

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—*Goethe.*

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NOTES BY THE WAY.

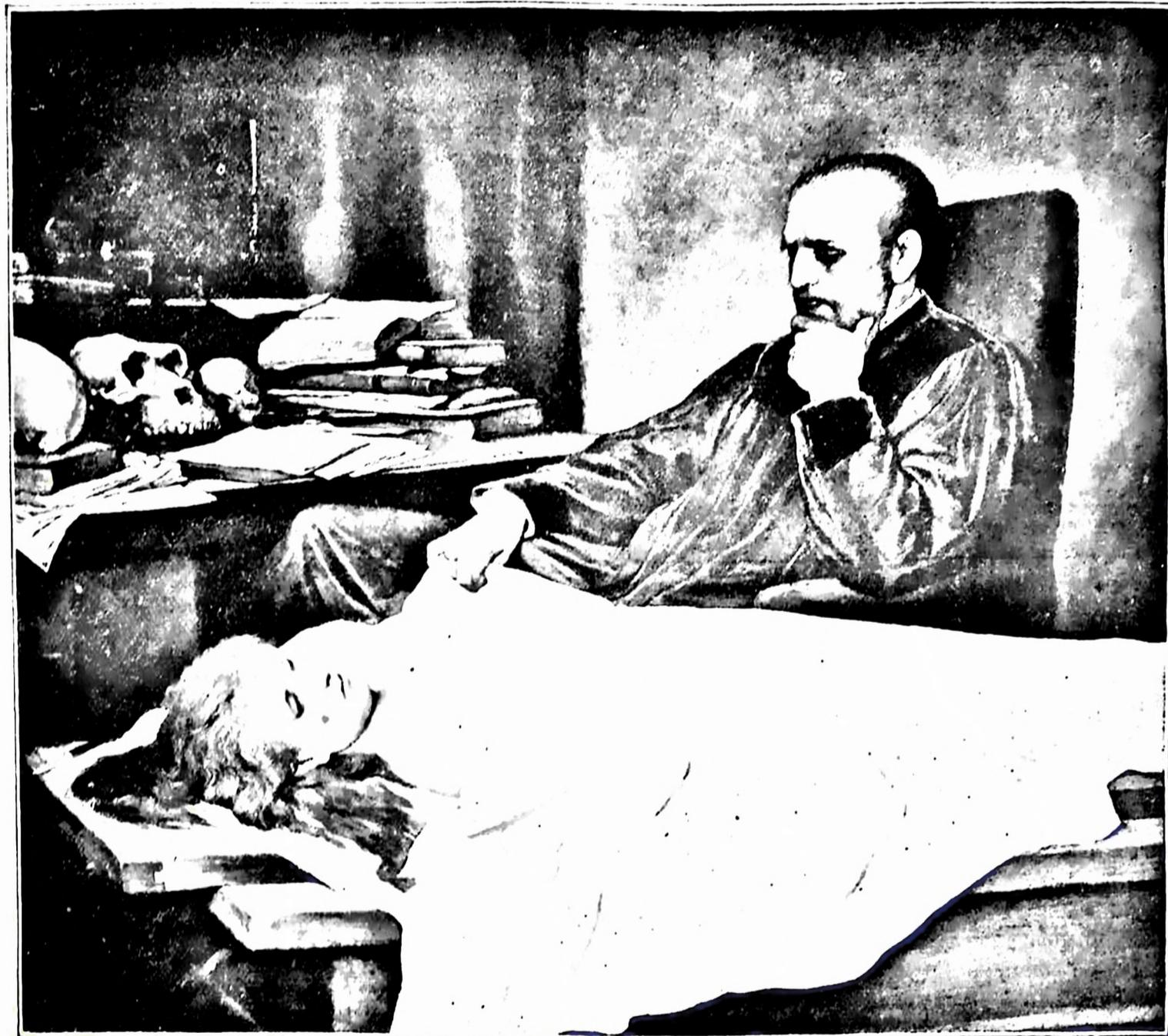
Contributed by the Editor.

Herewith is the companion picture to Gabriel Max's "Touch of a Vanished Hand," given in "LIGHT," January 23rd. It admirably tells its own story. On the dissecting table lies the body of a beautiful girl. The surgeon, who

there. Spiritualism alone can lift the veil. Imagination can but guess: the most orthodox faith can but repeat what it has been told, and what no longer satisfies.

The oft-repeated question, "Do animals see ghosts?" receives some further illustration from a case of "animal clairvoyance," which is communicated this week. There is also a case in the Charleston "Democrat," which is new to me:—

A writer in the Charleston "Democrat," says that he heard a lawyer of ability relate the following incident: "Perhaps you are not aware that dogs and horses are as much afraid of ghosts as the most timid of the human species. I proved it at one time on two dogs. Not long after the war the negroes were so



WHERE IS SHE NOW?

has probably known her in life, casts at the inanimate shell an inquiring glance, full of awe-struck questioning "Where is she now?" There is the body, irresponsive to the scalpel, inert—dead. Where is the Soul that once animated that complicated piece of mechanism that will soon become a mass of corruption? He finds no answer

bad about our place in Kentucky that it was with difficulty that we could keep our belongings on our place. Every other method having failed, I finally hit upon the plan of frightening them by appearing before them dressed as a ghost is said to habitate himself. Of course the negroes were successfully frightened away from us, but upon one occasion I also frightened our two watch dogs as badly as the negroes. The dogs were fierce fellows, and would allow no stranger or strange

thing on the place; but one moonlight night they came on me in my spectral attire. The first to come up to me humped up his back until his feet covered not more than six square inches. His eyes stood out and his hair stood up, and he began moving backward, never for a moment taking his eyes from me. His companion came up, went through the same movement, and then both backed cautiously off together. As long as I could see them they put distance between us in that way. A few minutes later I heard them barking at home, half a mile distant. They then took refuge under the house, and it was four days before we could coax them out of their retreat."

This is rather off the usual lines of stories about animal clairvoyance. Did the dogs take the bogus ghost for a real apparition which, on that hypothesis, must have been a sight familiar to them? Or was it that they saw for the first time something strange and unwonted, and so were terrified by the unknown? Backed by other narratives, I am inclined to the former theory. We have cases in which the evidence points to animals seeing, always with the terror which seems inseparable from ghost-seeing, what the human witness describes as a ghost. The dog or horse acts as if he saw what the man saw. If he could speak would he not corroborate the man's account?

The camera, which (I repeat) has no imagination, corroborates the human witness or witnesses; for what is seen by one observer is seen by others present and described in similar terms; always providing that it is a case

than man is. We have developed brain, they remain in a far closer relation to nature. Their sense of smell is infinitely more acute, as in the dog and cat. Their instincts—so we call them for lack of a better name—are more alive. How will a cat or dog find its way from a distant place to its master? I remember a case in which a cat, removed by train from an eastern to a southern county, found its way back to its old home, arriving thin, and worn and footsore. How had that animal found its way? What instinct led it across all those trackless miles—more than 150—and brought it back to the place whence it had been taken? It is impossible for us to say. But we know that birds and animals have instinct and keenness of sense which civilisation has blunted or destroyed in man. We know that the process of domestication educates these animals, and develops in them powers which we cannot differentiate in kind from what we claim as reason. We know that civilisation in man dulls the natural gifts of the spirit. Why should we refuse to believe that the unseen world of spirit that is all around us is cognisable by the senses of animals so often keener than our own?

I have come across a little book called "Early Magnetism in its Higher Relations to Humanity as Veiled in the Poets and Prophets." It was published by Ballière in 1846. It is a high-flown essay, the object of which seems

of objective apparition and not of what is known as subjective, sensed only by spiritual or psychical perception. Why should we cast about for recondite explanations of the deportment of animals towards a ghost, when the simple explanation is ready to hand? Animals, in many ways, are nearer to nature, are less artificially educated

to be to find or make specious references in the writings of poets and the prophecies of the Old Testament "to the great magnetical revelation of the true Light of Nature," which, in the transitional state of the scientific world, was seeking acceptance. It would not have impressed me at all but for the following passage: "The announcement"

lately made by Mr. Poe of a dying man, magnetised by him, in *articulo mortis*, and though inevitable death did certainly supervene, yet there in his chamber and in testimony of a crowd of witnesses, for seven months consecutively lay the undemagnetised corpse, and when questioned by the magnetiser Poe, in a sepulchral voice, gave utterance that he was dead, dead, and should not be disturbed: and then, when, at the intervention of others, Poe made the demagnetising passes, the outward body, the whole perfect form, instantly dissolved into one shapeless mass of intolerable corruption. This is well and publicly attested." The meaning intended to be conveyed in this ungrammatical sentence is clear enough. I should not have alluded to it but for the fact that I have a fugitive recollection, the details of which escape me, of having heard this statement before. It was made to me (I believe) in the course of conversation, when I first began to concern myself with occult matters, by one who pretended, I do not know how truly, to much occult knowledge and experience. If any of my readers can throw light on the grounds, if such there be, on which the story rests, or parallel it in any way, I shall be glad to hear and be enlightened.

