

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We learn that Dr. Oliver Lodge (accompanied by Mr. F. W. H. Myers) has recently been in the South of France investigating some of the physical phenomena which occur in the presence of Eusapia Palladino, while in a state of trance, and that it is probable that he will shortly make a report on the subject at a meeting of the Society for Psychological Research. Professor Ch. Richet, of Paris, has also been engaged in the investigation, and it was owing to Professor Richet's invitation that Dr. Lodge had the opportunity of observing these remarkable occurrences. Pending the publication of a critical report it is not easy to discuss the results, further than to say that Dr. Lodge's conclusions are likely to be of considerable interest to our readers.

Spiritualists, of course, have long been familiar with phenomena of precisely the same character as those which occur through the mediumship of Eusapia Palladino—including the movement and levitation of tables, chairs, and other objects, touchings by extemporised hands and fingers, &c.—and have witnessed them under circumstances which left no possible room for doubt, even though not attested by scientific investigation. But the testimony of so distinguished a man as Dr. Lodge will, perhaps, be of service to people who cannot trust the evidence of their own senses, and he is worthy of all honour for having dared to place himself by the side of Professor Crookes, Professor Barrett, Dr. Alfred R. Wallace, and others, in declaring the genuineness of phenomena which the scientific world for the most part has at present treated with ridicule and contempt. Time, however, has its revenges. The medical faculty once despised mesmerism, but ultimately invented for it another name and then became its ardent devotees. We do not doubt that a few years hence the scientific materialists will very cleverly execute a similar *volte-face*.

"The French National League for the Free Practice of Medicine" is a spirited reply to the simmering threatenings of the medical profession in various parts of the world. We must keep on saying that we have nothing but respect, and even reverence, for that profession, but it has been, and is, subject to great faults, especially in the direction of its attempts to bolster up professional orthodoxy, to shut out novel practitioners, and to repress freedom where freedom, though it may have its dangers, is extremely desirable.

The subject is a good deal related to Spiritualism and kindred studies and practices, and we cannot afford to be inattentive to it. The whole of the healing art is not bounded by pill boxes and bottles; and it may yet be found that some so-called "quacks," who discarded both, have only been pioneers or prophets. Anyhow, we want freedom to

try experiments on willing persons. It is said that in some of the hospitals experiments are tried on unwilling and even unknowing persons. This, in truth, might be a subject for legislative restraint; but why should freedom of choice be restrained?

Mr. T. E. Allen has, in "The Psychological Review" (U.S.), a very thoughtful Address on "The Kind of Religion the World Needs." It discusses "The relation of the Spiritualistic hypothesis to Religion." That is a subject of very serious interest for which we are nearly ready. Perhaps it may be brought up at our Congress in 1896. Mr. Allen has the advantage of being a kind of Free-lance or devout Rationalist in Religion. He says there are "many Spiritualists who, while congratulating themselves upon their escape from the infallibility of Church and Bible, are in danger of tumbling into the pitfall of spirit infallibility—a condition no more desirable, to say the least, than the other two." His exposition of the naturalness of things spiritual is most useful. He says, "Spiritualists believe in the unity of the universe": he does not find one Spiritualist in a thousand who believes that there is anything "supernatural" in the communion between spirits and mortals.

Mr. Allen specifies sixteen desirable characteristics of the ideal Religion when influenced by Spiritualism, as he understands it:—

Religion should recognise that the emotions and the will must be subordinate to the intellect in order to obtain the best results in human life.

It should attack without compromise the wrong method which now prevails.

It should recognise that Christianity (meaning by that creedal Christianity) is a failure, in order that it may profit by its mistakes and build better.

It must substitute Law for Free Will.

It must demonstrate Immortality.

It must give the world a more exalted idea of God.

It must pass directly from discovered natural laws to their application to human life.

It should assert the supreme law of Love.

It should teach the law of Selfhood.

It should help in the cultivation of our higher or psychological powers.

It should cultivate unswerving fidelity to truth.

It should recognise woman as in every way and sense the peer of man.

It should teach that it is not in the power of a finite being to do anything *directly* for the Supreme mind of the universe.

It should be progressive.

It should be scientific.

We do not present this rather original sketch as one for adoption as it stands: but, coming from a most devoted comrade on the other side of the Atlantic, and being in itself suggestive, we are glad to be able to give it hospitality.

"Light in Dark Places," by Frances Power Cobbe, is almost like a glimpse into Hell. Its illustrations are scarcely endurable and hardly believable; but they are reproductions from "the engravings and woodcuts in the

standard works of the most eminent physiologists." It is, perhaps, an open question whether Vivisection is helping the human body; but it is also an open question whether the human spirit should accept the help at such a cost.

A circular lately issued, and signed by Colonel Olcott, Mr. Sinnett, Mrs. Besant, and four others is, wholesome but peculiar. Its sole burden is to exhort to truthfulness and to the rigid morality of "Occultism of the Right Hand Path." We are sorry to hear that such a warning or exhortation is necessary. Perhaps the recent trouble, now curiously blown over, has much to do with it. But here is the vital part of this rather singular circular:—

The doctrine that the end justifies the means has proved in the past fruitful of all evil; no means that are impure can bring about an end that is good, else were the Good Law a dream and Karma a mere delusion. From these errors flows an influence mischievous to the whole Theosophical Society, undermining the stern and rigid morality necessary as a foundation for Occultism of the Right Hand Path.

Finding that this false view of Occultism is spreading in the Theosophical Society, we desire to place on record our profound aversion to it, and our conviction that morality of the loftiest type must be striven after by everyone who would tread in safety the difficult ways of the Occult world. Only by rigid truthfulness in thought, speech, and act on the planes on which works our waking consciousness, can the student hope to evolve the intuition which unerringly discerns between the true and the false in the supersensuous worlds, which recognises truth at sight and so preserves him from fatal risks in those at first confusing regions. To cloud the delicate sense of truth here is to keep it blind there; hence every teacher of Occultism has laid stress on truthfulness as the most necessary equipment of the would-be disciple.

OBJECTIVITY OF AURAS.

TRANSLATED FROM THE "ANNALES DES SCIENCES PSYCHIQUES."

(Continued from p. 429.)

The problem as it was put in the previous article demands a clear answer to the seven following questions:—

First Question.—Is there perception of a real phenomenon, or rather, is the description given by the subject due to his bad faith or is it a work of his imagination? If there is only deceit or hallucination, the matter is settled at once and there is no need to go further. If, on the contrary, we succeed in observing that the descriptions of the subject correspond to something real, which persists in indubitable fashion in the numerous experiments where a rigorous control of the subject is secured, founded on scientific processes of which he can have no knowledge, we have then solid ground for the foundation of the edifice.

To answer this question we carried out a certain number of experiments the conditions of which were combined in such a way that it was impossible for a subject to analyse them. These experiments were the application of certain clearly defined physical laws which left no place for the smallest doubt as to the result to be obtained. Further, in order to secure ourselves from all cause of error which might arise from a suggestion made to the subject, no word capable of influencing him was spoken in his presence, either when he was awake or when in the hypnotic condition. We simply asked of him, "What do you see?" Finally, to set aside all idea of suggestion—even of an involuntary nature—the provinces of the two operators were clearly separated. Monsieur de Rochas occupied himself in placing the subject in a suitable condition. Monsieur X—performed his operations unknown to the subject, and also to Monsieur de Rochas, without taking any part in the hypnotic proceedings.

