and sound, but I know others who are simply charlatans preying on the unwary and simple. In honouring the first, I am not bound to accept the second as fellow workers in this noble cause. I am not sitting in judgment on anyone, but if some of us do not speak on this matter worse things may come upon us. Many of my co-workers agree with me; doubtless they would support me if they were called upon to do so.'

The Credential Committee reported that thirty-four societies and two 'unions' were represented by sixty-five delegates. There were also present sixty-three associates, fifteen members of the Executive, two auditors, and the organiser—total 146.

Mr. MORSE, the secretary of the Fund of Benevolence (formerly the O.P.S. fund), reported that despite the numerous demands recently made upon the charitable, nearly an average of £1 per week had been received. One beneficiary, Mr. W. Wallace, the pioneer medium, had passed away, but the claims upon the fund were as numerous and as urgent as ever. The income of the year had been nearly £78, and the balance in hand was but £2 13s. 1d. The report was unanimously adopted.

THE PRESIDENT, Mr. J. J. Morse, reported that the Executive had empowered him to obtain legal advice in reference to the proposal to obtain a Deed Poll (the document passed and adopted by the Conference at Southport being deemed by the Executive defective), and a new Constitution was being framed in accordance with the advice of the lawyer whom he had consulted. After considerable discussion it was decided that when the new draft of the Deed Poll was completed it should be printed and circulated to societies and associates, and an interim conference called to consider it—the Conference accepting the financial responsibility (estimated at £100) involved in these proceedings. The Conference also voted the sum of £5 towards the Britten Memorial Hall.

Mr. John Venables, of Walsall, was elected president of the Conference for 1901, and Mrs. Venables received a hearty welcome and sincere congratulations from many friends upon her reappearance after her prolonged severe illness. Mr. W. Greenwood, of Hebden Bridge, was elected treasurer, Mr. W. Harrison, of Burnley, retained his post of secretary, and Messrs. T. Taylor and J. Briggs were appointed auditors. The Conference in 1901 will be held at Attercliffe, Sheffield.

Mrs. M. J. Place and Messrs. J. B. Tetlow, S. S. Chiswell, A. Wilkinson, W. Mason, H. G. Heys, J. C. Macdonald and J. Venables were elected members of the Executive.

In the evening a large meeting was held in the St. George's Hall, at which, after an invocation by Mr. Will Phillips, and a stirring address by the chairman, Mr. J. J. Morse, eloquent speeches were delivered by Mrs. Batie, Messrs. G. H. Bibbings, A. Kitson, J. Armitage, J. C. Macdonald, J. Swindlehurst, and S. S. Chiswell. The usual votes of thanks were passed, and Mr. J. Burchell, of Bradford, responded on behalf of the local workers who had so ably assisted him.

### DR. GIBIER'S PREMONITORY DREAM.

That Dr. Paul Gibier, the founder of the Pasteur Institute in this city, who was killed in a runaway in Suffern, New York (says the 'New York Press'), had his death and the tragic manner of it foretold to him in a dream was made known by his wife recently. Strange as it may seem, he laughed away his wife's fears when he told it to Mrs. Gibier, although it coincides strangely with his belief of mind, matter and immortality.

It was the matron of the Pasteur Institute who told of Dr. Gibier's dream. It was told to her, she said, by Mrs. Gibier. On last Friday night Dr. Gibier, who had been ill with lumbago, slept for the first time in twelve days. When he awoke on Saturday morning he related to his wife a strange dream which he had had.

He said that he dreamed he was out riding alone and had been thrown from his buggy and killed. It was in that way that death did come to him only a few hours later, the reality being that Dr. Gibier was accompanied by his mother-in-law, Mrs. C. V. Hoern, of Baltimore, when he was killed.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JULY 7th, 1900.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 6s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### A VERY SERIOUS SPECTATOR.

Our old friend 'The Spectator' is still true to its name. It is still an onlooker. It stands at its window near the Strand and sees the processions go by. It is safe, and it provides a bill of fare for safe people. It likes to be serious and to keep out of the rain; to be in touch with the army on the march and to keep its slippers warm; to discern the signs of the times—by proxy.

We do not blame 'The Spectator': we very greatly value it. We only wish a dozen other papers would be as thoughtful, as candid and as serious as it usually is: and, for all we know, it does more good by seeing the processions go by and giving its impressions, than it would do if it put on its boots and tramped. On the other hand, if it decides for slippers and watching from the window, it ought to be particularly careful to abstain from genteel criticisms of the spots of mud that happen to be on the boots of the men on the march.

Of course we are referring to our own 'cause' and our own army; and, also of course, these reflections have been suggested by 'The Spectator's' late review of Flammarion's extremely important work, 'The Unknown.' 'The Spectator' guards itself against a decision; and, in the usual way, gets behind its window and its dignity. After appearing to admit everything, it coolly says, 'Personally we still keep an entirely open mind on the subject,' and 'We must here guard ourselves from being misunderstood,' followed by the customary hedging. But its admissions, and even anxious assertions, are remarkable, and these we think will be interesting to our readers.

Flammarion, as we all know, is a convinced Spiritualist, in the scientific sense of the word: that is to say, he is an experimenter without prejudice. He wants to know, not to refute. He is an inquirer, whose business it is, whose duty and delight it is, to admit and make known the thing that is, whatever it is. He is also truly scientific as a man who knows well that his duty is discharged only when he has fully examined.

Well, Flammarion *has* examined, and with what result? He tells us explicitly that positive observation proves the existence of a psychic world as real as the world known to our physical senses. He is completely satisfied as to the action of mind upon mind at a distance, 'without the habitual use of words or any visible means of communication.' He is also clear as to apparitions and prevision, and, generally speaking, leaves nothing to be desired so far as we are concerned. He has joined the army on the march, and says, like a man:—

Some of my best friends assure me that I shall compromise myself if I go too earnestly into that inquiry, that

it is an act of imprudence, that it shows too much courage, and, in a word, is very rash. I beg these good friends to consider that I am nothing—nothing at all but a *seeker after truth*, and that to all that may be written, said, or thought about me I am absolutely indifferent. No interest, no outside influences have guided my steps.