I profess myself disheartened with "Lucifer," for, in very truth, I cannot understand it, and at the end of a laborious perusal I am no better but rather grow worse. The free use of words which are unintelligible to the huge majority of men, who have not qualified to read it by a study of Eastern languages, is simply bewildering and profitless. No doubt these terms have a meaning. Is that meaning incapable of being translated in terms of our thought to whom the magazine appeals? If it does not so appeal, but is purely esoteric, then my objection falls to the ground. But then it does appeal to the uninstructed, for it comes to me, and, on the faith of an honest man, I can't make head or tail of a large part of its contents. A dissertation, for example, on Dhyāna, does not advance me one whit. How can I "stand on the basis of practical morality and cultivate Samādhi," when I have not the remotest idea whether Samādhi is a virtue, a fruit, or a vegetable? What use to tell me to "stand on the firm ground of Sila," when I don't know where that solid foundation is? Or to wield the sword of Prajna—mercifully translated "wisdom"—and so forth? I am to go forth with this sword of wisdom and slay the Philistine Mārā. Why! What evil hath he done? Why is he Philistine? Is it in the Matthew Arnold sense, or in allegorical anti-thesis to the "pure-minded David" who, it seems, is my prototype? Much of this is decidedly confusing. That way madness lies, not instruction in wisdom. I repeat that esoteric statements enshrined in language that is intelligible to an initiate who has undergone a course of teaching is one thing; it is quite another to use terms which convey no meaning to the ordinary mind in a magazine published to the world and "designed to bring to light the hidden things of darkness," as is the profession of its Editor.

One thing I do understand, and that is the Leader, if I may skip the hard names, as the children say. We are living near the fateful close of a cycle, and "the darkness deepens, and the strain becomes heavier." The mind reverts to baleful fog and miscalled influenza. (By-the-way, a Kent rustic got much nearer to illumination when he called the peat the Epidenza. I commend that portable label of the unknown to the attention of the College of Physicians or whom it may concern.) No doubt the days are evil, and all sensitives (as well as a good many people who are not sensitive) are aware of the fact. And this, we are told with welcome precision, is to go on till February 16th, 1898, when we are to pass into a penumbral state for three years, to emerge into dawn or darkness according as the "birth-pangs of the New Age" turn out well or ill.

"Woe to us, men and races, born in the tail-end of the present and most dreadful cycle," thundered H. P. B. in 1890, as she took up her parable and prophesied over a naughty world and a stiff-necked generation that heeded not Theosophy. Since then there has been the "Daily Chronicle" correspondence, and we might hope for better things, for are we not told that it "brought tens of thousands to the knowledge of Theosophical teachings that had been only a name to them, or not even a name before"? So far so good. There is inquiry, which means at least curiosity. That feeling satisfied, is there comprehension on the part of the learner? Is there clearness of exposition on the part of the teacher? That is just what we do not feel sure of. Be this as it may, and I am by no means assuming anything more positive than the attitude of a note of interrogation, there is abundant evidence that our friends mean work. They are to be up and doing here, there and everywhere. That is good, too. "The very life-breath of the spirit [in which they are to work] unwavering trust in the Masters, who are the spring and guiding intelligence of the movement." There we give pause. Into the penetralia we may not penetrate.

DONATIONS TO "LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

The following donations are gratefully acknowledged:—

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WORDS OF COMMENDATION.

The secretary of the well-known Psychological Society of Munich having expressed a wish to exchange publications with us we at once expressed our willingness to enter into these relations. In response we are in receipt of the following letter, which shall have our attention:—

Schloss-strasse, München,
January 27th, 1892.

DEAR SIR,—In the name of our society ("Gesellschaft für wissenschaftliche Psychologie") I have the honour to thank you for your kind offer to send us your journal "LIGHT"—the best periodical concerning Spiritualism I know of. You would much oblige me by giving orders that the journal might be sent to my address as hitherto. With my best compliments, yours respectfully,
DR. A. ULLRICH.

THE DANGERS OF HYPNOTISM.—That hypnotism is a dangerous science even in skilled hands was once more demonstrated at Le Bouget, near Paris. A professor of legerdemain, who was giving an entertainment in a *café*, and enjoyed some considerable reputation as a hypnotist, proposed concluding the evening's amusement by an exhibition of his skill. A young man named Raylant volunteered to act as the subject, and, after some difficulty, was rendered completely unconscious. The professor then performed the usual tricks with him, but when it came to awakening, found, to his astonishment, that it was quite impossible to effect it. Raylant was sent home and medical help was summoned, but the doctor could only recall him to consciousness for a few seconds, after which the young man relapsed into an agitated sleep, interrupted at intervals by violent nervous cries. Up to Tuesday Raylant has only had a few waking moments, during which he complained of excessive weakness and pains in the head. An inquiry has been opened by the police authorities.

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

No. III.

FROM THE RECORDS OF S.M.

July 13th. I went alone (Dr. S. not being well) to the weekly seance at Lamb's Conduit-street and found two sitters only beside the mediums. We sat in the dark with hands joined. The guitar and a chair were floated about, the guitar dipping and just touching our heads as swallows dip on the surface of water as they fly along. The movement was rapid, but very steady. I need not record a long conversation with John King. He talked freely through the tube which he sometimes placed so close to my ear that I could feel the warm breath as he spoke. He asked what he could do for me. I asked him to go into the passage and fetch my hat : scarcely a minute elapsed before it was placed in front of me, and then lifted and put quite straight on my head. After the sitting closed I went to the place where I had left my hat and umbrella. Both were gone, the umbrella being dropped on the mat by the door. I suppose the light on the staircase was too strong, and the umbrella was dropped while the hat was brought to me. How did it get through door or wall without an opening? If the door had been opened the light on the staircase would have shone into the room. How did it come? And what about matter?

July 17th. Seance with Williams at Dr. S.'s. Six present. The usual phenomena of floating chairs. A ring at the front door caused me to go out to see that we were not disturbed. On returning to the darkened room I ran my head against (apparently) another head above the circle. It certainly was no part of the body of any sitter : equally certainly there ought to have been no object where it was. It was said to be John King's head. As soon as I had resumed my place and joined hands, a face came and touched mine : a face with a beard and moustache by the feel. In the corner of the study was a large pedal harmonium. We could plainly hear the bellows working, and I opened it. We heard somebody getting on the music stool, and the keys were pressed down, but, there being no wind in the instrument, the notes were dumb. The study was furnished with bookcases, the lower part of which, to the height of an ordinary chair back, was closed with doors and formed cupboards. These were used to hold bound folio volumes of music. One of these had been in the hands of Dr. S. just before the room was arranged for the sitting, and he was able to fix its place, as he himself restored it to the cupboard. Before this closed cupboard was placed the chair of one of the sitters, Mrs. C. It was close up to the cupboard door, so that it was a physical impossibility to open that cupboard without moving the table, the chairs, and nearly every object in the small room except the harmonium. Yet that particular volume was removed out of the cupboard during the sitting, and was placed on the table in front of Dr. S. He knew its position in the cupboard, and, after the sitting, showed us the vacant place whence it had been removed. During this seance I twitched and quivered greatly, and afterwards felt so languid and weak that I could hardly stand or keep my eyes open. I slept heavily and rose tired and unrefreshed.

July 20th. Seance at Lamb's Conduit-street. Dr. S., myself, Mr. Clifford Smith, and another : mediums Herne and Williams. After phenomena similar to those previously detailed, I heard a noise opposite to me and a rustling as of curtains. After some time Katie King asked for a light, and it was discovered that the curtains had been taken down—no easy task—and Dr. S. was thoroughly enveloped in them, whilst over his head a chair was placed cage-fashion with the guitar on the top of all. This had been noiselessly done, except for the

rustling which I heard, and Dr. S. had kept his counsel to enjoy our surprise. After this, there was a great hubbub behind Herne's chair, where the material for a large cabinet, not yet set up, was lying against the wall. When light was called for, we found the heavy woodwork piled up against Herne's chair : he was wrapped in the curtains and crowned with chair and guitar as Dr. S. had been. I was conscious of the form of my own spirit-guide at my right, and John King took up a position on my left, like a stalwart life-guardsmen. He laid a half-materialised hand on my shoulder, putting his arm round my neck and playing with my beard. There came also a tiny warm hand playing through my hair. It was soft and delicate, and very gentle in all its movements. When it was time to say good-night, this little hand came, stroked my right hand, slid into it, and gave it a firm, pleased shake. As I grasped it, it melted in my hand and then was re-formed. At my mental request it went over to Dr. S., who was seated opposite, and stroked his hand. We learned afterwards, at our own seances, that it was the hand of his little child-sister, of whom we shall hear more. Many other phenomena are recorded in my notes, but I pass to

July 27th. Usual seance at Herne and Williams'. Dr. S. unable to go : seven present. John King greeted us soon, and requested me to take charge of the circle. I did so, and was told to isolate the mediums and tie them up. I got some window-cord and lashed them hand and foot to their chairs and to each other. I did this so firmly that after the seance was concluded it was found that the cord had cut deeply into the hands and feet of both mediums, who were sitting exactly as I placed them, far from the spot where Katie's manifestation occurred. They were in a corner of the room, tied as I have described, and I pushed the heavy table in front of them, so that they were completely shut in. On the opposite side of the table the circle was seated. I closed and locked the door, keeping the key. Katie soon showed herself over the table, to which we all went close, summoned one by one, so as to see her. We were told to place our hands over our mouths, so that the breath might not dissipate the apparition, which was much more ethereal than those to which we have since been accustomed. I looked twice into the face from a distance of some six inches. On the first occasion I saw an indistinct luminous haze surrounding a small female face of great beauty. On the second occasion I saw the face even more plainly, every feature clearly defined, and the colour of the eyes quite distinctly visible. The face was illumined by a pair of phosphorescent hands moved backwards and forwards in front of it, as one passes a candle before a picture in order to see it in a dark room. From the fingers streamed long phosphorescent streaks, smoky and leaving a quite perceptible odour, which was even more marked when phosphorescent stars, accompanied by sounds such as might be made by the snapping of fingers, were thrown about the room. I have a very vivid remembrance—which is quickened by reading my notes made at the time—of the extreme beauty of the face of Katie King the elder. I have seldom, perhaps never, seen its equal. Though her daughter, Katie the younger, was very beautiful, I unhesitatingly give the palm to her mother. It was a face that once seen would not be forgotten. The eyes sparkled with all the vivacity of healthful life. The features were perfectly formed. The lips moved as the conversation went on. I could see the white teeth, and once (though not at this seance) I put my finger between them, and they closed on me with a firm pressure, while my finger rested on the tongue. It was a head in all respects perfectly made : yet it was resting with only a partly materialised bust on a table where it was physically impossible to find a place for the rest of the body. I passed my hand between the bust and table and can testify that there was no body there in the place where the body ought

to be. In all my subsequent experience I have not had anything that made on me a more permanent impression.