As the details of all these experiments would carry us too far, we give only those concerned with three physical principles which are very clearly defined. These are: magnetisation by a current, refraction, and polarisation of light. They were carried out with the aid of a subject, Monsieur Albert L—, who presented this remarkable peculiarity, that he could draw and paint, even at the moment of observation, and from nature, the auras which he perceived. We had, thus, instead of verbal descrip-

tion, necessarily vague and incomplete, exact coloured drawings showing all the details of what the subject said he saw.

(a) *Electro-magnet.* The first of these applied principles is that of the electro-magnet, and the following is the process of the experiment. A cylindrical rod of iron is placed inside a bobbin of insulated copper wire, whose two extremities are united by two copper wires, to two fixed limits on a board; other two fixed lined limits on the same board communicated by two copper wires with the two poles of a potassium bichromate battery (bottle-shape). Four springs, fastened to these four ends, rest on a cylinder of insulating substance, in which two copper plates are embedded. In turning the cylinder in various positions, the following combinations may be observed: Communications of the two poles of the battery with the two extremities of the bobbin, that is to say, passage of the current in a certain direction; or suppression of all communication between the battery and the bobbin—that is, interruption of the current; or communication of the two poles of the battery with the two other extremities of the bobbin—that is, passage of the current in a direction contrary to the first. The conductors establishing the connection of the bobbin and the battery with the limits of the board were covered with gutta-percha, and so mixed up with each other as to completely conceal the direction of the current from the subject, who, besides, had as little idea of the position of the commutator. The process of each experiment was as follows: The commutator was turned in some position without seeking to determine it; the subject, in a hypnotised condition, was placed before the electro-magnet. The séance took place between two and four in the afternoon, and the light employed was daylight modified by a blind. The subject gave his description; then, to the two extremities of the iron core of the electro-magnet was held successively a small compass carried in the hollow of the hand, and which the subject could not see; and moreover, if he had seen it it would have been of no use to him, as his description was already given and registered. It was thus determined whether or not the current passed, and, in the case of an affirmative, what was the nature of the poles, and what the direction of the current. This experiment was carried out twenty-two times, separated sometimes by a few minutes—during which the subject was awakened for some moments of repose—and sometimes separated by intervals of several days. The descriptions of the subject have always been in accordance with the phenomena produced; in each series, that is, for one condition of subject, they indicated a blue aura at one extremity of the core and a red aura at the other, every time a current passed in the bobbin; a mixture of blue and red at each extremity when the direction of the current was suddenly reversed; then, after a few seconds, a reversion of the colouration of the auras, that is, a substitution of a blue for a red aura, and reciprocally; finally, nothing if the current was interrupted. The interruption was also produced several times without touching the commutator, by detaching, unknown to the subject, one of the communicating wires; the subject then immediately said that he saw nothing. We again endeavoured to suppress the current by lifting the zincs from the battery so as to remove them from the liquid; we thought in this way to mislead the subject—since the current ought not to exist, and the subject ought to see nothing. But he declared that he still saw the two auras. The compass was brought near, and indicated that there was still, in fact, an energetic polarisation of the iron core, and, consequently, a very appreciable current. We then examined the battery, and it was easily seen that the current was due to drops of liquid which had been carried by the zincs, and remained adhering to the pieces of ebony destined to separate the zincs from the carbons, and sufficient to prolong the activity of the battery, as the play of the commutator plainly showed. In certain experiments an isolated copper wire was wound round a core of steel, then connected with the two poles of the battery, unknown to the subject. At the instant of establishing the current, L— signalled the development of the two auras at the two extremities of the bar. These two auras persisted afterwards, after the suppression of the current. It was, however, impossible that L— could, in these two cases, distinguish the soft iron and the steel.

(To be continued.)

FORETHOUGHT is a kind or minor prophecy of prudence and sagacity by which one anticipates dangers or needs, and provides for them before they happen.

SPIRITUAL SOLUTIONS OF PRESENT PROBLEMS.

BY J. PAGE HOPPS.

MATTHEW ARNOLD very wisely said that the word "God" is "by no means a term of science or exact knowledge, but a term of poetry . . . a

THE ETHERNAL.
"THE EVERLASTING
ARMS."

literary term, in short." He greatly preferred "The Eternal": and no wonder. The word "God" may mean anything. It is a kind of counter upon which people may put any value they like, while "The Eternal," at all events, leaves with us the sublime conception of the continuity of One of whom (when once we make the great discovery that He is "a power which makes for righteousness") we can say, "The Eternal God is thy refuge, and underneath are the everlasting arms"—almost the highest conceivable saying concerning God.

Man measures his little spaces of time by days and years, and, when we describe his limits, we speak of "threescore years and ten." All life has to be ordered with reference to these tiny spaces, and what we call "History" is bounded by a few hundred years. The duration of mighty empires is but a matter of centuries, and, if we talk only of thousands, we are soon beyond our depth, and talk of things we cannot at all comprehend.

What are all these human spaces but the motions of the pendulum of Time! And what an insignificant little creature is the being whose days upon the earth are bounded by them! How natural that, as he develops thought and aspiration, he should lift up his head and conceive of One "who inhabiteth Eternity"!

The conception of the Eternal God does not belong to the childhood but to the manhood of the human race: and that conception has never yet been in any sense adequate in its working out. Certainly the Jehovah of the Old Testament was not adequate. To the childhood of the race belong all forms of idolatry, and such crude limitations as beset the Jehovah of the Jews. Jesus carried that conception to very lofty spiritual planes of adoring thought, but it is destined to pass on to far loftier heights.

This conception of God registers the successive stages of man's religious development, and it seems in the highest degree improbable that he will think himself or educate himself out of it. The reverse is much more likely to be true—that he will think and educate himself out of belief in the phantom Gods of his early stages of development, and pass on to a thought of God which Science will justify, and by which Reason and Love will be satisfied.

"The Eternal!" It seems inexhaustible. It identifies Him with the whole "promise and potency" of Nature, and makes her laws and order the manifestations of His own mysterious power. He is then regarded as, not outside, but inside of the Universe—the secret of its life, the determiner of its destiny, the assurance of its hope.

How vitally is this thought of God related to that which is the most interesting characteristic of what we call "Nature,"—the far-reachingness of all her stupendous processes! It looks as though someone were providing for everything, thousands and millions of years ahead—as though someone were arranging for that

One far-off divine event,

To which the whole creation moves.

The great Power which throbs and works and creates behind the stuff we call "matter," and behind the modes of manifestation we call "phenomena" or "laws," seems to dwell even more in the future than in the past, whose incidents, like so many threads, seem to be used up only for evolving the future. It may only be a fancy, but what a splendid fancy it is, that there is an Intelligence which corresponds to this supreme fact of continuity and far-reachingness in Nature,—an Intelligence which sees the

end from the beginning and perceives the patterns in the whirling loom of Time,—which knows that the heart-break and the struggle will result in the development of ever higher forms of life, and sees all the sorrowful stumblings of humanity end at last in home! Is it such an arbitrary and unnatural stretch of imagination—to conceive an Intelligence adequate to all that undoubtedly is? And then, if, notwithstanding all human agony and shame, we can see that Nature's deepest and strongest "stream of tendency" is for happiness and advancement, is it going too far if we again assume Intelligence behind the moral and spiritual, as before we imagined it behind the creative and controlling, force, and then unite with the old Hebrew poet and talk of "The Eternal God who is our refuge," and say that "underneath are the everlasting arms"? Call it symbol, if we like: it is really so near to solid fact that we may safely hold it to be true.