And now for 'The Spectator.' We at first thought of summarising its statements, but it will be fairer to quote its own words and, as far as possible, in fully connected sentences:—

When the late Professor Huxley was invited to investigate these phenomena, he replied with characteristic dogmatism that he would not waste his time over the chatter of curates and old women. M. Flammarion has a different temper and a far more truly scientific one. He knows that for science everything is of importance, and that no preconceived opinions whatever should be permitted to stand in the way of new truths. In an interesting chapter on 'Incredulity' he recalls what we all see now to have been the bigotry and folly of scientific men in resisting new ideas. The story is every whit as discreditable to the human mind as the opposing credulity of the vulgar. Both block the path of truth and progress, and both must be cast aside if mankind is to make any advance. The arrogant spirit of Huxley is fatal to the scientific treatment of the most important class of demonstrated facts, and it thus defeats its own ends. For the facts, when and if they can be proved to be facts, cannot fail to be accepted, and how much better it would be if this popular acceptance were guided by trained scientific judgment instead of being left to the crude imaginings of untrained minds. Happily, a new spirit is rising among scientific men, as the attitude of MM. Flammarion and Richet in France, of Professors Hall and James in America, and of Professors Lodge and Sidgwick and Dr. A. R. Wallace in England clearly shows. The time is coming when the incredulous Philistinism which refuses to recognise aught in the universe beyond that which our five senses are familiar with will be as much a subject of ridicule as Lardner's well-known demonstration that a steam vessel could never cross the Atlantic.

All that we desire to insist on is that a great deal of testimony of a high and trustworthy character has been collected which on the face of it appears to show that the dying, and the dead even, do communicate with the living.

These facts are better attested than nine-tenths of the facts in the newspapers which we unhesitatingly accept, or the statements made in historical works by authors long since dead. We cannot rest in universal scepticism, an attitude impossible to the human mind. But if we are bound to accept the facts in the main, what other hypothetical explanation than that of M. Flammarion is conceivable, especially when we know, as he shows, that it is quite consistent with the newer views and concepts of science? Why, indeed should not these things be? What is there to set against them but the mere dogmatism of the materialist whose own position can be easily turned by philosophic criticism?

Assuming that M. Flammarion's explanation is the true one, it brings the next world (as we call it) much nearer to us, and is therefore likely to confirm in our minds the belief that what we call death is merely a transition, a necessary process in the ascent of being, and a process which consciousness survives.

The theme is a tempting one, but we must close by thanking M. Flammarion for a most important and interesting contribution to the most important and interesting intellectual problem before mankind.

We have gone thus fully into the subject from 'The Spectator's' point of view, not entirely for 'The Spectator's' sake. Its attitude and opinion are, of course, important, but the point of real interest is, that 'The Spectator' is a prominent case in point. It reveals what is being thought by the man behind the window,—by the tamed critic and the Philistine in his slippers: and that is exceedingly interesting; for, after all, in this eminently conservative country, it is not the man 'in the street' but the tamed critics and the gentlemen who look on who eventually carry the day.

DARE TO BE TRUE.—I honour any man or woman who, in the conscientious discharge of duty, dares to stand alone. The world, with ignorant, intolerant judgment, may condemn, the countenances of relatives may be averted and the hearts of friends grow cold, but the sense of duty done will be sweeter than the applause of the world, the countenances of relatives or the hearts of friends.—CHARLES SUMMER.

## A STUDY IN MEDIUMSHIP.\*

*(Continued from page 267.)*

M. Flournoy makes a most thorough study of the medium's guide, 'Leopold,' or Joseph Balsamo's Cagliostro, as he claims to have been. He admits that this pseudo-personality is very real to the medium. He appears to her as objective and even corporeal, hiding the things behind his figure when he appears, even as a man in his physical body does. He speaks to her in a voice which appears to come from a distance of several yards and which always carries its own characteristics. He seizes her wrist, makes her write in a different hand from her own, and holding the pen in a different manner. He throws her to sleep, and then speaks through her in an authoritative voice of masculine tone, with a strong Italian accent and imperious manner.

She cannot always call him when she wants him. Often he stays away for several weeks. He has often protected her from unseen dangers, making her take a different route home from what she had intended. He does not do all that she desires, and sometimes defends people and theories she dislikes. He appears to jealously oppose any affectional relation between her and a person of the other sex. He has all the appearance of an autonomous personality possessing distinct character and will of his own.

Yet to M. Flournoy he is a secondary personality, a psychological polyzoism, produced by her own sub-consciousness, in a similar manner as the dream personations induced in hypnotic subjects by suggestion and as appear in cases of psycho-pathological disaggregation. His description of the formation of this sub-personality from the action of suggestions or a variety of emotional and affectional sub-conscious elements, causing these to group themselves into a personation, manifesting apparent independent will and character, is (whether readers agree or not with the conclusion) most interesting reading.

M. Flournoy's careful analysis and dissection of the pretensions of 'Leopold' to have been Joseph Balsamo, exhibit their most unsatisfactory character. It is certainly not surprising that, basing himself purely on the evidence thus presented, he should refuse to credit the assumption.

The fact that 'Leopold' writes with a different handwriting, and holds the pen differently from the medium, when in her normal state, is of course no proof of a distinct personality, as similar phenomena accompany the personations induced by suggestion. M. Flournoy recognises that the medium's expression changes when under this personation, the form of her chin even alters; she assumes a majestic and even theatrical attitude and pose, but all this, he says, corresponds with the idea her sub-conscious imagination would naturally conceive of such a personality.

Dealing with the communications supposed to be given by a 'control' coming from the planet Mars, M. Flournoy traces this elaboration to the suggestions presented to her in conversations with regard to Mars, in a circle she frequented. Like most Continental Spiritualists, the members of this circle believed in reincarnation. Miss Smith herself had imbibed similar views. And the effect of this belief emerges continually, colouring the communications of her controls. In this way the spirit of the son of a lady friend becomes an inhabitant of Mars (yet curiously is able to communicate with the medium on this earth), and as such, under the name of Esendale, presents a series of communications with regard to Mars, which, however, suffer severely under the critical analysis of M. Flournoy. A series of pictures of Martian life are presented, as also the Martian alphabet. All of these M. Flournoy exhibits as products of the medium's sub-conscious imagination, based on terrestrial data, and but slightly modified. Astane, another Martian control, is but another modification of 'Leopold,' M. Flournoy considers; *i.e.*, another hypnotic sub-division of the medium's sub-consciousness.

The curious fact is shown that as an effect of M. Flournoy's rather severe criticism of the Martian language and scenery made to 'Leopold,' drawings of an entirely different character were subsequently presented, while modifications were made in the language.

Describing the Indian presentations, M. Flournoy speaks of them as a psychological enigma, as they exhibit knowledge of Oriental language and customs, on the part of the medium, of which it has been impossible to discover the source.

The medium believes herself to have lived in India some centuries ago, as one of the wives of an Indian prince. The Indian presentations began by her having a vision of this Indian princess, 'Simandini.' On the second occasion, after again seeing this vision, she passed under the influence of the presentation, and herself personated the princess (control?). After speaking of the princess in the third person, she suddenly adopted the first person. Professor Flournoy then became identified in her imagination with the Indian prince, the husband of Simandini, and was addressed as such by her.