I have now reached a halting place. The summer vacation was at hand, and we were all leaving town to meet by the seaside. I have compiled my narrative from copious notes written immediately after each sitting, occupying 114 closely written 8vo. pages in my first book of records. My experience of public seances will now give place to records, at the proper times, of phenomena in our private circle. I have thought it well to show the kind of preparation I had for what was to come after. I had by this time gained considerable experience, and had developed a good deal of latent mediumship which was ready to break out when circumstances called it forth. Dr. S. was greatly interested in the physical phenomena, and no more. He began the investigation as a pure Materialist, and his experience, while it convinced him of the action of abnormal force, and even of the reality of the spiritual beings with whom we were brought in contact, did not really affect his materialistic tone of mind to any great extent. Practically he remained a Materialist to the end, and, when phenomena ceased on my higher development, the ease with which the spiritual side of his experience was abandoned, while his hold on the reality of the phenomena never varied, showed how little of the spiritual there was in his Spiritualism. Mrs. S., on the contrary, had little interest in the physical phenomena while spirit-teaching sank deep into her mind and exercised a profound influence on her beliefs. She was always a thorough Spiritualist, in the highest and best sense of the word. For myself I am pretty well known, and hold firmly the beliefs that I evolved in such sort and by such means as I have described.

PERSONAL EXPERIENCES.

The following cases within his own personal experience have been obligingly placed at our disposal by our correspondent, "W.," to whom we have before been indebted for the curious dream ("LIGHT," January 2nd, p. 12) communicated to us by a personal friend, "M. B.":—

DEATH WARNING.

I was once residing in an old house, T. Hill, near U., which belonged to a connection of mine, D. S. One night, at half-past two, a crash was heard in the hall, which aroused the household. It was discovered that an old-fashioned iron lamp (never used), which hung by a chain attached to a hook in a beam, near the front door, had fallen. On examination the lamp was found to be unbroken, though slightly indented, the chain and ring attached to it were intact, and the hook still remained unbent in the beam. No reason could be assigned for the fall of the lamp. The next day a messenger arrived to announce that D. S., who had been ailing for some time, had died at about half-past two that morning. W.

APPARITION AT THE MOMENT OF DEATH.

A woman who lived with her husband and their little girl in a village some four miles distant from our house, came to assist in house-cleaning. For convenience sake she slept in the house. Late one evening she went to fetch water from a well about fifty yards from the house. To the astonishment of the servants she presently rushed back, pale and trembling, to say that her little girl had appeared to her in her nightdress, holding out her arms to her. She felt sure something had happened, for when she called to her child, and ran to meet her, the figure vanished. She insisted on going home at once, and the servants vainly tried to persuade her to remain till morning, and that she had only imagined the appearance. Nothing could induce her to delay her return, and on being informed of the circumstances, we desired a groom to drive her home in a dog-cart. At a short distance from the village they met the woman's husband on his way to tell her that their little girl was dead. She had fallen from a window, and had died at the time her mother had seen the apparition. W.

ANIMAL CLAIRVOYANCE.

Some years ago I rented a small house on the outskirts of a south coast watering-place, W. The house faced the beach, and behind it was a rough, overgrown garden. A favourite retriever that I had brought with me had its kennel in a snug corner near the house.

Though well cared for, it was very restless at night. Mentioning the unusual circumstance to an old man who worked in the garden, he said: "Perhaps, sir, he has seen the light." "What light?" I asked. "Well, they do say a curious light is often seen under those bushes yonder—I saw it once myself."

A little after this I asked the owner's leave to let me clear the ground, which looked very untidy and neglected. On removing the roots of the bushes under which the light was said to appear, the digger came upon a layer of what seemed to be lime, and in it were a few bones. I showed them to a medical man, Dr. D., and he pronounced them, after careful examination, to be human. W.

ANIMAL CLAIRVOYANCE.

There is a room of an old house in S. in which it is said no one can sleep. The nephew of P., the owner of the house, told the following story of his own attempt to do so. He was a matter-of-fact young fellow, and declared he could sleep anywhere, if he had his little terrier with him. The little dog always slept at the foot of his master's bed, and "together," said he, "we could tackle anything." The haunted room was prepared, a good fire was burning, and master and dog went to bed, the former having given notice, in case of tricks, that he had his pistol handy. But in vain did he try to go to sleep; he felt feverish and restless, and was conscious of a heavy weight of depression such as he had never experienced before, and for which he knew no cause. Suddenly he was startled by a piercing yell from his little dog, which sprang from the bed apparently wild with terror, dashed through a pane of glass in an oriel window, and leaped into the garden. His master jumped out of bed, ran downstairs, opened a door into the grounds, and called his dog repeatedly, in vain. It had disappeared.

At last C. returned to bed, but only to experience the same unaccountable and painful depression, and utter inability to sleep. He passed the rest of the night wrapped in a blanket on a sofa in the smoking-room—where, he told me, he slept soundly.

Next day, in spite of search and inquiry far and near, he could not find his little dog, and it has never been heard of since. W.

"A BASKET OF FRAGMENTS."*

[COMMUNICATED.]

This purports to be an Esoteric manual of devotion, written by a Theosophist and a Spiritualist, who seek to unite all that is most worthy and beautiful (so far as the limits of a volume of 190 pp. will allow them) of the various ancient and modern religions and rituals. It is to be feared the charge of "plagiarism" will be hurled at their heads, but they defend this by the necessities of the case and by past precedents, at the same time making a general acknowledgment of their indebtedness. We have now before us in tolerable fulness the devotions for use in the Church of Our Father-Mother as formerly promised, for which, by-the-way, they use a partly new term—Abba Amma—being the Syriac word for Father-Mother, and not perhaps inappropriately in this Church of Israel, which, we are told, is descending upon the earth. We need hardly say the writers appear to be in strong sympathy with the teachings of the "Perfect Way," and have so recast and renovated the ancient forms as to contain the new wine without fear of bursting, as the "old bottles" certainly must, if heedlessly filled with the new wine. There will be many opinions as to this attempt. The doctrine of "Two in One" is prominent, and the tone is thoroughly humanitarian.

EMERSON once described J. J. Garth Wilkinson as "a writer whose treatises throw all the contemporary philosophy of England into the shade."

* "A Basket of Fragments: Being Fundamental Truths, Precepts, Devotions, of the One Holy Catholic Divine-Human Apostolic Church of Israel." By I. O. and M. A. (Theosophical Publishing Society, 7, Duke-street, London, W.C. Price 2s. 6d.)

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Light:

EDITED BY W. STAINTON-MOSES.

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

SATURDAY, FEBRUARY 6th, 1892.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

MR. STEAD'S GHOST SUPPLEMENT.

The extra number of the "Review of Reviews" continues the subject of ghosts. The Christmas number could not contain the records sent in answer to Mr. Stead's appeal for authentic narratives. It was sold out before the issue was in the hands of the public. And Mr. Stead has had his misgivings. His earlier number presented ghosts in a too favourable light, as he is now disposed to think, and he feels bound to enter a *caveat*. Hence the sequel now before us.

We do not propose at the moment to deal with the collection of stories. It is impressive enough, and, *pace* the Editor, our advice to all and sundry is to buy it and study the evidence. We will give reasons for that advice presently. We pass first of all to the contents. Roughly the division of the subject is into two parts, classed as: I. Experiments and Experiences, and II. Haunted Houses.

Under the former head we have: 1. Experiments with a Double; 2. Experiences of Doubles; 3. Experiments with Clairvoyants; 4. Dreams; 5. Premonitions and Prophecies; 6. Some Spectres at Large; 7. Spiritualism and Spiritualists.

Under the latter division the first seven sections treat of hauntings at home and abroad. The last and most important chapter, so far as our present purpose is concerned, is entitled "Wanted, a Tar-barrel Frontier!"