What a delightful thought, as life drifts on and brings us within sight of the end! As one's threescore years and ten go by, is it not like the putting of a storm-tossed ship into a peaceful haven, to think of the Eternal as our guide? "God made me for this," may the old wayfarer say. "The Eternal lives in my few poor years. I also am a part of the mighty whole, of which He is the sum: and my threescore years and ten are pulses in the flow of His tremendous being. What matters where I go, or when I go? I shall only go to Him 'who inhabiteth (*i.e.*, fills and pervades) Eternity.'"

It is an unspeakable consolation to one who loves the good work of the world and longs to see it prosper. "What will the end of all this confusion and battling be?" we say; "will justice be done at last and right prevail? Will disease and poverty and animalism be worked out, or brought under the control of reason, conscience, will?" What an answer is here: "The Eternal God is thy refuge; and underneath are the everlasting arms"!—the which he does believe who builds on the certainty that, whatever is the secret behind all, the last things in the universe will be, not disorder, cruelty, misery, death, but harmony, mercy, happiness, life. Conceive it as we will, tell it as we will: this and this alone is to believe in God.

Here is indeed common ground, whereon the atheist shall be unknown. One will think of God as a person, as we know personality; another will find that difficult or impossible. What then? All may feel and recognise and be responsive to the unalterable unity of purpose and continuity of power, manifest in all things. The courageous German thinker, Strauss, once bade us substitute for the almighty and all-merciful God, the almighty and all-orderly Cosmos: and plenty of people called him "atheist" and "infidel." But, surely, he who lifts up his eyes to see, and his heart to love, the mighty, beneficent, orderly Cosmos, may make that his refuge; and, for him, that may be "the everlasting arms." Will the good God mind if a man fails to endorse his letter with His proper name? There are, in truth, multitudes of men and women who cannot say, "I believe in God," who really believe in Him more truly than multitudes who can say it readily, and mean it too.

"From eternity to eternity" must still remain the tremendous designation of the great unity of Power and Life (whatever it is) that is behind, beneath, within, and above us all. The Theist puts a living soul into the lovely body of Nature, and attributes her amazing continuity of progressive action to purpose and will. He feels the beating heart beneath the colossal and silent form; he hears the word of command behind the throbbing of the magnificent machine. Be it so. That perhaps is best. But all may stand in wonder, awe, and delight before the supreme vision of the "altogether Beautiful of the Universe," and surrender themselves gratefully and purely to her high behests: and that is truest Religion and truest Faith in God.

(To be continued.)

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.]

Psychic Photography.

SIR,—In last week's "LIGHT" Madame de Steiger states that Mr. Brodie-Innes has promised to let me see in October his photograph of "Night." Not quite that. He has promised to let me see it in October or November, if he brings it to London, and that he will bring it "if possible." Why the saving clause, "if possible," is used does not appear. Madame states that as she is away from Edinburgh my proposal that a photographer be employed to make a copy is not feasible. Not feasible! I am amazed. The house is not shut up. Had I taken up the position which Madame has done I would have got a reproduction made four weeks since. However, in November we may learn whether any reasonable ground exists for Madame de Steiger's assertion that the spirit-photograph referred to has been copied from the picture entitled "Night." That is the first point to settle. I do not doubt that Madame thinks so, or at all events did think so on August 4th; the question is whether her opinion is one for which there exists a plausible reason.

Madame now emphasises her explanation that she did not "charge" the medium or myself with falsity, but it must be remembered that some of the readers of "LIGHT" have understood her letters to convey insinuations against the medium, if not also against myself. I do not think they can be blamed for arriving at that conclusion. The phrase, "I do not say that the alleged spirit-photograph was not one," is readily taken to mean "perhaps it is a spirit-photograph, but I do not think it." When Madame stated that falsehood is at the bottom of all spirit-photographs, readers, as a rule, were not likely to try to find out her occult meaning. Such expressions, too, as that the cloudy atmosphere in her friend's picture gives an effect that is easily turned into definite drapery in the "copy," are quite in keeping with the idea that insinuations were in the mind of the writer of these expressions.

But Madame de Steiger seems to be undergoing, on this subject, a process of evolution. On August 4th that lady believed that all spirit-photographs have falsehood at the bottom of them. On the 18th, Madame reasserts this "falsity," and explains the opinion she held at that time with respect to the frontispiece of "The Veil Lifted," viz., that it has emanated from a so-called spirit region, the dwellers in which have "employed" the medium to work out their design. On August 25th, Madame inclines strongly to the assumption that such photographs are genuine, and that they appear on the plate without any fraudulent contrivance at all. On September 8th a further stage is reached, as Madame now considers it proved that such abnormal photographs are produced by no fraudulent means whatever.

An old idea has been resuscitated by Madame de Steiger and offered tentatively as her theory, in order to account for the production of psychic photographs; she appeals to others to expound or explain or refute her theory. It is stated so clearly that there is scarcely any need for further exposition or explanation; as to refutation, that theory was refuted years ago by the facts of spirit-photography. From the days of Mumler to the present time a large proportion of the spirit-photographs which have been obtained exhibit an intelligent appreciation by the unseen operators of the desires of the experimenters on this side of the Veil, and some of the plates give evidence that there are difficulties we know nothing about, which prevent the unseen operators from being able to gratify us. Some of the pictures on sensitised plates, which are not photographs, exhibit not only careful and intelligent manipulation by the unseen agents, but an amount of ingenuity which baffles experts in photography to explain.

The original photograph from which the enlargement was made for the frontispiece of "The Veil Lifted" was on a quarter plate; there is only the spirit head in an upright position above the sitter. One obtained more recently was on a large plate and has some details similar to, but not the same as, those in the earlier one obtained under test conditions. In the recent case the gentleman used his own camera, and in a letter to me he writes: "I bought the plates, assisted to place them in the dark slides, took them out after exposure, and developed them. I did all that could be expected from me, or from any other sceptical visitor."

Madame de Steiger states that the lower cosmic ether is full of floating images of the world's impressions, and that these floating into the sphere of a medium, "can easily be fixed on a sensitive plate." Some people readily accept any sort of explanation which will enable them to get rid of the idea that men and women who have passed into spirit life co-operate with mediums, and with other investigators who are not mediums, in the production of this class of physical phenomena. I do not say Madame de Steiger's opposition to Spiritualism is caused by the same prejudice; but seeing that she has felt at liberty to disclose a little of the arcana as known to her, or as believed by her, and that she regards it as an easy matter to fix images of this world's impressions on a sensitised plate when in the sphere of a medium, might we not expect that lady to give a few practical illustrations? The world craves for facts, not mere opinions, even although the opinions be those of "The Masters." Surely in the interest of science, not of the secret sciences termed sacred, but in the interest of ordinary scientific research, it would be a noble, a worthy thing to do, to demonstrate by practical experiments that the hypothesis adopted by Spiritualists is false or faulty. Till that is done, the hypothesis which has for thirty years withstood the attacks of materialists and theosophists will continue to be the most acceptable to practical investigators, as it is the only one that covers all the ground.