Her pantomimic representations of Oriental life under this influence were most remarkable, says the Professor. One asks oneself with stupefaction, the author states, how this Geneva girl, with no artistic education or special knowledge of the East, has come to possess a perfection of rendering such as a leading actress could only acquire after long study or residence on the banks of the Ganges. When she speaks or sings 'Hindoo,' her voice, her movements, her expression, her whole being, are imbued with a sweetness, a languorous grace and charm which constitute a marvellous interpretation, and perfectly express the Eastern character.

In this single instance M. Flournoy has been quite unable to trace whence the medium has derived the knowledge which would account for this presentation. He has questioned her in the secondary state and tested all possible external clues, but all without avail.

While under this influence, or representing this personation, she made statements with regard to incidents pertaining to the history of one of the controls, which were found on examination to be exact. Also while representing Simandini the medium used correct Hindoo words. These facts, says M. Flournoy, transcend any normal explanation, as they go beyond the powers of the imagination.\*

M. Flournoy attributes the development of the Marie-Antoinette personation by the medium to the suggestion caused by a picture shown to her by a friend when she was still in the passive condition and not fully awakened, and consequently hyper-suggestible.

Her presentation of this personation might easily be referred to the knowledge which she had acquired at different times. It was noticeable that her rendering never included any reference to that part of the life of the Queen which had been spent in Austria.

Curiously, when in this state she identified two of the assistants with Mirabeau and with Philippe d'Orléans. When on subsequent occasions either of those gentlemen assisted at the séance, their presence would apparently stimulate the emerging of the Royal personation. These gentlemen entered into the spirit of the circumstances. Most interesting scenes and conversations then ensued, for which readers must be referred to the book itself. The writer of these notes is personally acquainted with one of the actors concerned, and strangely interesting these scenes must have been from the descriptions he gave.

It is to be noted that in some of these conversations she used such modern words as tramway, photography, &c., but was led to observe their unfitness from the smiles of the assistants. She then returned back again on the words used, expressing apparently perfectly spontaneous ignorance and astonishment with regard to them.†

No one suggested to the medium to become Simandini or Marie-Antoinette, says M. Flournoy, as M. Richet ordered his subject to become a princess or a general. If she assumes these rôles in the somnambulant state, it must be because these types approach most closely to her congenital inclinations, express her latent tendencies, and represent a secret ideal of her nature.

\* Whether this presentation was caused by 'control,' *i.e.*, by an invisible intelligence acting on the subject by telepathic suggestion, or not, it would be impossible for readers who have not assisted at the phenomena itself, to estimate.

† There is a curious self-contradiction in the position assumed with regard to these controls, on which M. Flournoy does not dwell. If the medium had lived previously as Marie-Antoinette and as Simandini, as she supposes, how could these persons continue to exist as incarnate spirits, and who control the medium, when she herself is living, reincarnated in a human body?

\* 'Des Indes à la Planète Mars.' By TH. FLOURNOY. Alcan, Paris.

While some readers may consider that M. Flournoy attributes faculties to the sub-consciousness which are little short of the miraculous, and may not be prepared to admit that his case is proved in every particular, yet undoubtedly the appreciations of a palpably sincere and exceptionally qualified investigator constitute most valuable and instructive reading.

This book is certainly one of the most instructive works that has appeared on these questions. It is already in its second edition. There should be a large sale for it in England and America if an English edition were published.

(Concluded.)

Q. V.

### A VITAL QUESTION ANSWERED.

'If a man die, shall he live again?'—Job xiv. 14.

This question has been asked from the remotest ages and still trembles upon the lips of those who doubt, of the bereaved and of those who seek for knowledge and light. The translators of the Bible thought fit to add the word 'again' to the text, as it is not found in the original MS. This interpolation may be regarded as a clear indication of the opinions of the theologians of the sixteenth century. The physical body was then thought of as the real man, and death was looked upon as a kind of sleep. This thought may be traced backwards through the New and Old Testaments to the ancient Egyptians, who embalmed their dead in order to preserve the body from decay.

We are assured, in the New Testament, that on the last day 'the trumpet shall sound and the dead shall be raised,' and this is taken to imply that the physical form will be re-incorporated and exist eternally. True, St. Paul said that there is a spiritual body and there is a natural body, but he also said, 'for this corruptible must put on incorruption and this mortal must put on immortality.' According to his further statements all is to be changed in the twinkling of an eye. At the sound of the trump the graves and the sea are to give up their dead, all of which points to a physical resurrection as being necessary to a life hereafter.

These ideas prevailed throughout Christendom until quite recently. Nay, we may venture to affirm that they largely prevail to-day, and represent the opinions of the majority of Christians. There is no cause for surprise in this. It is one of the most natural things imaginable for people to think that the human body is the real individual. It is the body we have seen, felt, and heard. What is more natural than to ask—when the wife, the husband, the child, or the friend, lie in the cold arms of death—'If a man die, shall he live again?' 'Shall we see our loved ones again?' Oh! what heart agony and sorrow are represented by those appeals! There is a continual wail over the dead. Must the void their loss has left in our lives remain until death solves the problem? Shall the great good God give no answer to our prayers? Shall He supply no balm to heal the anguished heart? Such questions as these continually rack the mourner, and make our holiest ties of love and affection the source of our keenest pangs of grief and anguish.

The ancients, so far as can be ascertained from the Bible, appear to have looked upon breath as being equivalent to life or soul. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath* of life: and man became a living soul' (Genesis ii. 7). Again, 'For that which befalleth the sons of men befalleth beasts; yea, they have all one breath; so that man hath no pre-eminence above a beast: for all is vanity' (Ecclesiastes iii. 19). This is far from flattering to man's idea of his pre-eminence!

It is claimed, however, that 'Jesus, the Christ, brought immortality to light by his death and resurrection,' and that, 'as he lives, we shall live also.' Here, again, we find that it is not a spiritual immortality that is brought to light, but the old body that is resuscitated on the third day, and if Jesus be God, or one-third of the Godhead as is claimed by Trinitarians, then the resurrection of Jesus can be no guarantee of ours, unless we, too, are equal portions of the Godhead. Otherwise the conditions are unequal.