For the present Mr. Stead's warning to would-be investigators demands notice. In a prominent position he repeats the warning prefixed to his Christmas number, and supplements it with a more pronounced exhortation in still more prominent type. "Should you be tempted to experiment in Spiritualism, Don't! At any rate, don't begin until you have carefully read and weighed the considerations set forth in the seventh chapter [of Part I.] of this book" [pp. 51 to 61]. This loud note of warning is repeated several times. "I have come [p. 7] to a very decided opinion that for the majority—the immense majority of men and women—the subject had better be left alone, so far as the direct intentional production of phenomena is concerned." (The italics are ours) Narratives of haunted houses have impressed Mr. Stead. He says that they "necessarily bring into prominence the more objectionable side of phantasmal existence. The phenomena of possession, the unclean side of Spiritualism,

bring out the diabolic and idiotic aspect of this strange spectral world. Having looked into it and described what I saw at first sight, I am bound to go on and tell my late experiences, no matter how disappointing they may be to those who fondly hoped that the new era of psychical discovery could be entered without passing through regions full of peril and moral pestilence." (Again the italics are ours) "It would be a crime against the progress of the race to place any bar upon such inquiries and experiments. But they are distinctly for the few who have leisure, culture, and the intellectual faculties indispensable for the profitable conduct of such investigations." "Instead of the subject being scouted, tabooed, and ridiculed, and all information hidden from the common people, it should be openly discussed, freely handled, and the results of investigation made known to everyone." (We desire nothing better!) Mr. Stead thinks that "at least one man in ten has had personal experience of these phenomena." The *enigme* gibe at him: "it would be more fitting that they envied him his exceptional gift and respectfully inquired from him as to its nature and operation." The Society for Psychical Research does not fulfil Mr. Stead's expectations. "It is scientific rather than sympathetic," with "a suspicion of sniffiness" that "chills off your genuine ghost" (A true bill!)

There is more to the same effect: but sufficient has been cited to formulate the indictment. Put tersely, it is that such methods of investigation as Mr. Stead has made acquaintance with have introduced him to ghostly company not to his cultured taste: that he would confine the investigation of Spiritualism to suitable persons: and that he would regard it as a crime against the progress of the race to place any bar, save this, on inquiries and experiments. In the words that head each issue of our journal, he cries aloud for "Light, more Light."

What have we to object to this? Very little on the premises laid down. We have italicised two passages in our quotations to which we desire at the outset to draw special attention. Mr. Stead draws his line of demarcation at the "direct intentional production of phenomena." He would regard the barring of inquiry and experiment as an expedient not to be entertained or defended. The pages of "LIGHT" teem with advice to intending investigators much to the same purport, and with warnings against possible dangers resulting from promiscuous circles and frivolous methods of investigation, or rather of amusement of an idle hour in idle company. Over and over again have we uplifted our voice—the voice of one crying in the wilderness—against the "intentional production" at seances of particular spirits by evocation. We have contrasted this dragging back of a soul from possible repose to the atmosphere of this nether world with the reverent acceptance of that which comes unbidden to the receptive mind whose only aspiration is, "Speak, for thy servant heareth." We would not do any friend who has been delivered from the burden of the flesh the poor service to drag him back here to gratify our own selfish desires. If he come voluntarily, if he be sent on a mission for wise and good purposes, we would most gratefully receive him. His presence to us should be a consecration, an epiphany, to be welcomed with bowed head and reverent attention. Into that atmosphere of holiness where mortals, so attuned to harmony, hold "an hour's communion with the dead," we are not afraid of the intrusion of those impure, idiotic, diabolic, and unclean beings of whom Mr. Stead has had such a curiously preponderating number in the narratives of his correspondents. They cannot breathe that pure atmosphere, any more than the refined and sublimated beings from whom the dross of earth has been purged away could exist in the mephitic airs of hell. *Suum cuique.*

Mr. Stead, doubtless for some good reason, has not been fortunate in eliciting the experiences of those who have

been intruded into the regions of the higher Spiritualism. He has once again proved that the hope of which he makes mention in the other passage which we have italicised is one not to be realised. There are, he tells us, "those who fondly hoped that the new era of psychical discovery could be entered without passing through regions full of peril and moral pestilence." That is to say, the intruders into the unknown land hoped to escape the perils of the explorer. *Did they?* If the history of occultism had one warning written across it more prominently than any other, it is that the avenues of secret knowledge are guarded by "The Dweller on the Threshold." He has to be reckoned with even by the smuggest and most self-satisfied pioneer of "the new era of psychical discovery." He has no respect for the curiosity of the trifler, none for the researches of science: he attends strictly to business, and his business is of a nature that anyone who ventures into personal dealings with the occult finds that he has to reckon with. Mr. Stead desiderates a delimitation of what he calls the tar-barrel frontier in reference to witches, mediums, and hypnotists of malign intention. To borrow his simile, the delimitation of the frontier between the world of sense and the *terra incognita* of spirit is in the charge of the Dweller on the Threshold and his subservient hosts. They are not a very spick-and-span army. Their ranks are not recruited from those with whom the Psychists of the New Era would care to be associated. They are spirits who have failed in incarnation, and who hover earth-bound on the confines—on the frontier, ready to rush back to the place where their treasure is, to the land that they have left without another home to go to.

There is a *caveat* which we have often given, which has escaped Mr. Stead's notice. Beware, we have said, of rash intrusion into the unseen and unknown world of spirit without adequate protection. See to it that your guardians be wise, powerful, and good. No single quality is enough. Wise, they must be, or they will be outwitted by the wisdom of the serpent. Good, they needs must be, or you cannot trust their motives, and you may be deceived by a pretended angel of light. Powerful, they have cause to be, for they will find plenty of foes to contest your progress, and you will furnish them with plenty of opportunity for the exercise of their prowess. Realise this: be sure of your own motives and your courage: and you may go on to the richest field of study, the best training-school for your soul that can be bestowed on it.

Into this Spiritualism, we repeat, Mr. Stead's bogies, real as they are, do not penetrate. From it there come to them rays of comfort and help, but they do not vex or impede the progress of those whose affinities and aspirations have linked them with other sources of enlightenment. So then there is another "tar-barrel frontier" to be reckoned with, and with regard to it we have no objection to echoing Mr. Stead's warnings, which are also our own, with such necessary limitations as we have already indicated. We hope that his warnings will not come too late for the sake of those whom they may concern. He is rather in the position of a man who, having thrown open a door with a loud braying of trumpets, finds that he has attracted a discordant and rather unsavoury rabble, and shouts with somewhat of a shriek, "*Procul este profani.*" But to sway the mob with a "Back, ye evil ones!"—to shut the door—ah! that is beyond his power till the rush is over.

SOCIAL EVENING AT 2, DUKE STREET, ADELPHI, W.C.

The first of a series of Social Evenings, which are planned to give members and their friends opportunity of meeting and conversing, will be held on Tuesday evening next, from 6.30 p.m. to 9 p.m. All members are welcome, and are at liberty to introduce inquiring friends with due regard to our limited space.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A conversazione of the members and friends of the London Spiritualist Alliance was held on Wednesday evening, January 27th, in the Banqueting Hall, St. James's Hall. Amongst those present were:—

Mr. J. T. Audy, Mrs. Armstrong, Judge Anderson, Miss S. Allen, Dr. H. B. Pullen Burry, Mrs. Boole, Mrs. Bannister, Mr. R. G. Bennett, Mrs. H. Bradley, Mr. T. Blyton, Mr. H. W. Brunker, Jun., Miss Brunker, Mr. F. Berkeley, Mr. Bertram, Mr. Blackman, Mrs. Bliss, Mrs. and Miss Brinkley, Miss Bates, Mrs. Coleman, Mr. J. F. Collingwood, Miss A. M. Collingwood, Mrs. Damer Cape, Mr. F. Clarke and Miss Clarke, Mr. Chessworth, Miss Coquille, Mr. B. Woodward Crump, Mr. W. Croke, Miss Cooke, Mrs. Clively, Mr. B. Dale, Mr. Willoughby S. Davies, Mr. A. H. Oswyn Davis, Miss Dunn, Mr. H. H. Dommen, Miss Drake, Mr. Duff, Mrs. Despard, the Misses Dixon, Mrs. Hugh Davies, Mr. J. Drummond, Mr. and Mrs. T. Everitt, Mr. T. H. Edmands, Mr. Edwards, Mr. W. Eglinton, Miss East, Mr. and Mrs. W. Flint, Mr. and Mrs. Desmond FitzGerald, Hon. Mrs. Forbes, Mrs. Frost, Mr. B. D. Godfrey, Dr. Gale, Miss Green, Misses M. and A. Gifford, Mr. and Mrs. A. Glendinning, Miss Glendinning, Mrs. Gordon, Mr. B. H. Gerrans, Madame Greck, Mr. A. Greck, Mr. Hawes, Miss Hall, Miss Hill, Mr. Leigh Hunt, Mr. G. Hogg, Miss Henderson, Mr. E. J. Hiscock, Mrs. Inwood, Miss Jerome, Mr. J. H. Kemmish, Madame Kubler, Mr. and Mrs. R. J. Lees, Mr. J. H. Mitchiner, Mr. and Miss Manders, Miss Matthews, Mr. and Mrs. T. Douglas Murray, Miss Morgan, Dr. T. C. Marsh, Mr. W. H. Parker, Mrs. F. Porter, Mr. L. B. Page, Mrs. Potts, Mrs. J. Procter, Miss W. Procter, Mr. Paul Preyss, Mr. E. Dawson Rogers, the Misses Rogers, Mr. and Mrs. C. H. Rushton, Mr. F. W. Read, Mr. Richards, Mrs. Murray Rolland, Mrs. Rogers, Miss G. Rogers, Mrs. S. Ross, Mr. A. M. Rodger, Mr. R. Smith, Mr. A. J. Sutton, Mr. and Mrs. R. Stapley, Miss Stapley, Miss E. South, Miss Shaw, Mr. Percy Smyth, Mr. Selby, Miss J. Saville, Miss Spencer, Mr. and Mrs. A. F. Tindall, Mr. and Mrs. W. Theobald, Misses A. and M. Theobald, Mr. and Mrs. Morell Theobald, Miss Nellie Theobald, Miss Turner, Colonel Taylor, Miss Rowan Vincent, Miss Wood, Mrs. B. World, Miss West, Mr. J. C. Ward, Miss C. Ward, Mr. H. Withall, Miss Withall, Mrs. Wilson, Mrs. Watkins, Mr. H. Wright, &c., &c.