While it may turn out that Madame de Steiger's opposition to Spiritualism has affected her vision in regard to the photograph under discussion, yet it will not surprise me to find that there is a similarity or sameness in my photograph to that of her friend's. In the latter case there will be matters to investigate of interest to Spiritualists, although of no interest to opponents. If the German artist can be found, I wish to know whether he painted from a model, or from his conception of the Ideal; or whether, like Mr. Anderson, the American spirit-portrait painter, he was clairvoyant, and saw the beautiful spirit who has often appeared to Mr. David Duguid, and through him has given to the Hafed circle the story of her earth-life.

I thank Madame de Steiger for her kindly-meant and mysteriously-worded warning regarding the calamities which will be the fate of those who experiment in spirit-photography. The astral bogies have no terrors for me. I know not "The Masters" of the Theosophists; but I was a worker for that which is claimed as the first and chief object of the Theosophical Society before Madame was old enough to spell the word. And the Divine Master, whom my mother taught me to love and serve, is able to preserve me in the future, as in the past, as well from the elementals of Theosophy as from the devils of orthodoxy.

True Theosophy is not opposed to Spiritualism, but welcomes all the knowledge which can be obtained through the phenomena of the unseen.

Accept, Mr. Editor, my apology for occupying so much of your space; I do not intend to answer any more letters in the papers on this subject for the present.

THE EDITOR OF "THE VEIL LIFTED."

SIR,—Does Madame de Steiger pretend that only self-conscious life embodied in the form of men calling themselves adepts can project psychic thought-forms? She will acknowledge that it is not life-energy in physical mode which is used for this purpose, but life-energy of psychical degree. This implies that there is a stratum in man of psychical consciousness, and that is now recognised by Mr. Myers, Professor James, &c. Now, as there is no such thing as self-consciousness without relation, it follows that the presence in man of a psychical stratum of self-consciousness demonstrates the existence of a psychical stratum or sphere in the Universe, with selves of that degree of becoming. The presence of the same stratum of consciousness in man and in such psychical selves, entails the possibility of relation.

If man, in whom the psychical stratum is embryonic, can transmit psychical thought-messages, and thought-messages carrying form, as it is claimed adepts do, it follows that selves, in whom the psychical degree is unfolded to the circumference of their being—who live in that sphere, or in whom that stratum has become empirical—can also do so, but to a much more highly developed degree.

As such thought-currents carry energy, and as that energy carries a kinship to light, as occultists know, and which is illustrated by the experiments of Colonel de Rochas, described on page 429, it may be quite possible that some psychical selves

have learned to impress thought-forms on a sensitised plate; as they impress or reflect a thought-message or a thought-form message, on the mirror of human consciousness.

Mr. Anderson tells us that this Cyprian Priestess is a psychical self who has spoken to (I presume he means communed with) the Hafed Circle repeatedly. Why should she have confined her attentions to that circle? It is quite possible that she may have conveyed an intuitive thought-form presentation to some German artist, who may have made a painting representing what he may have supposed to be a creation of his own imagination; or she may have influenced some sensitive to make a "direct" drawing, in the same way as automatic writing is caused. Also she may have projected a current through Mr. Duguid in the presence of Mr. M. and impressed an image on a sensitised plate, as described by Mr. Anderson, and again done the same thing in the presence of Mr. Glendinning.

The astral forms, or spiritual-doubles, which "Vir" refers to, are of similar origin. It is not the medium's conscious self which is separated from her form and transfigured, as "Vir" infers; that would entail death. It is a thought-form projected through her, and constituted primarily of the thought-current of the psychical-self acting from the psychical sphere, and secondarily of the psychic aura of the medium (and sometimes more of her life than that, but never of her own actual vital self) which gives an astral form, which may be rendered objective by life of physical degree, being attracted thereto from various sources.

Such thought-forms may be, and are, also unconsciously projected by psychically-constituted people, or people in whom the psychical stratum is evolved above the usual average. If the form is seen by observers without the sensitive being aware of having projected such a "double," then the thought-form is not volitionally projected and carries very little consciousness. If the "double" carries conscious relationing, then the normal consciousness of the sensitive becomes quiescent and the psychical stratum functions empirically, giving a double memory-chain, or double personality. In exceptional cases this psychical or supra-liminal stratum may, however, present its content to the normal, superficial-self, or normal self-consciousness. Such experiences then become part of the normal self. This is a question of development and not of will-power. If the psychical stratum is sufficiently potential in the self it will do this of itself, apart from any training in occult schools. And training in occult schools cannot increase or modify the relative proportions of the strata constituting the self, as the vital-energy constituting them cannot be accreted and integrated by human will or effort.

Occultists make a great deal of unnecessary mystery with regard to these thought-forms, and often infer the possession of powers which are nevertheless quite surpassed by those of some simple-minded natural sensitive, or by the much-decried paid medium. The phenomena in question result from a universal principle, and cannot be produced apart from that principle, by human will. Some people have some knowledge with regard to the functioning of this principle, or life degree, but instead of giving the advantage of that knowledge for public good they use it to claim inferred authority for themselves, or for certain schools, churches, or self-glorifying sacerdotalisms.

DER REINE THOR.

The Fourth Dimension.

SIR,—Mr. W. Routh's paper in a recent issue of "LIGHT" seems to suggest the inadmissibility of inventing "analogies" to prove an otherwise unprovable proposition. Most defenders of the theory of a Fourth Dimension agree in limiting themselves to a single argument, viz., that there may be such a dimension (however unthinkable to us three-dimensional beings), because if there happened to be any one-dimensional or two-dimensional beings, these beings would have precisely the same difficulty in appreciating phenomena associated with three-dimensional objects. In the same way it might be argued that there may be a plane of existence in which 2 and 2 make 5, because if there were beings with whom 2 and 2 made 3, these beings could not appreciate our own arithmetic. Both these arguments depend upon the admissibility of the "if," and I venture to question its admissibility.

There is an obvious fallacy in arguing from known physical facts back to mathematical conceptions in order to prove a hypothetical physical fact. Mathematically, we have the point, the line, the surface, and the cube or solid, which express respectively no dimension, one, two, and three dimensions. But

nothing less than three-dimensional objects are thinkable on the physical plane. We define a point, as "a position in space"; a line, as "an indication of division or boundary, generated on a surface by the movement of a point." But none of these can be physical entities. They may be perhaps brought alongside physical facts by conceiving of a point as generated by the contact of two perfect spheres, and of a line as generated by the travelling of one of those spheres over the surface of the other. But neither the points of contact (whether fixed or moving), nor the surfaces, are objects, *per se*; they are only incidents which occur in association with the three-dimensional objects, the spheres.

The fact is, that when the four-dimensional champion asks us to think of his linear (one-dimensional) being, that being is *always solid*—frequently it is spoken of as occupying an infinitesimal tube, &c. When he talks of his Flat-landers (two-dimensional beings or surfaces), we always find the idea present that these surfaces have an *edge of appreciable thickness* (*ergo*, of course, three dimensions). In the wonderfully funny "Flat-land, by A. Square," this edge is avowedly utilised for purposes of recognition.