But whence the change in the opinions of Christians who do not accept the bodily resurrection? It may be traced to two sources. *First*, the teachings of physical science,

which gave the deathblow to the conception of a general physical resurrection, and thus led to the adoption of the idea that man *has* a soul or a spirit, which terms are, as a rule, used synonymously. It will be observed that the immortal something is looked upon as being *possessed* by the body, hence the natural inference drawn from this conception is, that this soul or spirit is only a part of the man, and if a part only is immortal, the individual's identity must suffer to that extent. This defect in the theological conception is so serious as to render it unsatisfactory to those who ask for proof that death does not end all. *Second*, The intercourse with those loved ones regarding whose fate we have been so anxious. They furnish their own answer to this vexed question. They bear their own testimony; and surely it is far more valuable than all the accumulated theories and speculations of the ages! The spirits testify that there is no death. That which seems so is but a change—a transition to another world. They affirm that the soul, the *Ego*, is immortal and has a spirit body which is as real and tangible in their sphere of existence as was the one they quitted. That the spirit world is a real and natural world, in which all the beautiful features of the earth are reproduced and spiritualised. As the social affections have been called forth by, and centred round, the family hearth, so a home, or habitation becomes one of the first requisites for the peace and happiness of the human heart, and on the other side are to be found homes, humble or palatial, according to the tastes and degree of spiritual unfoldment of the soul, in which our life actions are preserved in pictures to adorn, or otherwise, those spiritual dwelling places.

There, too, the darling babes snatched by death from the loving mother's arms are gathered in homes suitable to their natures, by loving friends who constitute themselves foster parents. As these buds of humanity grow, they attend schools and colleges where the wisdom of God is unfolded to them, and they develop in the full beauty of holiness, into the stature of men and women, and as such their loving mothers and fathers will meet them in the sweet by-and-by. In the meantime loving, heart-consoling communications may be received from ascended loved ones in the homes that know them no more in the flesh, but which are often glorified by their spirit presence.

Then to the question, 'If a man die, shall he live again?' physical science answers, No! Our returning spirit friends answer, No, for man never dies. They affirm

'There is no death in God's wide world,  
But one eternal scene of change;  
The flag of life is never furled,  
It only taketh wider range.'

ALFRED KITSON, Secretary, B. S. L. U.

### MANCHESTER SPIRITUALIST ALLIANCE.

'The Manchester Spiritualist Alliance, Limited,' is now an accomplished fact. Recognising the necessity for some centralised form of work, Mr. Will Phillips called together several of the prominent workers in Manchester in the autumn of last year, and as a result it was decided to form a limited liability company, upon the lines of the flourishing London Alliance. After considerable delay, inseparable from legal business, the Alliance is now a legally recognised body.

Its great object is the dissemination of knowledge on spiritual matters by what it deems the best method, viz., the education of its members.

It proposes to form a library, and in fact has already the nucleus of such library.

By lectures, séances, and other means it will seek to educate its members, and the social element will not be lacking. Already much good work has been accomplished, and a series of test séances with a physical medium arranged to take place during the next season will not only be of interest, but should be of some importance to the movement.

A. W. Orr, Esq., a well-known Manchester gentleman, and an earnest worker for Spiritualism in this district, is first president, and it is sincerely hoped that the Alliance will have a successful career along the lines laid down for its labours.

COR.

[Manchester friends have our best wishes for the success of their Alliance.—ED. 'LIGHT.']

## PREACHING TO SPIRITS IN PRISON.

'What shall we do in the other life?' is a question which frequently arises in the minds of those who think at all seriously about the conditions of existence on the other side. There is increasing dissatisfaction with the ordinary responses which are given from the pulpit to this and similar heart appeals for light and guidance. Spiritualism may not afford complete satisfaction, but it does at least help the truth-seeker to some rational conceptions regarding *post mortem* existence, and large-minded preachers are beginning to find, as Rev. H. R. Haweis said recently, that Spiritualism helps them to understand and use their Bibles most effectively. It is a pleasure to us to find clergymen who are ready to express the larger hope, and readers of 'LIGHT' will welcome the following extract from a sermon lately preached by 'A Midland Rector,' whose account of his striking experiences, published in 'LIGHT' for June 2nd, created so much interest and inquiry:—

'We speak and think of a man's death as though it were some loss of power, some destruction of his faculties: as though the mere departure from the body of clay caused him at once to cease from living, a real, natural, human being. The Apostle, with finer insight and deeper knowledge, describes it rather as the gain of increased vitality; "being put to death in the flesh, but quickened in the spirit." The moment of death, the moment of seeming weakness, is the moment of renewed strength and vigour; the hour of seeming darkness is the hour of revelation; the decay and falling of the flesh is the deliverance of the soul that it confined; the decline of the bodily forces only prepares the way for a new burst of spiritual power. And following from this, what a splendid glimpse we get of our future life and destiny! "By which also He went and preached unto the spirits in prison." In His case—as it ought to be in ours—death meant but the opening of a scene of greater and wider activity than before, for nobler and perhaps more fruitful fields of service for mankind. Multitudes erewhile had listened to His voice and rejected His gracious message. Wrapped up in the excitement of the present, they had scorned, as so many do, the notion of a future; the present life was all they knew or thought of, and death was to be the end of all. But now, having once proved the reality of the after life, they would understand and welcome the words of hope He spoke to them and embrace eagerly the hand of salvation He held out to them.

'People calling themselves Christians have sometimes supposed that the happiness of those in Heaven would not be diminished by contemplating the agonies of the lost; but here, quite a different view is taken, and the first act of the risen Christ is represented as a visit to those spirits imprisoned by their past earthly sins, who needed His encouragement and help. As though any one of us, however far from Christ's standard, could ever rest in Paradise and breathe its all-pervading atmosphere of love, knowing of some brother or sister left in misery, whom we might reach and save!

'Well, there are not many of us, perhaps, who are born to preach to spirits imprisoned either here or there. But we have each and all of us our different spheres of usefulness, in which we can and ought to exert our powers for the benefit of those around us. And the lesson of the text is a lesson of the continuity of human life. It should be a comfort to us to know that when we die, those powers of ours, in whatever direction they may turn for good, are in no way interfered with or interrupted; but that every faculty by which we can enrich ourselves and bless mankind is strengthened and enlarged a thousandfold. To die is not to be ushered into some listless, dreamy state of torpor and repose, wherein we cease to be of service to our fellow-men: but it is to go on, with renewed and increased power to nobler accomplishments than were possible here. It is to carry on with better results any profitable work that we could only commence in this life.

'We think with pity and regret sometimes of those good and great souls, who are called away too soon, it seems to us, from careers of active usefulness in this lower sphere; many might be easily spared, but their services were so much needed here! Let us reflect that they may also be needed there. Let us remember how the greatest of the sons of men, the captain of our salvation, was removed from earth, ere He reached His manhood's prime, "being put to death in the flesh that He might be quickened in the spirit," and that if His mission on earth was ended, it was only that He might go to preach to imprisoned spirits in the spheres beyond.'

MR. KINSMAN, President of the Hackney Society, will be out of town from the 7th to the 21st inst., but may be addressed at Mount Hawke, Scorrier, Cornwall.