Mr. E. Dawson Rogers, Vice-President, occupied the chair, and read the following letter from the President:—

MY DEAR VICE PRESIDENT, — When I allowed myself to hope that I might be present at the first conversazione of the year at St. James's Hall and meet my friends from whom persistent illness has so long separated me, there was in my mind a lurking fear that I had not done with influenza. So it has turned out. My enemy of the last two and a-half years has found me out once more, and not only I, but my aged mother and all my household, are down with the pest. My own is the least serious case, but it is bad enough to confine me to the house and to make it impossible for me to say when I may be able to get out. It is a great disappointment to me to be debarred from being with you on Wednesday. But, even if my state were much better than it is, my doctor tells me urgently that he would not have sanctioned my presence at a public meeting in the midst of an epidemic so prevalent and so fatal as this has proved itself to be. I enclose a letter of his which will show you how decided his opinion is.

Fortunately my disability does not extend to the use of my pen. I find solace and occupation in the midst of much pressing anxiety in such work as I am able to do. It seems to me that interest deepens as the work represented by the Alliance and "LIGHT" ramifies. At no time during the twenty years that I have been called to take part in this work have I been more confident as to its steady and substantial progress. My own deep interest in it is greater, if possible, than it has ever been: the results that I see year by year are more clearly defined and more encouraging. If it suits some few writers in our newspapers to refer to Spiritualism as moribund, it is evident that "the wish is father to the thought," and that the opinion offered is not worth consideration in the face of facts. So far from this being the case, it is evident to those who are most qualified to judge that

the last three or four years have brought to us a large accession of influence and strength. The truth that we proclaim is steadily winning its way, and it needs only patience, discretion and zeal on our part to place it in an assured position. The hardest difficulties have been overcome. It remains to be seen whether the prosperity of the near future will be more dangerous to us than the adversity of the past.

I avail myself of this, the only way left me to greet all friends with true and sincere regard.—I am, my dear Vice-President, your faithful,

W. STANTON-MOSES, M.A.,

January 26th, 1892.

President L.S.A.

The Chairman then read the following report, a copy of which, he said, together with a statement of accounts, would be sent to every member :—

EIGHTH ANNUAL REPORT,

FOR THE YEAR ENDING DECEMBER 31ST, 1891.

The Council, in presenting their annual report, have pleasure in stating that the number of members is maintained at about the same average.

Five members, Mrs. Stone, Mrs. Edmonds, Mrs. Hennings, Mr. C. Pearson, and Mr. Hensleigh Wedgwood, have been removed by death.

The Council have also to record, with great regret, the decease of a former member, who retired only when age and infirmity rendered that step imperative—Mrs. de Morgan. This lady was one of our oldest Spiritualists and also one of the most intelligent writers on the subjects with which we are concerned. Her book, "From Matter to Spirit," a preface to which, of the highest value, was contributed by her late husband, Professor de Morgan, is a standard work in our literature. Mrs. de Morgan recently contributed a paper on "Mediumship" to our discussions, full of ripe wisdom and experience.

During the past year the Library has been put into thorough order, superfluous and useless books having been thrown out, and many additions made, chiefly by purchase. The Library, which is extensively used by our members, is now a collection of great value, and the Council have determined to keep it up to date by the systematic addition of books of standard value. Of such additions a list will be found monthly in "LIGHT." A catalogue, complete to the time of issue, is now in the hands of members. It will be seen that the list comprises old works of great value and repute, as well as the latest modern additions to occult literature. Presentations to the Library have been made during the past year by the President, Professor Henry Sidgwick, D.Lit., Mr. Alaric A. Watts, the Rev. G. W. Allen, Mr. and Miss E. L. Stone, Miss O. T. Greenfield, and the Society for Psychical Research.

The Reading Room and Library are open on ordinary days from 10 a.m. to 6 p.m. Inquirers as well as members are welcome, and will receive all possible information from Mr. Godfrey, the Librarian.

The financial position of the Alliance, thanks to a liberal response to the usual appeal for funds in aid of its expenses, is satisfactory. The annual appeal now being issued will, the Council confidently believe, provide for its future efficient conduct and maintenance.

The Council would draw attention to a new departure on which they have entered during the past year. They have provisionally engaged the services of Mr. R. J. Lees, with a view to relieving or curing disease by healing mediumship. Experiments are being made, of which a full report will eventually be presented. The Council contemplate in these experiments not only the alleviation of suffering, but also the collection of a body of authentic evidence as to the possibility of the cure by these methods of intractable diseases that have resisted means of ordinary treatment.

The Eclectic Publishing Company has ceased to exist, but "LIGHT" is conducted, as before, by the President. The property is vested in the names of the President, Mr. E. Dawson Rogers (Vice-President), and Mr. H. Withall (Treasurer).

During the past year "LIGHT" has maintained the high standard which has raised it to a foremost place among journals devoted to Spiritualism and Occult subjects throughout the world. It is constantly quoted with respect in the secular Press, and an increasing number of books, magazines, and general literature is regularly forwarded to the Editor for notice in its columns.

Another generous donation of £1,000 from an unknown benefactor has placed the financial position of "LIGHT" on an assured basis. To their anonymous friend the Council beg to tender their warmest thanks for most timely and munificent aid. To other subscribers to the list which is devoted to "LIGHT" and the Alliance, the Council also express their sincere gratitude.

During the last year the Council have held an Assembly at St. James's Hall, which was addressed by the Rev. J. Page Hopps on "A Study of the Old Testament Jehovah by Spirit Light."

At the home meetings on our own premises the following addresses have been delivered :—

1891.		
Jan. 13,	Tuesday—	Dr. R. M. THEOBALD. "Count Mattei's Medicine: or, Electro-Homoeopathy."
Feb. 10	"	Mr. W. PAICE. "Pythagoras and some others."
" 24	"	Rev. C. MAURICE DAVIES, D.D. "Spiritualism as a Handmaid and Helpmeet to Faith."
Mar. 10	"	Mr. T. EVERITT. "Spiritualism in the Provinces—Notes of a Visit to the North of England."
" 24	"	Mr. R. J. LEES. "The Bible and Modern Spiritualism—a Parallel and a Contrast."
April 21	"	Mr. J. LAMONT. "Phenomena in America—From Personal Observation."
May 12	"	Dr. G. WYLD. "Hypnotism and Mesmerism: What are they?"
" 26	"	"1st M.B. (London)". "The Use and Abuse of Spirit Teaching."
Nov. 17	"	Rev. G. W. ALLEN. "Our Eastern Theosophists, and what we are to say to them."
Dec. 15	"	Mr. R. J. LEES. "The Redemption of Spiritualism."

The Council confidently appeal to members and the public for increased support.

W. STANTON-MOSES, M.A., President.

2, Duke-street, Adelphi.

January, 1892.

The meeting then became informal, the rest of the evening being devoted to music, conversation, and refreshments. The musical programme was ably sustained by Miss Withall, Miss Ward, Miss Dixon, and Mr. Ward, and contributed greatly to the enjoyment of the company. The grand piano used on the occasion was kindly lent by the Messrs. Brinsmead.

ADDITIONS TO THE LIBRARY IN THE MONTH OF JANUARY.

The Council of the London Spiritualist Alliance are indebted to the President, Mr. and Miss E. L. Stone, and Miss O. T. Greenfield, for gifts of books, of which the following are new to the Library since publication of the catalogue:—

Views of our Heavenly Home	A. Jackson Davis.
Memoranda of Persons and Events	"
Outside the Gates	T. Shillhamer.
Curiosities of Occult Literature	C. Cooke.
A Modern Faust	Hon. Roden Noel.
The Immortals	Nicholas Michell.
The Revival	W. M. Wilkinson.
The Lady Drusilla	T. Purnell.
Popular Superstitions	Herbert Mayo.
Spirit World	Eugene Crowell.
From Over the Tomb	Anon.
From Soul to Soul	Anon.
A Chaplet of Amaranth	Anon.
Starnos. Quotations from the Writings of Andrew Jackson Davis	Selected and edited by Della E. Davis, M.D.
Cecilia De Noël	Lanoe Falconer.
The Broken Vow	Canon Knox Little.
The Child of Stafferton	"
The Supernatural (?)	L. A. Weatherly, M.D., and J. N. Maskelyne.

ALTHOUGH, as we have said, there is no pure transcendentalist, yet the tendency to respect the intuitions, and to give them, at least in our creed, all authority over our experience, has deeply coloured the conversation and poetry of the present day: and the history of genius and of religion in these times, though impure, and as yet not incarnated in any powerful individual, will be the history of this tendency.—EMERSON.

HYPNOTISM.*

The third edition of Dr. Tuckey's book on Hypnotism has just been issued, within three years of the first edition, a sufficient evidence that the book has the approbation of the medical profession, and that the subject matter has extensively interested the British reader.