It is evident that the purely mathematical conception of a line, or of a surface, is useless for comparison with a physical solid, and that the latter, as an entity, has no thinkable analogy with the two former, as non-entities. On the other hand, the *physical* line must, in order to exist, have at least *two* dimensions (as when drawn upon an area or surface); and if it exists independently must have three dimensions (however minute two of them may be). Similarly, the physical area or surface can only co-exist with a solid of three dimensions; it must always be the outside of something which has thickness. Can the advocates of a fourth dimension get rid of the idea of a piece of spider's thread or of gold-leaf for their one-and two-dimensional entities, and argue directly from the mathematical line and plane? If not, the unthinkable of a fourth dimension is not diminished by inventing an equally unthinkable one-dimensional or two-dimensional entity which lives, moves, and has its being.

F. W. HAYES.

SIR,—I should be very glad of a little help towards a correct conception of the problem of the "fourth dimension," once again under discussion in "LIGHT." By a "dimension," in this reference, I understand a direction in space to which the other dimensions or directions are at right angles. Now there are only three lines which can cut one another at a common point and be at right angles to each other. Is our "fourth dimension" to be a new direction at right angles to all these? If not, we must change our definition of a dimension in space. The analogy of a space consciousness of less than three dimensions, which our three-dimensional space so plausibly offers, is to me inadmissible, because *space* of less than three dimensions is just as inconceivable as of more than three dimensions, though we may, by an act of abstraction, deal only with one or two in spatial determinations. But in this we pre-suppose a three-dimensional space as the ground of its possibility. Some elucidation as to the nature of this problem would be very acceptable.

C. Y. L.

Baxter's "World of Spirits."

SIR,—In answer to the inquiry of Mr. C. D. Galbraith about Baxter's "World of Spirits," I may say that I have a copy which he can see any time, if passing this way. It was published in 1834 (Joseph Smith, High Holborn). There is added to the book "The Wonders of the Invisible World," by Cotton Mather (published 1702). It is a most remarkable old book and worth reprinting.

I have a library of very curious old books about ghosts, &c., two volumes of the "Dublin Penny Journal," 1834-5, containing remarkable accounts of Banshees.

I have often thought that if the Editor of "LIGHT" were supplied with a list of curious old books by his readers he would find it useful at times.

38, Arboretum-road, Worcester.

HENRY BALDWIN.

September 3rd, 1894.

(Continued on p. 442.)

WILLIAM DEERING, a well-known layman in the Methodist Church, has said in an address that when unworthy men present themselves at heaven's gate he can imagine St. Peter to say, "You may go in if you will, but I do not believe you will like it."

[September 15, 1894.]

OFFICE OF "LIGHT," 2, DUKES STREET, ADELPHI,
LONDON, W.C.
SATURDAY, SEPTEMBER 15th, 1894.

EDITOR, K. DAWSON ROGERS,
Assisted by a Staff of able Contributors.

Light.

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CRUCIAL EXPERIMENTS.

The current number of the "Proceedings of the Society for Psychical Research" is an important one. It contains Mr. Balfour's Address, to which we referred at the time of its delivery, a keenly interesting Paper by Professor Lodge, an enormously long Report on the Census of Hallucinations, presented by Professor Sidgwick's Committee, and sundry Supplements. To Professor Lodge's Paper and to Professor Sidgwick Committee's Report special attention on our part is due, and shall be given.

The subject of the Paper by Professor Lodge is primarily one of purely practical interest, though it leads quite naturally into thorny bypaths of philosophy. It is entitled "On the difficulty of making crucial experiments as to the source of the extra or unusual intelligence manifested in trance-speech, automatic writing, and other states of apparent mental inactivity."

Professor Lodge's use of the word "difficulty" throws the net very wide, and touches with doubt a multitude of seeming certainties. Thus, when a powerful medium maintains that her abnormal knowledge in the trance state is obtained by conversing with deceased friends and relatives of people present, this may only be her honest opinion; "but that does not carry us very far towards a knowledge of what the process actually is."

Some of the gravest mistakes made in connection with Spiritualism are made by taking everything for granted, and by treating the matter as one of manifest simplicity. The truth is, it is never simple: hence, the continually confessed difficulty of conveying from the other side an account of the simplest possible phenomenon. The fact is, that the moment we try to get behind phenomena, to the *how* and *why*, we come upon symbols, at the best; and are lucky if we do not lose our way in a fog-bank.

Professor Lodge leads us gently on to these "difficulties." The profound mystery of the trance is the mystery, in a minor degree, of "a brown study," or a period of mental or emotional inspiration:—

The mind is always in a receptive state perhaps, but whereas the business-like, wide-awake person receives impressions from every trivial detail of his physical surroundings, the half-asleep person seems to receive impressions from a different stratum altogether; higher in some instances, lower in some instances, but different always from those received by ordinary men in their every-day state.

The crucial question is: "What is the source of the intelligence manifested during epochs of clairvoyant lucidity, as sometimes experienced in the hypnotic or the somnambulic state, or during trance, or displayed automatically?"

Professor Lodge's firm but cautious handling of this question turns upon the mediumship of Mrs. Piper, who has evidently given him much to think about, and of whom he says, that her trance personality is undoubtedly aware of much to which she has no kind of ordinarily recognised clue, and of which in her ordinary state she knows nothing; and, as to this, he says, "I have absolutely no more doubt on the subject than I have of my friend's ordinary knowledge of me and other men." That all resemble her mind, says the Professor. That is something to say; but still, the question persists, "That is some-thing is it that thinks and speaks?"

In answering this question we are not surprised to hear that much light has come to the Professor from the automatic writers:—

In their case the mouth does not speak, but the hand writes, and it writes matter not in the writer's mind and which he does not feel that he is writing. His hand is writing and he is in some cases taking the attention of his own conscious mind away from his hand and letting it be guided by his subconscious or by some other mind.

The new light that has lately arrived adds to the problem the astonishing fact that the communicating person very often is, or takes the name of, some person not un-fleshed. (Professor Lodge says "living": but we must really get some new words!) And yet, on inquiring, such a person may know nothing about it. May it not be so in relation to communications from the so-called "dead"? The tests in the one case seem as complete as in the other, but in the case of the person said to be communicating, though still in the flesh, we can check the message. All that seems to be certain is that communications *do* come: and, as to this, Professor Lodge is as certain and as vehement as any Spiritualist. His statement is, in fact, a very remarkable one:—

I venture further to say that persons who deny the bare fact, expressed as I here wish to express it without any hypothesis, are simply ignorant. They have not studied the facts of the subject. It may be for lack of opportunity, it may be for lack of inclination; they are by no means bound to investigate it unless they choose; but any dogmatic denials which such persons may now perpetrate will henceforth, or in the very near future, rebound to the discredit, not of the phenomena thus ignorantly denied, but of themselves, the over-confident and presumptuous deniers.

But the Professor, having said this, seems to "hedge" a little by saying that "we must not too readily assume that the apparent action of one mind on another is really such an action. It may come from the Zeitgeist" (what a convenient thing the Zeitgeist is going to be!—nearly as useful as, and a great deal more respectable than, the Devil). But we gladly welcome the warning against haste, and will do all we can to keep up the number of open questions—and open doors.