## ARE ANIMALS IMMORTAL?

Many different opinions have been expressed upon the subject of the immortality of animals, and the question is frequently put to mediums who answer inquiries in public meetings; but a final and authoritative declaration seems to be as far off as ever. The question was recently put to Mr. W. J. Colville, who replied, through the columns of the 'Banner of Light,' in the following terms:—

'It is impossible to finally settle the above question so long as people persist in accepting negative assertions as of equal value with positive affirmations, and at the same time it behoves all clairvoyants and others who describe what they actually beheld in their visions, to refrain from building a top-heavy structure on a slender foundation.

'The term *ego*, or *entity*, cannot be rightfully applied to animals or to any order of sentient existence below the level of humanity. Man contains all the elements of the three domains of Nature—mineral, vegetable, and animal—within himself. The human economy is entire, a complete autonomy, which cannot be said of any lower type of existence. Animals as such are certainly not immortal, but they can enjoy a prolonged existence in the psychic state after having passed out of material conditions.

'These two statements accepted together render it easily possible to harmonise otherwise irreconcilable testimonies. One school of philosophers may use the word *immortality* only in its highest sense, as it was used of old by Plato and other eminent teachers among the classic Greeks, while another school speaks of everything as immortal which simply survives physical dissolution. When it is declared by those who claim to really know what constitutes immortality, that man alone is immortal, no denial is made of those psychic experiences which go to prove that many animals are alive in the psychic world which interpenetrates and encircles this terrestrial globe.

'In the published writings of several of the most noted chroniclers of spiritual manifestations can be found authentic accounts of animals appearing at séances and being accurately described by *lucides* present. If you have a favourite animal or bird, and you hold it in your psychic sphere after its physical disappearance, you are instrumental in prolonging the term of its post-mortem existence, and you may safely rest assured that as to the eye of seership the entirely material universe is only a region of effects and correspondences, nothing psychically disintegrates because its material robe is rent asunder.

'Our spirit teachers inform us that the animal life is eventually destined to form the lower self, or *anima bruta* of humanity. As human beings we are immortal; but the lower selves, which are ours to control, have come up the long evolutionary pathway, from the lowest expression of life, known as the *amœba*, till the highest pinnacle of animal attainment has been reached.

'Continued existence can be claimed for animals, but not absolute immortality. The higher the development that the animal has reached the more capable is it of maintaining a prolonged individual existence in the psychic realm, which is the soul of the material planet. When clairvoyants see people attended by animals, they sometimes see only the outpicturing of the interior state of those persons reflected in their actual photosphere, but in cases where distinct living animals are often seen frequenting places where they formerly dwelt, worked, and received kindly attention from human beings, it is proof that the animals themselves are still living.

'Every distinct expression of life continues just so long as it can serve any purpose or fulfil any needed end of service in the universe. The true distinction between man and the animal is that man is an integer, a spiritual entity, while animals are only fractional expressions of what the entity contains. All interested in this subject should take note of clairvoyant experiences bearing upon it.'

Mr. Colville, in the foregoing explanation of the post-mortem condition of animals, confirms the testimony of many writers, speakers, seers, and spirits. He gives us a clear and rational statement, and takes us as near to a final settlement of the problem as, in all probability, we are likely to get on this side.

DOING AND BECOMING.—I believe in development by expression rather than by repression; in development by doing something rather than by refraining from doing anything. I do not believe a man can shut himself up in his room forever and abstain from doing things and have any character. I believe that had Adam and Eve and their progeny been left in the Garden of Eden they would have remained babies, even if they had lived to be a million years old.—REV. H. O. PENTECOST.

## BODY AND SOUL.

The 'Mental Science' school of thinkers and teachers is doing a good and a very necessary work by emphasising the fact that 'man is a spirit using a body'; that the centre of power and growth is within; that the mind can affect the body, and that by will-ability and psychic concentration we can largely modify adverse conditions in our physical form, contribute to our own restoration to vigorous health, and regain the power for natural enjoyment of life and its employments and beauties. We have undoubtedly been too generally accustomed to regard ourselves as the creatures of circumstances, and have attached too much importance to the influence of our bodies and surroundings upon our minds and morals. We have been too passive, have been acted upon rather than self-possessed actors. Instead of expressing ourselves we have yielded too much to impressions, moods, influences, authorities, and external agencies, and the result has not been particularly exhilarating or encouraging. The swing of the pendulum in the opposite direction is now in progress, and there is a tendency, which is especially marked in some quarters, to go to the other extreme. We must not decry, deride, or desecrate the body to exalt the spirit any more than we should submit to the tyranny of the senses to the exclusion of the spirit. Union and intelligent co-operation and rational enjoyment of both bodily and mental activities are surely necessary for a balanced, wholesome, and joyous life. The 'Harbinger of Light' emphasises the need for the application of the principles of Mental Science in a rational and practical fashion, while at the same time pointing out that Andrew Jackson Davis in his early writings, nearly fifty years ago, propounded the fundamental idea, viz:—'the scientific application of the soul force to the expulsion of disease.' The 'Harbinger of Light' says:—

'The mere affirmation, "I am all spirit, I am all good, I am God!" which some of our well-meaning metaphysical writers give us as a formula for the attainment of harmony and spiritual power, may temporarily exalt the individual and lift him off his feet for awhile, but cannot permanently sustain him; nothing of any real value is to be obtained without persistent effort, and we cannot all get to the top of the mountain in a balloon—the wind does not blow that way. Mental Science and metaphysical teachings, which are attracting considerable attention just now, are hopeful signs of spiritual awakening. They appeal to the spiritual side of man and impress him with the idea of the supremacy of the mind, or spirit; but the tendency of many of the writers is to affirm, or promise, too much; to make the road appear too easy, and thus dishearten those who fail to reach the goal by leaps and bounds. Few works surpass those of W. F. Evans; his "Mental Cure," "Mental Medicine," and "Soul and Body," contain the essence of Christian Science, Mental Science, and metaphysical healing, and we think he may justly be considered the father of these schools of thought; but we must go back to the earlier writings of Andrew Jackson Davis for the fundamental idea, the "pneuma gastric" remedy, the scientific application of the soul force to the expulsion of disease, and the restoration of harmonious physical conditions. He teaches that the human brain is a spiritual or vital galvanic battery, that the spirit is (or should be) the intelligent operator or director of this battery, and that it connects with every part of the organism, and, wisely operated, can regulate all the bodily functions. But wisdom is a primary essential, and this, which he describes as "the embodiment and image of universal harmony, and the ever-blooming flower of the Divine mind," is not to be acquired hastily, but by diligent application, observation, experience, and reflection. The seeker after Divine wisdom should always remember that he is a terrestrial as well as a spiritual being, and whilst climbing heavenward should never lose touch of the earth, but preserve both his physical and mental equilibrium. His position will then be stable, and his influence on his fellow mortals far more definite than that of those who live and move and have their being in the ideal. The ideal will be our reality by and by, when we reach the spiritual plane, but meantime mundane things impress their reality upon us, and the true philosopher will endeavour to realise both, and preserve the equilibrium between them.'