This almost sudden interest in Hypnotism, or Mesmerism under another name, would be surprising were it not that it is only one more evidence that the thoughts of the few are interesting only to the few because they are in advance of the ages. But it for ever comes to pass that all things come to those who know how to wait; although the waiting is often long, for new ideas, if they in any way touch the *amour propre* of those in authority, are resented for a period as offensive or dangerous, but afterwards, when the time comes, these ideas, under some new name or habiliments, are issued to an admiring world, as new and important discoveries: and so it is that, while some men have laboured and laboured even unto death, other men with smiling and self-satisfied faces have, with much jubilation, entered into their labours.

Dr. Tuckey has had the merit and the good fortune to be the first to introduce to the British public Hypnotism as taught and practised in Nancy and in Paris.

The word Hypnotism, as my readers know, is the name Mr. Braid, a surgeon in Manchester, gave to Mesmerism, and French Hypnotism is based on his teaching, which was, that the phenomena were not due to the operator as taught by the Mesmerist, but were purely subjective on the part of the patient.

Dr. Tuckey hazards the opinion that had Elliotson approached the subject in the scientific method of the French experimenters, he would have in his day succeeded in establishing the truth of the phenomena, instead of having left the matter in the hands of itinerant charlatans.

In this opinion I think he greatly errs, for the views of Braid are almost identical with the views taught at Nancy, and yet Braid and his views made no lasting impression on British medical men as a class. Further, I quite dissent from Dr. Tuckey's view that the views now so prominently taught in France and England are in no way due to the aforesaid itinerant lecturers; for these men have never ceased deeply to interest thousands, and I have no doubt whatever that it is to them that we are indebted for keeping the subject alive. And as to this vaunted *scientific* Hypnotism, it seems to me to be only a simple form of Mesmerism in Nancy, while in the Paris school, it takes the form, apparently, of those obsessions which we have recently witnessed at the Aquarium.

No; Elliotson, Gregory, Whateley, Sir James Simpson, Sir William Hamilton, Mr. Chambers, and many other thinking men had good scientific grounds for their belief in Mesmerism, but in this regard they had the misfortune to live fifty years in advance of their age.

Dr. Tuckey's book is an excellent *résumé* of French literature on Hypnotism, and is written with much carefulness and moderation, as befits one anxious to secure the interest of the medical profession.

He has two excellent chapters on the influence of the mind over the body, and he calls his book "Psycho-Therapeutics."

But as the *Psyché* of Dr. Tuckey and of the French Hypnotist is a "function of the cortical substance of the brain," the term Psycho-Therapeutics seems to me rather misleading, for the Mesmerist and the Spiritualist do not regard the soul as a function of matter, but rather as the queen of the body; and, as the French views are entirely materialistic, one cannot understand why the *Psyché* should appear at all in their argument.

Further, the French theories on the *modus operandi* of cure by suggestion, which forms the substance of French Hypnotism, are certainly, I should say, quite unintelligible to all but certain teachers of physiology.

For instance, at p. 179, we are told that the phenomena are to be explained on the theory of "The arrest of the function of a structure or organ by the action upon it of another function." This is called the doctrine of "Inhibition," and Dr. Tuckey says of it that "It offers an explanation of Hypnotic states, which is at least as satisfactory as that we have of the action of many drugs." This valuation

I at once assent to, for regarding the action of many drugs, especially those most used, there is no scientific explanation whatever.

I have said that the word Hypnotism is only Mr. Braid's name for Mesmerism, but the theory generally of the Hypnotist and of the Mesmerist differs in this, that the Hypnotist asserts that the phenomena are entirely subjective to the patient, and that all cures are effected by suggestion.

The Hypnotist makes the same passes as the Mesmerist, and by so doing causes his patient to become more or less asleep, and when he is in that condition, he says to him, for instance, "When you awake you will be free of pains and they will never return."

This he repeats over and over again, and then he desires the patient to awake, or he awakes him by movements, and the patient when questioned, often says, "Yes; I do not feel any pain."

Now this seems either Mind Cure or Christian Science Cure or Mesmerism, for when the operator makes passes as in Mesmerism, how does he know that he is not all the time only an old-fashioned Mesmerist of a feeble type?

As to curing by suggestion; all successful physicians attempt to do so, for they for ever assure their patients that, if they will only do what they tell them they must be cured: while the success following the use of sugar of milk, or bread pills is often wonderful. But I again ask how is the Hypnotist certain that by his passes he does not mesmerise his patients? Probably he often does; and this at least is the case, that he does not relieve them of their pains unless he first puts them into a state of hypnosis, and to attempt to explain this success by saying, it arises from a state of *inhibition* or suspension of function, seems to me no rational explanation at all.

For instance, when a hypnotised subject promises in an unconscious state to abandon the use of alcohol, and when he awakes keeps his promise for weeks, it may be, and yet in total forgetfulness of any promise ever given, what theory of inhibition or suppressed higher function of the brain (p. 108) can explain this? Or when he promises to do some intricate and absurd action a week hence and at a given hour, how is the memory afterwards awakened by suppressed function, and this a week to a minute after the unconscious promise had been given? When questioned, the Materialistic Hypnotist can give no further explanation beyond a form of words, seemingly invented to hide his ignorance; and yet we are told that Elliotson, Simpson, Gregory, Whately, Hamilton, Chambers, and hundreds of wise men were in total ignorance of the subject "now scientifically explained for the first time."

The term Hypnotism is misleading, for the word Hypnotism signifies only sleep; but we know that out of ordinary sleep no mesmeric phenomena arise.

To produce these the sleep must be the *magnetic* sleep, which means a condition more or less of *trance*: and here Braid's theory was more rational than that of the French Hypnotists, namely, that in the mesmeric sleep the rational soul gave place to the control of the automatic forces, and, apparently in certain phenomena, such as rigidity of the limbs as produced by passes, the automatic or instinctive forces, of which the persistent and unwearied action of the muscles of the heart for say seventy years and the marvellous flight across the seas of migrating birds may perhaps be accepted as illustrations. But mere automatism does not explain the sudden cure of chronic neuralgia, nor could it produce the faculty of Clairvoyance.

Hypnotism may perhaps be regarded as an automatic form of Mesmerism, but I conceive the highest form of Mesmeric phenomena cannot be produced unless there be present *entrancement* more or less profound.

Now by *entrancement* I mean the liberation of the soul from the body, and its awaking to its spiritual life. If so, then the profoundest cures of the body are not produced by the mental suggestion of the operator, but by the ascension of the spiritual man—by "the Lord coming to His temple," as in cases like the radical and sudden cure of habitual drunkenness or other degrading vices, and in this action, there is a strange resemblance to those sudden "conversions of the soul" effected by the Magnetic influence of the impassioned preacher—often hysterical and evanescent, but often permanently beneficial.

In communion with all Mesmerists I believe in that *Magnetic Aura* which the Hypnotist entirely ignores.

* "Psycho-Therapeutics." By DR. TUCKEY. (Ballière.)

I believe in it for the following reasons:—

1. When in good condition, but not otherwise, the Memorist is often conscious of a certain tingling at the tips of his fingers, as he operates on the patient.

2. The patient without knowing of this, will sometimes say, I "feel a sensation coming from you"—it may be cool, cold, or warm, soothing or irritating, according to circumstances, and is sometimes felt to be too strong, when the patient will request the operator to make the passes from a greater distance.

3. Sometimes in dark rooms the sensitive will say he sees the Aura streaming from the hands.

4. This Aura is on those occasions described as red, or purple, or violet, or yellow, or as in the aureola of the saint, white.

5. Patients can sometimes be magnetised through a wall or at a distance, they being ignorant of any such operation being attempted.

6. The Aura has sometimes been rendered visible on the photographic plate.

7. The operator who cures, say a neuralgic pain, seems sometimes to cure vicariously, by the pain which he has cured in another, being transferred to himself, explainable by his having lost that Aura which he has given to another.

In a late number of the "Spectator" there is a very favourable notice of Dr. Tuckey's book, in which the editor is lost in wonder how it can be that the second self, which seems generally to be so inferior to the normal self, should yet be able to heal intractable diseases. Many others have asked the same question, and the following category of mental states may perhaps suggest some explanation of the *modus operandi*.

It appears to me that the following gradation of mental conditions approximates to the steps taken by the soul in her ascension towards Trance.

1. The stage of Mental Reasoning. The critical and, it may be, the agnostic stage.

2. The dreamy stage of Contemplation, when the twilight of fancy begins to arise.

3. The stage of the luminous Imagination of Genius, which truly creates the Ideal—the transfiguration of reason.

4. The first stage of Trance or Spirit Dreaming, when the Soul may be led captive by the external suggestions of men or demons—the stage of Mesmeric and Hypnotic experimental suggestions.

5. The second stage of Trance, when the soul has nearly departed and left the body to the control of the automatic forces.

6. The third stage of Trance, when the soul has fully departed and entered into the rational spirit-sphere, the region of Clairvoyance, and it may be of prophetic inspiration, where reigns the "lord of the temple," who may heal all our infirmities.

GEORGE WYLD, M.D.

BOOKS AND MAGAZINES RECEIVED.

"Illustrations." Edited by FRANCIS GEORGE HEATH. (6d. 158, Strand, W.C.)

"Strand Magazine." GEORGE NEWNES. (Southampton-street, Strand, 6d.)

"Coming Day." JOHN PAGE HOPPS (3d. Williams and Norgate, Henrietta-street, W.C.)

"Mademoiselle Ixe." By LANOE FALCONER. "Hotel d'Angleterre." By the same author. (Pseudonym Library. T. Fisher Unwin.)

"The British Astronomical Weather Almanac and Chart for 1892." By B. G. JENKINS, F.R.A.S. (Chart, 6d.; Almanac, 1d. R. Morgan, 65, Westow-street, Norwood, S.E.)