As to the difficulty of making crucial experiments, we are gratified to see that the Professor suggests the very subtle point to which we lately drew attention—that the medium or sensitive is, perhaps, the principal difficulty: in this way;—that the medium's own feelings and pre-possessions may themselves be strong factors in the case. But how can we deal with these? The scientific experimenter would need to exclude every source of error or counteraction. How can he do it? "If the percipient got an idea that distance or interposed screens were detrimental, most likely they would be detrimental": and yet, all the time, physical conditions might be entirely negligible, as having nothing to do with the matter.

Another difficulty, especially in relation to personal tests, is a somewhat novel one, for which, alas! our friend Telepathy is responsible; for now it is flatly asserted that Telepathy may open the door for millions of personations; and that seems likely enough. In fact, we may have pre-

sently to talk, on a very large scale of this and that being "unconsciously telepathed" from this and that person's mind. It is not a comfortable suggestion, and it seems to raise a fresh, rank crop of difficulties; but we are evidently not here to be "comfortable"!

Our good Professor is for really starting experiments *here and now*—apparently in order to satisfy Mr. Podmore—to be consummated *on the other side*. Thus, one might hide one of Mr. Podmore's cards in some extremely unfrequented place—say the ornamental Family Bible in the parlour—and then, on passing to the other side (or deliberately going; for Science sticks at nothing), worry round until a medium could be found to whom the hiding place could be revealed. But, even then, the Podmores of that far-off day might say that someone had telepathically sensitised the hiding place, and unconsciously distilled it into somebody's else's brain. In fact, Telepathy might be discussed as a kind of contagious disease, to which anybody is liable, the air being full of germ-ideas or pictures—say, of Podmores, cards, and family Bibles:—and that explains it all!

But, no; that explains nothing: and all these attempts to get away from the main fact will end in nothing. All this scepticism (useful and inevitable) will gradually be broken down, as Professor Lodge says, by converging lines of testimony coming in from many and unexpected quarters; and the breach will be assisted by the gradual perception that such psychical actions as are proved to occur are not portents or ruptures in the order of nature, but are natural and simple outgrowths from what science already knows; they are first-fruits from a promised land which has been seen from the hills but has not yet been explored.

CONVERSAZIONE.

A *Conversazione* of the members and friends of the London Spiritualist Alliance will be held on Thursday evening, September 27th, in the Banqueting Hall, St. James's Hall, Regent-street, when Mr. W. F. Barrett, F.R.S.E., Professor of Experimental Physics and Dean of the Faculty in the Royal College of Science for Ireland, will give an address on "Science and Spiritualism." No ticket will admit more than one person, whether member or visitor; and in the case of visitors the ticket must bear the name of the person using it, and also the name of the member by whom he is introduced. For further particulars see advertisement.

THE MYSTERIES OF MEDIUMSHIP.—Our "Special Representative" will resume his narratives next week with a report of interviews with Mrs. Russell-Davies, illustrated by an excellent portrait of that lady.

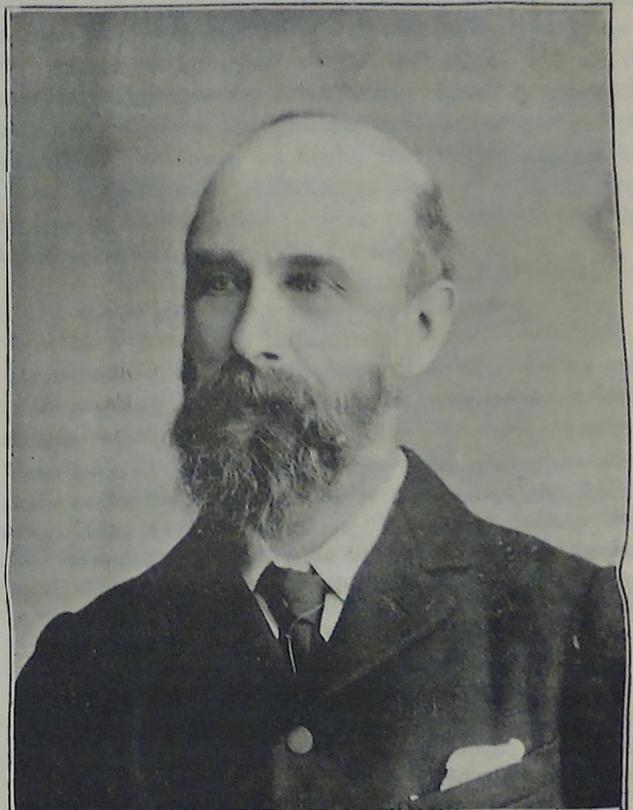
No amount of intelligence will compensate for the absence of a generous spirit; yet it is also true that generosity without intelligence very seldom fulfils its own intentions or effects much real benefit.

DIVERSITY OF VIEWS IN SPIRIT LIFE.—Since it is with men, though no longer in the body, and not with gods—with human intelligences and not divine—that we are dealing, what in all conscience are we to expect? I take it that if it were found true that men continued to exist after death, the greatest diversity would continue between their views on all possible subjects; that the Aztec would look upon the scenes with Aztec eyes, and all men interpret what they found by their preconceptions. Indeed, the conscious Ego consists of its preconceptions, its consciousness of its own experiences and its own memories. Consequently the Catholic would find himself in purgatory, the Pagan in the Plutonian realm, the American Indian in the happy hunting-ground, and so through all the list. The soul who never believed in a future existence at all might wander for years in the delusion that it was not yet dead. And surely souls would seek for congenial company both among spirits and mortals, and none would be likely to seek opportunities to teach men without some regard to their own tastes. At least it would seem reasonable, first that a soul would prefer to communicate through and to his own friends; and then, in the lack of such, through and to those persons who by reason of a faith like his own would have been his friends, had he known them in the flesh. And is this not what has happened and what happens?—MILES M. DAWSON.

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To create a habit of careful observation in the minds of our pupils is the first duty of every teacher; and no one, I think, will deny that science affords the best means of cultivating the powers of observation. From the earliest years the child delights in exercising his perceptive faculties, and by object-lessons, both indoors and out of doors, this perceptive power can be quickened and strengthened.