THE 'LAMP,' Toronto, Canada, expresses the opinion that the 'Harbinger of Light,' all the way from Melbourne, Australia, is, next to London 'LIGHT,' the most interesting and best edited of the spiritualistic papers.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## The Animistic Theory.

SIR,—I do not understand why this theory should be regarded with any disfavour, since it postulates nothing detrimental to medium or control, and in no way detracts from the value of psychic phenomena. The animistic theory only seeks to explain some of the manifestations of the séance room, and has the support of various competent investigators. When a materialised form in feature closely resembles the medium, it is not unnatural to suppose that the medium's own psychic body is temporarily made use of by the communicating intelligence, for reasons best known to himself. A perfect definition of the term medium has perhaps not yet been given, but a person in whose presence physical manifestations and materialisations take place, is probably one whose psychic body lends itself easily to exteriorisation. There is as much good evidence for this as for any other psychic phenomenon, and it is assuredly of the very first importance. Why do so many people find it hard to believe in a life after death? Is it not chiefly owing to the stupendous initial difficulty of comprehending the emergence of the spiritual body from the physical? If then this formidable difficulty is done away with, by the actual demonstration of the *double*, we should all with one accord rejoice. The animistic theory is at least very helpful for the time being, since it accounts for much that might otherwise bring the medium into discredit, demonstrates the fact that 'there is a natural body and there is a spiritual body,' and paves the way for belief in the possibility of communion between the incarnate and discarnate children of God. To undervalue or reject the theory offhand, even if it be only a theory, is what astonishes me, but if up to the present it has not been proved true, still less can it be said that anything has yet been advanced 'to prove it false.'

BIDSTON

## A Spiritual Church for London.

SIR,—The remarks of 'Verax' appear to me to be extremely important. It is indeed astonishing and deplorable that London, the greatest city in the world, is without a church such as he describes. We do not want creeds and controversy: we want meditation, aspiration, spiritual-communion with seen and unseen sympathisers, and, above all things, human sympathy. I feel moved to invite communications from all who feel the want or who think that others feel it. An earnest-hearted conference on this subject next October might do us incalculable good. Who would like it? Sanderstead Hill,  
J. PAGE HOPPS.  
South Croydon.

SIR,—It is with great joy that I respond to your correspondent 'Verax,' who, stimulated by the weighty remarks of 'Hactenus' in 'LIGHT' of the previous week, could not refrain from giving expression to his soul's desire.

It is the words of 'Verax' that have thrilled my being. His thoughts are my thoughts, his aspirations are my aspirations, his ideals my ideals, and have been for a long while.

I have been speaking lately to some of the London spiritual workers of the very objects 'Verax' puts forth. Of the need for a 'Real Spiritual Church' consisting of the deep thinkers of our movement, who could meet together weekly for fellowship, communion, help; when we could relate our individual spiritual experiences on our march Heavenward.

This church would in reality be a Holy of Holies, a sitting, as it were, at the feet of Wisdom, Love, and Power, so that each might go forth refreshed, like giants in spirit, to fulfil our various duties and ministries.

Beautiful feet are they that go  
On kindly ministries to and fro  
Down lowliest ways if God wills so.

This is the poet's song, and beautiful it is to realise that we have in our movement hearts that are aflame with the need of the hour.

It is the 'deepening of the inner spiritual life' that must take our attention. The propagandist societies, the pioneers of our movement (all honour to them), have done, and are still doing, the rough work, but many earnest spirits feel that the time has come when brotherhood, in reality, is needed. Fellowship, in its simplicity and fulness, is the cry of the soul, it is its birthright, it is the sustaining element of its existence. Without brotherhood no movement can flourish. Soul-affinity is the mighty influence that keeps us in the bonds of unity, for without such there is no union.

Transparency of life; tranquillity of mind; frankness one with the other; knowledge of the *I am*, and the *I am*

of our brother ; persistent demonstration of the individual Ego, wherewith we find affinity,—these and other manifestations of the spirit are very important : they constitute the 'holiness' of which the prophet speaks ; without which none shall know the Father.

A church is needed indeed, and will surely come without forcing it, for it must come naturally ; therefore we can leave the spirit to do its work. 'Can we live up to it?' Yes, and it is only by living up to our highest thoughts and aspirations that it will come—in God's own time—'For, unless the Lord conduct the plan, the best concerted schemes are vain.' The way will open, there will be a drawing together, the air is alive with these thoughts, spirits are astir, men are looking for the Kingdom of God ; it is to be found within and when found, and drawn from, when the Christ is lifted up, all men will be drawn unto it. Then will there be a oneness of teaching, a unity of spirit, all pointing to the Ideal Life, and each with his or her unfoldment can safely say, 'I am the way, the truth and the life,' for the spiritual life, as 'Hactenus' says, is universal. How glad I am of this, for there can be no monopoly, and no one movement can claim any patent rights.

I should like to become acquainted with 'Hactenus' and 'Verax' and any others like-minded, for fellowship purposes, and should be pleased to correspond with any one or to arrange to meet them at my house any Thursday evening.

55, Graham-road,  
Dalston, N.E.

HENRY BROOKS.

#### Proposed Psychic Hospital.

SIR,—Permit me to convey my thanks to your readers for the many encouraging and sympathetic letters received, and to assure them that the Psychic Hospital will be a real factor in the spiritual life of the near future, and with this object in view, a small Executive Committee has been appointed—including the writer of the first letter in your valuable journal—to see the scheme put into operation with as little delay as possible.

A. HARVEY WAYLEN, M.D.

#### 'A Burning Shame.'

SIR,—On Thursday, June 28th, Fanny Francis was tried before the Westminster Police-court on a charge of fortune-telling. Judge Hopkins made the following remarks, to which I wish to call the attention of the readers of 'LIGHT': 'What may be the extent of the offence nowadays it is difficult to know, because one knows it is done and paid for extravagantly at every fashionable bazaar and for every fashionable charity, and that it is a constant source of amusement at every private party. There are people who advertise themselves, and hold themselves up to do it openly in Bond-street and neighbourhood, and one wonders constantly how it is that the police select their victims, and why it is all carefully hidden from the magistrate, who knows nothing about it, and has nothing to do except administer the law.'