SAVED BY A DREAM.—An instance in which a dream was useful in preventing an impending catastrophe is recorded of a daughter of Mrs. Rutherford at Ederton, the granddaughter of Sir Walter Scott. This lady dreamed more than once that her mother had been murdered by a black servant. She was so much upset by this that she returned home, and, to her great astonishment, and not a little to her dismay, she met, on entering the house, the very black servant she had met in her dream. He had been engaged in her absence. She prevailed upon a gentleman to watch in an adjoining room during the following night. About three o'clock in the morning the gentleman heard footsteps on the stairs, came out and met the servant carrying a quantity of coals. Being questioned as to where he was going he answered confusedly that he was going to mend the mistress's fire, which at three o'clock in the morning in the middle of summer was evidently impossible. On further investigation a strong knife was found hidden in the coals. The lady escaped, but the man was subsequently hanged for murder, and before his execution he confessed that he intended to have assassinated Mrs. Rutherford.

CHINESE GHOST WORSHIP.

The Chinese have an official religion with many festivals in honour of Heaven and earth and the forces of nature. Confucianism proclaims annihilation at death. The Buddhists have their Karma, their heavens, their hells, their metempsychosis. But all this is put aside throughout the length and breadth of the Empire. There is but one sincere cult, the worship of ghosts.

An interesting paper on this subject is to be found in the "Chinese Repository" for 1819:—

It is the usage of all ranks to have a place—a *lararium*—in the house, dedicated to the honour and the worship of its former members. Among the rich and honourable whose mansions are spacious, a room is set apart for this purpose, in which are the portraits or tablets of their ancestors from the head of the family down, or in some cases only the first progenitor as representing all the succeeding generations. The titles of honour or office held by members of the family are also placed here, painted on large boards. Here the family collect on all public or private festivals; and whenever some extraordinary event, joyful or melancholy, has taken place in the family, they announce it to the ancestral groups, making them partakers in the joy and grief of whatever has happened.

Here is a passage about the rites of this worship:—

The ceremonies attending the worship of deceased relatives are few and easily performed. A servant, a child, or the keeper of the family temple, every morning and every evening, lights a few incense sticks, and bows before the tablets and shrines as he thrusts them into a tripod. On the new and full moons he buys a few candles and gilt papers, and burns them in the family sanctuary and at the threshold. And lastly in the spring and autumn he repairs to the grave and offers his prayers and petitions, accompanying his worship with fire-crackers, burning papers and offering a sacrifice of flesh, fruits and spirits, which is then carried home to provide a sumptuous feast for the household. The occasion calls together the scattered members of the family, and the annual reunion being accompanied with good cheer, and the pleasant company of loved ones the worship of ancestors is indelibly associated in the minds of children with the most delightful recollections of youth. There is nothing revolting or obscene, no celebration of Bacchanalian orgies, no sacrifices of human beings."

But the author of the article, who seems to have been a missionary, regrets that in "Chinese idolatry" there are no "offerings of blood," no "sense of sin and the necessity of atonement."

When folks have a ghost-chamber in their house they must hold that ghosts can move about. An earlier idea seems to have been that the ghost lived in his tomb. Here is a requiem to be recited at a grave:—

For ever rest in this fair city,
Where pines and firs will cover and cheer you!
Friends and kin in crowds collect—
Here at your dwelling to salute you,
Our libations we pour.
The beauty of a thousand hills is centred here,
A winding stream spreads far and wide,
The sighing firs will make you music,
The dragon coils around to guard it.

But whether the ancestors be in the grave or out of it the Chinaman holds that he has more power as a ghost than when he was alive. Here is a prayer:—

The spring dews are now distilling their fertility, and my grief cannot be forgotten. I improve the time to examine and sweep the grave and visit the fir hall (the tomb). Prostrate I pray your protection to surround and assist your descendants that they may be powerful and honoured. Let every son and grandson in the house receive a happy sign and become conspicuous over all, his fame rivaling the lustre of his ancestors. Looking up we pray you to descend and accept our sacrifice.

But other spirits besides ancestors are to be feared, the formidable Hau Tu.

My ancestors quietly repose in this tumulus. At this genial period when the spring is passing away, I worship and repair the tomb, and with solemn care lay out the sacrifice and libations to show the sincerity of my heart. Let your protection be over the sepulchres of my fathers.

The mystery of fire perplexed early races. In its presence a solid object was seen swiftly to melt away. Whither had it gone? They concluded that it had gone to the unseen world. There was a second fancy that an image, a picture, a reflection in the glass contained the soul. This is at the bottom of the Chinese idea that a toy house, toy doublets, toy furniture, toy jewels can be sent by fire to their ghosts.

At one period of the year paper garments are offered up. And as some ghosts are poor and have no rich friends to help them, a general feast for the pauper ghosts takes place once a year. There are grand illuminations, booths, flags, lanterns, prayers, priests, festivity. The priests "move their fingers in a peculiar way" to open the gates of hell. Out bounce the ghosts, and they take the spiritual portion of the feast. Then the beggars of the city scramble for the rest.

It has been well said that "ancestor worship belongs to no one race or creed. It is the link between the races and the common matrix of their creeds. It transcends all other branches in importance and exceeds them in difficulty. It cannot be dealt with as history or as metaphysics for both are born from it. In the mysteries of life and love its spring is hidden, and is not to be found unless sought for there. As on entering a sacred grave here also we must deposit the profane vestment of opinion; nor would this (if practicable) be all. We must surrender for a time our judgment as well, and give up our wisdom as folly. For a clear eye will not give you to know man as if he were a crystal or a plant. The eye to see him by is the soul. Seek to know as a child seeks to know, and you will be able to judge as a man ought to judge. For this speculativeness must give place to reverence, knowledge to ignorance, science to superstition."

This ancestor worship of the Chinese is the basis of all our present difficulties in the country. Reverence for the father as the head of the family is their politics, their religion; and they say that Christianity offers a priest, a minister, a mediator in its room. Hence the animosity of the Conservatives, the soldiers, the secret societies. And judged by the narrowest rule of expediency there is something to be said in favour of the Chinese system. At the family gatherings they rehearse the deeds of the most illustrious ancestors, they profit by their experience, they incite the emulation of the younger members. And we now know how much heredity has to do with our morals, our health, our happiness.

ARTHUR LILLIE.

TWO VISIONS: ONE OF WHICH REFERS TO THE RISEN CHRIST.

In the year 1851, when not engaged in Biblical studies, a paper was handed me, describing in a few lines a vision which had been presented during the previous night to a person who had not even heard my name a short time before. He saw One looking like a man, but clad in mysterious robes, descending on the clouds to the earth, marked by a semicircle, on which he saw a man advance from the eastern side, and place himself in front of the person descended on the clouds. Thereupon the person, whom he knew from Daniel's vision to be a representation of the Christ, placed his hands on the man standing before him, under whose figure was written, as by flames of fire, my name.

Not believing that this vision could be in any sense a revelation referring to me, I regarded it as caused by a hallucination of the seer's brain. Yet I felt constrained seriously and perseveringly to study the Bible and Church history in connection with scientific researches.

On the night of January 21st-22nd last I myself had a vision. I saw myself alone in a small room unknown to me. There was in it no furniture except an oblong table constructed of plain boards, and two chairs by its side, on one of which I sat, occupied in reading, with my back turned to a window and facing a closed door. It was full daylight. Suddenly I felt impressed by the thought that if I looked for some time at the closed door it would be opened. Whilst I did so a man entered the room by a door I had not observed on my right. He took no notice of me, but pushed the door open which was in front of me, and left the room by the door through which he had entered. Immediately a human being issued forth from the opened door, and, having greeted me with both hands, sat on the chair to my right by the broad side of the table. He was of low stature, and perhaps of middle size, certainly of middle age. He looked at me with his dark-coloured eyes of great brilliancy, and with a sympathetic mien of inexpressible affability. His head was uncovered, and his glossy dark hair divided in the middle, ending in curls which covered part of the neck. The nose was aquiline, the mouth extremely refined, and when the lips were moving, which they did all the time I looked at him, though I heard no sound, they expressed a smile. He wore no beard. His countenance conveyed no melancholy, but loveliness, decision, and persuasiveness. He was dressed

in a black coat, and his general appearance seemed to me to be what I could fancy to have been that of a Rabbi.

After having sat by me during what I took to be a very short time, unexpectedly my daughter entered the room, but not by the door in front of the window. The visitor got up, greeted her, invited her to look into the open, and whilst standing with her at the window, I observed that he then and there suddenly vanished.

The apparition represented what I consider a spirit in human form. Was it a spirit who intended, or was sent, to represent Jesus as he was on earth? If so, that spirit might or might not be worthy of belief. But the appearance like a Rabbi does not exclude the representation of Jesus. For he was a recognised teacher, an interpreter of Scripture, and the transmitted conversation between him and Nicodemus, whom he called a Master or Rabbi in Israel, leads to the supposition that Jesus was likewise a Rabbi, one of the highest grade, a great Master, Rabbân or Rabboni, by which title Mary Magdalene is recorded to have called him. For he addressed him as a colleague: "We say what we do know."

No connection whatever is indicated between the two visions, one of which certainly refers to the risen Christ, whilst it cannot be proved that the other referred to Jesus whilst on earth.

ALPHA.

LETTERS TO THE EDITOR.

A Criticism.