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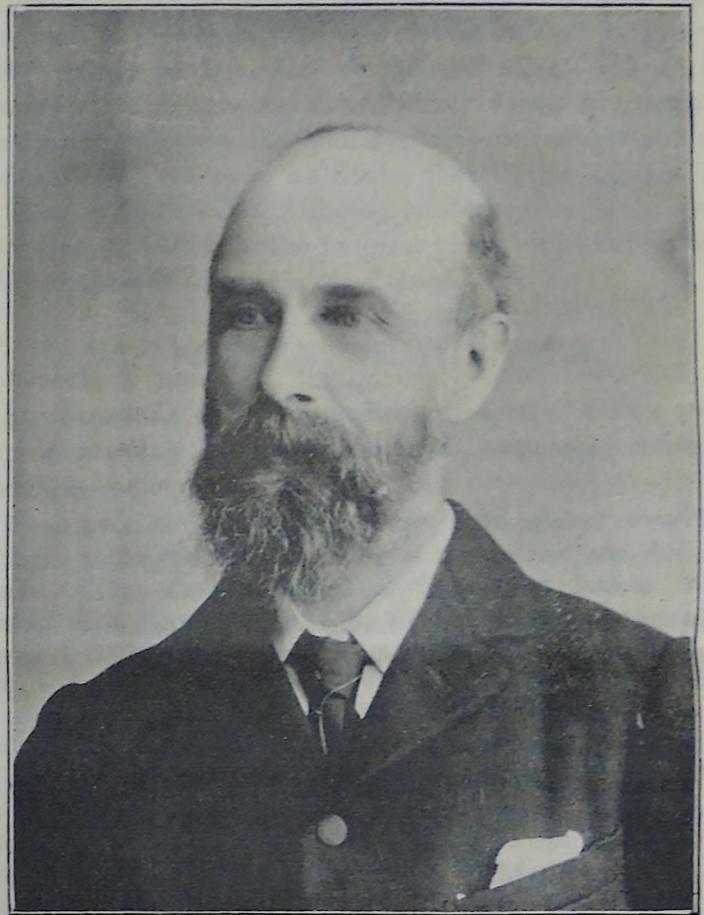
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Royal School of Mines (the two institutions being now united in the Royal College of Science at South Kensington). In 1862 he had the good fortune to be appointed assistant to Professor Tyndall at the Royal Institution. Here he made the acquaintance and won the friendship of that illustrious man, Professor Faraday, and the scientific enthusiasm which Faraday evoked in him may, in some measure, be seen in the public lectures on Science, especially in the lectures on Faraday's discoveries, which Mr. Barrett subsequently delivered in various parts of Great Britain. Whilst at the Royal Institution Mr. Barrett found time, amid the responsible scientific investigations which he was conducting for Professor Tyndall, to begin a course of original investigation, one of the first papers he published being in the "Philosophical Magazine" for 1865, on the use of a hydrogen flame as a delicate chemical re-agent. Twenty-five years later Mr. Barrett's discovery was fol-

lowed up, and has been made of great practical value in detecting fire-damp in coal mines, a use which Mr. Barrett had, indeed, predicted. Another fruitful discovery made about this time by Mr. Barrett was that of the so-called "sensitive flame," a tall, tapering jet of coal gas, sensitive to the faintest sound and even to inaudible sonorous vibrations, and of great use as an instrument in physical research.

teaching of practical physics, have been organised in the College by Professor Barrett. Professor Barrett has also held the onerous post of one of the Examiners in Physics for the Science and Art Department, for the Intermediate Education Board of Ireland, and is still Examiner for the English Royal College of Preceptors. These duties, together with the preparation and publication of a text book on Practical Physics, have, combined with ill-health of late, necessarily interfered with his original work in science. This work in recent years he has directed chiefly to investigations on Magnetism. (Our readers will not confound this, the scientific and proper meaning of the word, with the unfortunate misuse of the word Magnetism as applied to mesmeric phenomena.) Professor Barrett's papers on the molecular effects of magnetisation and his discovery of the remarkable and unexpected behaviour of the magnetic metals, nickel and cobalt, under magnetisation, have been the starting point of numerous researches by other workers. Nor must we forget his paper on the Luminosity of the Magnetic Field, published in the "Philosophical Magazine" for April, 1883, the first time an investigation and confirmation of Reichenbach's discovery has been published by an accredited and leading scientific organ.

We ought not to omit the deep interest Professor Barrett has also taken in the Education of Women. For many years he delivered courses of lectures on Physics to the senior pupils at the Ladies' College at Cheltenham, and on his appointment in Dublin he helped to carry through the inclusion of women in the College classes; one of Professor Barrett's first and most distinguished women students being the present Mrs. J. R. Green, the widow of the historian.

From what we have said our readers will be able to form some idea—though a very inadequate one—of the busy, and the useful, life which Professor Barrett has led, which he is still leading, and which we hope it will be his good fortune to lead for many years to come. But devoted as the Professor is to scientific pursuits, he is too large-hearted a man to allow them to engross his life altogether, to the exclusion of efforts to ameliorate the physical and moral condition of the people in the midst of whom it is his lot to live. He was the founder of a society in Dublin for the Training and Employment of Women, and has the satisfaction of knowing that that society has done, and continues to do, very important work, and is at the present moment in a flourishing condition. He was one of the promoters, and is a governor and active supporter, of the large Technical Schools now established in Dublin; he is also a member of the Free Libraries Committee of the Corporation of Dublin, and Chairman of the Selection of Books Committee; he is also the founder and president of the Kingstown Working Men's Club, an institution promoted for the purpose of affording to the working men of the neighbourhood a place for wholesome recreation and refreshment, and a means of social intercourse and mental and moral improvement.

From the Royal Institution Mr. Barrett passed to the International College at Isleworth, where he was appointed the first science master. Here he remained until 1873, in which year he made the important discovery of the "recalescence" of iron (*i.e.*, its re-glow after cooling), which has led to many fruitful applications in the manufacture of steel, by both French and English metallurgists. During this period he was actively engaged in what was then pioneer work in science teaching, both at the College and in the newly established Middle Class Schools in London, and he also delivered courses of lectures on special scientific subjects at the Royal Naval College, and to various scientific and literary institutions throughout the country. Consequent upon a lecture delivered before the Royal Dublin Society, Mr. Barrett was invited to become a candidate for the chair of Experimental Physics in the Royal College of Science for Ireland, and at the latter end of 1873 was elected to that appointment, which he still holds. A large and well equipped Physical Laboratory, and classes for the

As an earnest worker in the Temperance movement, Professor Barrett is well-known in Ireland; he is a member of the Council of the Irish Association for the Prevention of Intemperance, and Vice-president of the Hibernian Band of Hope Union. But the work which, we believe, enlists his sympathies more than any other is that of the Cottage Home in Kingstown, started some years ago by his sister (Miss Barrett), with the assistance of a few friends. Begun in a humble way, the Home now occupies a large building erected expressly for the purpose—and which is already in course of enlargement—where about fifty children under seven years of age are wholly kept, taught, and cared for. It is the only institution of the kind in Ireland for children of such tender age, and until a short time ago was the only one in Great

Britain. The primary object is to *help the poor to help themselves*, by taking the entire charge of motherless or fatherless infants. In some cases the inmates are altogether orphans; but where there *are* parents, these, relieved for the time of the burden of their children, can then go out to service or work—which in many instances is found for them—thus becoming self-supporting, and even contributing something towards the maintenance of their children in the Home, instead of being a burden on the rates.