Here is a case that certainly ought to arouse the indignation of every public-spirited Briton. Fanny Francis was arrested because the police had set a trap for her. This could only be done because of an old moss-grown law—a dead letter so far as its operation is concerned, except in cases where, as in this, through the animus of ill-disposed persons, it is made available for venting spite upon an unfortunate victim. Fanny Francis is a most respectable woman. She does not belong to the charlatan class. She is hard working, with an invalid boy to care for. A few years ago, when she was going out to daily work, she discovered that she had a clairvoyant gift, which she used among her friends, unprofessionally, with such success that she was advised by many to take it up as a profession. She also took the agency for the sale of several medicinal and toilet articles, thus enabling her to be more at home with her boy. She has been employed at bazaars, At Homes, and privately by a most respectable class of clients. Through this, her fortunes were greatly improved, and her revelations have been a source of satisfaction, and a ministration as well, to a great many people. It is, as Judge Hopkins says, a very anomalous condition that this woman is prevented from following this profession because of the impertinent and malicious interference of the police, incited perhaps by some unfriendly person or by a hope of reward. This condition is especially anomalous when one considers that her profession is cultivated by and exploited at church and benevolent bazaars, and at the houses of the most cultured, that it is publicly advertised in the most respectable prints, and openly practised in Bond-street and neighbourhood, where sandwich men parade up and down the street advertising it. It is a burning shame that this law remains on the statute book, giving an opportunity for such gross injustice. Fanny Francis was held in £20 to be of good behaviour for three months, 'good behaviour,' no doubt, meaning that she shall no longer practise her gift, thus virtually throwing her out of employment, and back to her old life of toil and hardship.

HELEN DENSMORE.

#### Interesting Experiences.

SIR,—The following gives, I consider, a wonderful proof of spirit return. On Sunday afternoon, June 24th, I was out with a friend ; to reach where we intended going we had to pass Miss MacCreadie's house. As we approached it I was impressed with the idea to go and see her. I put the thought out of my head, thinking it just a passing fancy, as, although I know Miss MacCreadie, I have not been in the habit of calling upon her. However, when we got to the entrance, it began to rain, so we stood under the doorway for shelter ; there again I felt we must go in and see her. So we inquired if she were at home ; needless to say she was, and alone.

After we had been talking for some time on different subjects, quite suddenly Miss MacCreadie asked my friend if she had lost her father. On being told this was the case, he only having passed away ten days previously, she gave a most marvellous description, accurate in every detail, as regarded his personal appearance, age, Christian name, the nature of the final illness, business matters, and a message to my friend not to think of going to South Africa for some time, which was a matter that had been discussed before his passing away.

This I consider a most convincing proof, as both father and daughter were strangers to Miss MacCreadie. The father had heard her in public and I had spoken to him about her, so in that sense he knew her ; he was also intensely interested in the subject of Spiritualism. Probably these two facts combined enabled him to appear to Miss MacCreadie in such a simple and natural manner.

London.

K.C.

June 28th, 1900.

SIR,—On Sunday evening, June 24th, I went to the Cavendish Rooms, to hear Mrs. M. H. Wallis give an address and clairvoyance. I had never before had any spirits described to me in a public meeting, but Mrs. Wallis, at the close of her address, told me of two spirits whom she saw near to me, both of whom, however, I failed to recognise. On arriving home at a quarter past nine, I mentioned the fact to my sister, who then proceeded to describe a man and asked me if what she had said was the same as the description given by Mrs. Wallis. I replied that it was 'exactly the same.' She explained that after I had left home she was visited by my spirit uncle, about seven o'clock. She had requested him to go to me at Cavendish Rooms, and he returned to her about nine o'clock and stated that he had been to Cavendish Rooms and was described to me but that I had failed to recognise him. This is, I think, a valuable proof of spirit identity and independent action, and worthy of being placed on record. I could not recognise my uncle because I had never seen him and was unacquainted with his character. The other spirit described by Mrs. Wallis I have since identified. It is someone who was very good to me when I was a child.

E. T.

#### Science or Charlatany ?

SIR,—All respect is due to Mr. Fitz-Gerald's knowledge in his own peculiar line of electrical science and his application of the physical laws pertaining thereto ; but one cannot help a feeling of regret that he, or, indeed, anyone at this time of day, should venture to class amongst charlatany the sciences of astrology or chiromancy, as he did in 'LIGHT' for June 23rd. There undoubtedly may be, and are, pretenders to a knowledge of those sciences, who may perhaps fairly be called charlatans ; but surely no one who has the least experimental acquaintance with those maligned but divine sciences would care, or even dare, so to speak of them. Any student could soon satisfy himself that we, denizens of this earth, are each magnetically connected in ever varying degree both with the sun and the several planets of the system of which our earth forms a part. It may be that to assume to tell a man's fortune by a judgment of such correspondences might be deemed presumptuous ; but it must be borne in mind that the true astrologer would merely explain or indicate thereby an individual's tendencies ; and, whether good, bad, or indifferent, we all have the happy privilege, if we will, of at least to a certain extent ruling our destinies by overcoming or counteracting such as would prove adverse, and which, if otherwise followed, might, and probably would, verify the astrologer's predictions. 'The wise man rules his stars but the fool obeys them.'

As regards palmistry (to use the general term), which our learned magistrates so delight to put down by the strong arm of the law, let each one of us examine for ourselves and we shall perceive that verily 'our lives are written in our hands' ; what they have been and what they may be, and indeed will be, if we blindly or wilfully allow ourselves to be ruled by our tendencies, which, by the bye, will be found to correspond precisely with what astrology can teach us.

This is written with every consideration and respect for one who has undoubtedly worked earnestly and faithfully to solve some of Nature's riddles ; but it is a bold man who would suggest that our knowledge must of necessity be

bounded by merely physical laws. In this respect the last paragraph but two of Mr. Charles Dawbarn's remarkable article in your issue of the 23rd inst. appears to be somewhat *apropos*.

To conclude: I am neither an astrologer nor a chiromancer, but I know sufficient of those sciences to have for their truths the profoundest veneration. Again, as Mr. Dawbarn has pointed out, there are huge gaps in the scale of vibrations which are practically imperceptible to mankind; but there they are, these unknown potentialities, all sooner or later to be brought within our grasp. It is, meantime, a most encouraging thing to see some of our greatest scientific minds gradually broadening out towards that wide expanse which lies behind the material; but it may be said to those who limit themselves, 'they shall be limited.'

J. F. DARLEY.

#### Possessed by a Ghost.

SIR,—Having read the communication in 'LIGHT' of June 9th entitled 'Possessed by a Ghost,' and the editorial remarks regarding it, I beg to state the facts of a very similar case which has come under my own observation: On the Tirrenian sea shore, between Varreggio and Massa di Carrara, in a small summer resort called Forte dei Marini, I know of a 'ghost-possessed woman' who, during the past thirty-two years, has done many strange and astonishing things.

For instance, once she remained open-mouthed under a fountain during two hours to receive into her body all the water flowing from it, and then she went to an inn near by and ate a big piece of salted meat, a large loaf of bread of more than seven pounds weight, drank wine and coffee, and still screamed for more. Afterwards she went up an olive tree, crowed there thrice as a cock, came down with her hands bleeding, walked barefooted upon a hedge, without the hedge bending under her weight, and finally went miles and miles at night, screaming desperately.