SIR,—The extra duties that Christmas-time brings with it, have prevented my reading till this morning your issue of "LIGHT" for January 16th, in which is an article headed "Spiritism in France," and signed "π."

It is a matter of much regret to me that an article worded with so much acerbity should have found place in your columns.

One of the cardinal virtues that our faith inculcates being charity to the beliefs of others, I cannot conceive of any article more likely to sow the seeds of ill-feeling between our susceptible brethren across the water and ourselves than the article in question.

Because "π" cannot see the *rationale* of Allan Kardec's doctrines, that is no reason why he should besmear with opprobrious names such as "flimsy stuff," doctrines reverently held by thousands of his fellow men, both French and English, who, many of them to my own knowledge, are of a very high type of educational development, both temporal and spiritual.

Therefore there is a degree of presumption as well as want of charity in the letter of "π" that makes it the more to be regretted that it should have been published in a paper, generally so essentially charitable as is "LIGHT."

Individually I am an undoubting Re-incarnationist, being convinced by long years of ever increasing spiritual experience of its all-satisfying truth.

I know, too, that some of the greatest minds in spiritual belief in England have accepted the truth of Re-incarnation—minds that carry with them the respect and admiration of all Spiritualists.

But what I wish, in the interest of our glorious Faith so especially to point out is, that we want to avoid that acerbity of expression which can only lead to a mutual acerbity of feeling so prevalent in other beliefs, and which thus defeats the highest ends of our Universal Father, Who in sending us in this age a special outpouring of His Spirit, inscribes on the banner thereof: "Peace and goodwill to all," "a Universal Brotherhood."

Allow me, before closing this letter, dear sir, to express my earnest hope that you are gradually regaining that health and strength so valuable to us all.

January 25th, 1892.

"LILY."

A Correction.

SIR,—Kindly allow me to correct an error in my letter, "A Dream Sermon." The third line from the bottom should read "Numbers, especially twelve and thirteen, and some other symbols."

I will take this opportunity of correcting a wrong impression that may arise from the verses over the same initials. The last two of those alone are strictly mine; the first two verses were floating in my memory from what source I know not, but on putting them in writing the last two seemed to follow naturally, and herein I desire to make my acknowledgment if I have borrowed from any.

I. O.

SOCIETY WORK.

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

17, MAIDEN-LANE, COVENT GARDEN, W.C.—Mrs. Ashton Bingham will gladly welcome Spiritualists and investigators at her sances every Thursday, at 8 p.m. prompt, Mrs. Mason, medium.—J. H. B., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Spiritual services every Sunday at 7 p.m. Sunday next, Mr. W. Wallis, trance address. Wednesday, at 7.30 p.m., meeting for inquirers and members at 7, Belgrave-terrace, Union-road, Leytonstone. The thanks of the society are tendered to all who have assisted during the past month.—J. A.

14, ORCHARD-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last, Mr. Drake gave us an excellent address upon Spiritual Progress, solemnly charging one and all to be up and doing to spread a knowledge of our glad tidings. Mrs. Ashton Bingham kindly recited some of her original poems. Sunday next, at 7 p.m., Mrs. Ashton Bingham. Tuesday, at 8 p.m., sance, Mrs. Mason. Saturday, at 8 p.m., select circle.—J. H. B., Sec.

LONDON SPIRITUALIST FEDERATION, COPENHAGEN HALL, 184, COPENHAGEN-STREET, CALEDONIAN-ROAD, N.—On Sunday evening next an exposition of Spiritualism will be given by lecturers of the Federation. Names and subjects as follow:—"Evidences," Mr. F. W. Read; "Objections Answered," Mr. A. F. Tindall; "Spirit Life," Mr. A. L. Ward; "Relation to Religion," Mr. T. Emma. Commence at 7 p.m. Admission free. Musical service.—A. F. T.

MARYLEBONE SPIRITUAL HALL, 86, HIGH-STREET, W.—On Sunday evening last Mr. R. Donaldson gave an interesting lecture at the above hall on "The True Nature of Spiritualism." Possibly many of his remarks would not be endorsed by the majority of Spiritualists. Sunday next, at 11 a.m., Mr. T. B. Dale, "Mind"; at 7 p.m., Mr. R. Wortley, "Consolatory Messages of Angel Friends." Tuesday, February 9th, at 7.45 p.m., discussion, Mr. C. T. Hunt, "What is the Most Effectual Means of Promoting the Interests of Spiritualism and Extending its Knowledge amongst the People?" Thursday at 7.45 p.m., Mrs. Spring. Saturday, at 7.45 p.m., Mrs. Treadwell.—L. H.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—On Sunday morning, Mr. Audy brought forward the subject of "Good Works," and contended that considering the large number of Spiritualists in England, and after near half a century of propagandism, it was time some system of helping the aged was instituted. If our papers were willing to receive subscriptions (however small), a good sum would be forthcoming. In the evening, Messrs. Dale, Butcher, Humphrey, and Audy spoke upon "Spiritualism as a Religion." On Wednesday, Mr. Veitch gave some good psychometry and clairvoyance. Sunday next, Mr. Veitch, also on every Wednesday at 8 p.m.—J. AUDY.

THE SPIRITUALISTS' CORRESPONDING SOCIETY will assist inquirers. Copies of "LIGHT," leaflets on Spiritualism, and list of members sent on receipt of stamped envelope.—Address, J. Allen, 14, Berkley-terrace, White Post-lane, Manor Park, Essex, or W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park Branch will hold the following meetings at 14, Berkley-terrace:—Sunday, at 11.30 a.m., for students and inquirers. Thursday, at 11.30 a.m., sance. Friday, at 8.15 p.m., for Spiritualists only, "The Study of Mediumship." And at 1, Winnifred-road, White Post-lane, on Tuesday, experimental sance, at 8.15 p.m. Also the first Sunday in each month, at 7 p.m., reception.—J. A., Hon. Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—A large number of members and friends attended the tea festival on Tuesday last. The proceedings were very enjoyable, and after meeting all expenses the sum of £1 6s. 1d. will be paid into the treasury as the result of our social anniversary gathering. We intend holding another "social" on Tuesday, February 9th, when friends will be welcomed at 8.30. Last Sunday evening the phenomenal manifestations, as recorded in the Old Testament, were compared with the experiences of to-day. Many questions followed, the answers to which tended further to show the close resemblance between the ancient and modern aspects of Spiritualism. Next Sunday, at 7 o'clock, "The Prophets of the Lord."—W. E. LONG, Hon. Sec.

TO CORRESPONDENTS.

SEVERAL letters unavoidably held over owing to pressure on space. A.M.—Thank you. All carefully filed for possible use. All communications welcome.

ARENA, Pierce-building, Boston, U.S.A.—Thanks. Please note correct name to avoid mistakes.

A.F.C.—Thank you. Shall have our attention as soon as we are able. We propose publishing a *precis* of what you have sent.

AURORA.

A new day draweth near;
Faintly foreshadowed here—
A Day of Light and Life—of Love and Power!
Men's hearts are sick with fear,
For clouds more dark and drear
Than Hearts have known this Day, at any hour

Since Truth came to the birth,
Hang over this sad Earth,
Enwrapping mind in misty exhalation;
The Life whereto we stand,
That seemed so firm a land,
Earthquakes have rent; and nation against nation

Strive for some certain ground
Where surety may be found;
Robbers break in on us with safe infraction;
Moth, and the rust which gnaws,
Consume the life of laws;
All is perplexity—or petrification.

Darkness grows darker still;
Forces subject the Will—
Forces occult, save in their operation;
Powers that she will not own
Assume by force her throne
And rule through her with subtle domination.

She, in her turn compelled,
The seat which Reason held
Usurps; the Counsellor prevails no longer;
And stealing through the Soul
The inscrutable control
Of something irresponsible grows stronger.

Is it for good—or ill—
This ruling through the Will
Of something else, we know not what? If all be
True which the Preacher says,
Law reigns in divers ways,
We are not what we were—nor what we shall be.

Reason has had his day;
Faith was the ancient way;
Both have been tried, and men have ceased to own the
Either, as fit to reign;
Love shall unite the Twain
And side by side within the heart enthroned them;

Thence to be born a Third!
Whose name men scarce have heard—
(As qualities unknown lie dormant in us)—
Something reveal to view,
More tender and more true,
More bright and purely beautiful to win us.

Yet, to that end, again
Faith for an hour must reign;
Reason give way awhile unto his Sister;
Sister and Spouse is she,
(This is a mystery)—
Long is it now, since last with love he kissed her.

In the meantime, arise
Conflict, unrest, and sighs,
And that dull state when even sighs are wanting;
Darkness of Soul and tears;
Suspicion; panic-fears;
Night birds that fly the dawn, the Spirit haunting.

Beating the air in vain,
Toil bears no fruit but pain,
Wormwood and work have made a sort of paction,
Wherein, as in a dream,
We do not do—but seem—
Struck with a strange paralysis of action.

What do the Watchers say?
Is there no glimpse of day?
Levite and Priest, to you we turn in sorrow—
(Now is your hour to reign
Else were your office vain)—
What of the night we know—what of the morrow?

Seer, and Scribe, and Sage,
Ye, who now rule the age,
Have ye no vision wherewithal to save it?
Or, are ye echoes all,
Such as, within a hall,
Only give back the voices which we gave it?

Silent the wise ones! Then,
Turn we to simple men,
Who have indeed been on the mountain ranges;
Voices of bygone years
Say that to such appears
The greeting first which Dawn with night exchanges

"A.A." in "Aurora."