Knowing by experience the sufferings of the poor possessed, I took an interest in the wretched woman, and, helped by another Spiritualist lady, treated her according to the new method taught us by the good spirits, *i.e.*, moralising the low spirit abiding in her, by addressing him directly.

After much talk and great patience we secured a little rest for the poor woman.

The spirit became less greedy in his need to eat, and less arrogant with her, leaving her will free from time to time.

Although the woman is uneducated I compelled her to write, which she, under my order, also read, and then translated into the Italian language. I have now such power on the spirit that he trembles at my presence, and surrenders to my will, except to finally leave the woman, which he says he cannot do.

Lately I heard her bark like a dog, mew as a cat, and scream as a savage, in her country church, before the image of the Holy Virgin, and then I saw her crawl on all fours as a beast all along the church.

When possessed she speaks an impossible dialect, but now I can force her to speak Italian, keeping up conversation with the spirit for hours and hours. So I heard his story, by which I came to understand that I have to deal with a poor spirit, almost still in the elemental state, who cannot yet remain out of matter nor live a spiritual life, till, as he supposes, he is prepared for a new incarnation.

We hope that, by and bye, we shall bring him to understand himself better, and help him to enter upon a new phase of life.

Touched by the pains of the poor tormented women, whose number is very great in Italy, I join my earnest wishes to those of your Indian correspondent, that some healers (not exorcists) should come to Italy too, in order to deliver humanity from such devil spirits.

ROSINA BERNARDY.

Florence, June 19th.

'THE LYCEUM BANNER.'—The contents of the July issue of the 'Lyceum Banner' are, as usual, bright and varied. The 'Notes on my Voyage to Hong Kong,' by H. R. Rumford, are especially interesting, and the 'Greetings' from the American National Spiritualists' Association to British Lyceumists are as cordial as they are welcome.

DR. HYSLOP has stirred the waters pretty freely in America by his article in 'Harper's Magazine,' and the 'Boston Herald,' after admitting that 'it would be the greatest discovery that the world had ever known to have demonstrated in a practical manner that conscious human existence continued after death,' urges that 'what the great mass of sorrowing, suffering people desire to know are the conditions in accordance with which this existence is continued.' That is true, but why does the 'Herald' complain of those who are taking the first step because they have not yet taken the second?

#### AN ENJOYABLE GATHERING.

A garden party given to the members of the choir of the Marylebone Association of Spiritualists at the pretty suburban residence of Mr. and Mrs. Everitt, on Saturday last, was an occasion which gave much enjoyment, not only to the members of the choir, but to the several friends of the association who were included in the invitations sent out, and, we would venture to add, that enjoyment was delightedly shared by the host and hostess, whose kind efforts were highly appreciated. Excellent musical items were rendered by Miss Olive Morton, Miss Fanny Samuel, Mrs. Sutton, Mr. Luscombe and Mr. Boyden, and a recitation ('Bobs,' by Rudyard Kipling) was contributed by Mr. Ernest C. Meads, in that gentleman's well-known capable manner.

The large party partook of a most enjoyable high tea, and the refreshments provided were greatly appreciated. Games in the garden, in which young and old joined, gave general delight and amusement, and when, at a late hour, the party broke up, the only regret then expressed was that time had flown so quickly. But previous to this happy conclusion Mr. Everitt and Mr. Sutton, in the course of some appropriate remarks, voiced the deep regret which all present felt at the absence of Mr. and Mrs. W. T. Cooper. Mr. Cooper, whose splendid work and unceasing labours in connection with the Marylebone Association have been so great a factor in sustaining the meetings at the Cavendish Rooms, was taken ill only a few days prior to this party, and a letter expressing the loving sympathy of his fellow workers and friends present on this occasion was sent to Mr. Cooper, who had been obliged to leave town in the endeavour to regain that good health which all fervently trust he will ere long again enjoy. The absence of Mrs. Cooper, who, as choir mistress, has done so much in connection with the musical arrangements of the Marylebone Association of Spiritualists, was also much regretted, and kind appreciative regards were conveyed to her.

The loving thoughts of all present were also specially directed to Miss Rowan Vincent, who, now on a bed of sickness, had in times past attended similar gatherings. Mr. Everitt, Mr. Sutton and Mr. Meads referred in feeling terms to this noble worker, who, we are sure, is conscious of the affectionate regard which ever flows out to her from her numerous friends. A letter embodying the loving thoughts of all present on this occasion was forwarded to Miss Vincent.

'COR.'

#### SOCIETY WORK.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last Mr. H. Brooks gave an excellent address upon 'Prayer: Its Uses and True Meaning,' which was much appreciated for its thoughtful, helpful and spiritual nature. On Sunday, July 8th, at 7 p.m., Mr. Horatio Hunt will deliver an inspirational address, and give clairvoyant descriptions.—J. P.

THE UNION OF LONDON SPIRITUALISTS.—The united annual outing of the above union will take place on Sunday, July 8th, to Bostal Woods (near Plumstead). At 11 a.m., there will be a general assembly at Goldie Leigh's Tea Gardens, where a conference will take place at 2.30 p.m.; tea will be provided at 4 p.m.; and at 5.30 p.m., a public meeting will be held. Tickets for tea: adults 9d., children 6d. each. Bostal Woods can be reached by Abbey Wood Station, S.E.R., and by trams, Plumstead Terminus.—D. J. DAVIS, Secretary.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. A. V. Peters, after addressing the audience on subjects submitted to him, gave clairvoyance with remarkable success. The detailed descriptions compelled recognition, even in cases where the recipients plainly did not want to admit the facts. One description to an officer of the Salvation Army was so complete and detailed that the gentleman in question had to confess its correctness, in spite of the fact that he 'did not believe in spirits.' Sunday next, at 7 p.m., spiritual service. Thursday, at 8 p.m., members' circle at 226, Dalston-lane.—O. H.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—A most interesting address was given by Mrs. Roberts last Sunday evening, with an earnestness and sincerity which could not fail to impress her audience. Mrs. Roberts urged that we should uphold Spiritualism because it comes from the Giver of all good. She also pleaded for unity in our work and spoke of the necessity of being unselfish in thought and action in order to carry a good influence wherever we may go. Mr. Adams and Mr. Boddington also spoke briefly. Mr. Adams presided. On Sunday, July 8th, the church will be closed for the annual outing to Bostal Woods; tickets, including brake fare and tea, 3s. each, of H. Boddington, secretary, 99, Bridge-road, Battersea. On Tuesday, at 6.30 p.m., Band of Hope; on Thursday, at 8.30 p.m., public circle; and on Saturday, at 8.30 p.m., social evening.—YULE.