Mr. Barrett's first acquaintance with Ireland, and interest in psychical research, arose from a visit he paid, in 1868, to friends in County Westmeath, where he witnessed some remarkable experiments in mesmerism, including community of sensation between the operator and subject, and also what appeared to be a case of thought-transference. Following up this latter, he obtained evidence in other directions which appeared to be indubitable, and was thus ultimately led to bring this subject, together with some of the physical phenomena of Spiritualism, before the British Association in 1876. The substance of this address was given in the "Proceedings" of the S.P.R. for April, 1883. The interest aroused by the paper, and the many unsolicited communications which he received on psychical matters, together with the accumulation of well-attested phenomena which no scientific society would either investigate or publish, led Professor Barrett, in conjunction with Mr. Dawson Rogers, to summon a conference in January, 1882, when the Society for Psychical Research was founded, and began work in the following month. This Society may claim to have placed the fact of thought-transference, or telepathy, within the region of extreme probability—if not of certainty—and an immense advance in our knowledge has thus been made. It was only in 1876 that Professor Barrett wrote to the "Times" and other daily newspapers, asking for "evidence that might tend to establish the direct action of one mind upon another without the intervention of the ordinary channels of communication," adding that "whether careful and widespread inquiry will prove that every case of so-called 'thought-reading' or supersensuous perception can be referred to known physiological laws or not, remains to be seen, but the inquiry ought to be made." In the same letter Professor Barrett pointed out that before any adequate explanation of well-attested spiritualistic phenomena could be given, the possibility of thought-transference must be either established or disproved, and that, therefore, in this direction the first inquiries should be directed. The truth of these observations is now undeniable.

Regarding his attitude towards Spiritualism, Professor Barrett published a letter in our columns on October 29th, 1881, in which he frankly stated his belief that, in spite of fraud and deception, a body of facts existed which, in his opinion, could only be adequately accounted for by accepting the explanation known as Spiritualistic. At the same time he pointed out that "we must not blind our eyes to the fact that there is a lower as well as higher region in the spiritual world." Succeeding years and wider experience have not led Professor Barrett to alter his views on this subject. He still thinks, as he thought then, that any scientific or complete explanation of the general phenomena of Spiritualism, using that term in its widest sense, will be impossible until the ground has been cleared by other preliminary inquiries, especially such as relate to the direct action of mind upon mind both in the normal state and in hypnotic trance. The great work done by Mr. Gurney, Mr. Myers, and others in the Society for Psychical Research has been in this direction, and the time is now approaching when that Society will have to face the larger issues that lie before it. The first approach to this subject in that Society is, we believe, contained in a paper by Professor Barrett, "On some

physical phenomena commonly called Spiritualistic witnessed by the author," which was published in the Society's "Proceedings" for March, 1886. In that paper Professor Barrett gives the record of remarkable experiments made by him in full light (in one case bright sunlight) with two private, we mean unpaid and unprofessional, mediums. But more than ten years before this Professor Barrett published a lengthy paper on "The Phenomena of Spiritualism" in the "Nonconformist" newspaper for September 15th, 1875. This paper attracted a great deal of attention throughout the country at the time, and as the "Liverpool Mercury," in commenting on it, remarked, "The demand for the paper was so great that a large edition was quickly sold out, and the article was reprinted and again issued, with the author's name, as a supplement to the same paper a week or two later." In that paper Professor Barrett admits the genuineness of the phenomena, but inclines to the theory "of an insensible radiant energy associated with conscious life, this energy being a simulacrum of the innermost recesses of the mind of the individual whence it emanates." This psychic force theory forms a frequent transitional stage in the philosophical investigation of Spiritualism. We have no doubt that in his address to the London Spiritualist Alliance, on September 27th, Professor Barrett will show the progress of his views during the nineteen years that have since elapsed.

MR. STEAD'S GRINDELWALD STORY.

Mr. Stead, in the "Westminster Gazette," tells a good story concerning his very wonderful automatic writing. Here it is:—

When I was at Grindelwald in July, I was grieved to receive bad news as to the health of one of my nearest and dearest friends. Three days in succession I received letters from London, each more gloomy in its tidings, and when the third arrived I decided to return at once. I went to Dr. Lunn's office, and asked him when I could get a reply from a London suburb to a telegram. It was then four. He said he did not think I could expect a reply before eight o'clock. I discussed the question of leaving that night, or of waiting till the morning. Ultimately I decided to adopt the latter course, and going across to the telegraph office, I sent off a despatch, saying, "Grieved to hear of ——'s illness. Will return to-morrow. Telegraph doctor's latest report." Returning to the hotel to make all preparations for departure, I found a friend in my room to whom I told my bad news.

Sitting down at the table, I determined to try whether or not I could, by the aid of my automatic hand, obtain any news from London. I first asked the ever-faithful friend who some three years ago passed from our sight whether she could tell me how the patient was. My hand wrote without a moment's hesitation:—

Your friend is better. You need not return. The proof of this is that about seven o'clock you will receive a telegram to this effect, when you will see that I am correct.

I then asked, mentally, if I should ask my friend's son to use my hand telepathically to give me the latest news. The answer came at once as follows:—

No, you had better ask her daughter; she is at home, and can give you the latest news.

I then asked the daughter to use my hand, and tell me how her mother was. My hand then, as always, unconscious of the least difference in the control of the embodied or disembodied, wrote as follows:—

Mother had a better sleep last night. There is no need for you to return earlier. We have taken a house at the seaside at (name unintelligible). Mother thinks she will be all right after her visit.

I feared to believe the good news. I read the messages to my friend, who signed them as confirmation, and remarked that if this turned out right it would be a great score for the spooks, but I feared my own strong desire for better news had vitiated the accuracy of the despatch. I then left the hotel, and went down to Dr. Lunn's chalet, where I told Dr. Lunn, Mr. Clayden, Dr. Lindsay, and other friends that I must return to London next day.

At seven o'clock dinner is served at the Bar. I saw the head waiter, told him I was expecting an important telegram, and asked him to bring it me at table. This he promised to do. Dinner passed. Eight o'clock approached. "I am afraid," I said to my friend, "the specks are no go this time," and set off for the church. I had not got half-way there when my boy Jack ran after me, shouting, "Father, here's your telegram; it was delivered by mistake in Uncle Herbie's room." I opened it, and found that it had arrived at 7.10. It ran as follows:—

— better. Don't come back.

Two days later I received a postcard from the daughter, partly written before my telegram arrived. Here it is:—

Mother is rather better. We have taken a house at W—. Later: Your telegram has just come. There is no need for you to come back.

There was only one point left unconfirmed. Did the patient think she would be quite set up by a stay at the seaside? When I returned to London I put the question to her daughter. She replied, "I never heard mother say anything about that. But the doctor said so when he called that day."

Now if I am asked to explain how my automatic hand got that message, I cannot explain it, excepting on the hypothesis that the mind, whether for the time being in or out of a body of flesh and blood, has the capacity of communicating directly with other minds without being in the least degree hampered by the limitations of space, or by the accident of its embodiment or its disembodiment. The more I experiment with telepathy the more is the conviction driven in upon me that the mind uses the body as a temporary two-legged telephone for purposes of communication at short range with other minds, but that it no more ceases to exist when the body dies than we cease to exist when we ring off the telephone.

It is certainly a very remarkable story; and it is difficult to see what the Philistines will do with it. There seems no alternative: either Mr. Stead is the champion hypocrite of the century or he has literally got in hand the greatest wonder on the face of the earth.

By the way, this number of the "Westminster Gazette" was freely sold on Smith's bookstalls. Why, then, should "LIGHT" still be boycotted?

LETTERS TO THE EDITOR.

(Continued from p. 437.)

Mr. Maitland and our Reviewer.

SIR,—There are sundry points in your Reviewer's reply to me, respecting which some commentary may be useful, if only by serving to exhibit the distinction which, as it seems to me, your Reviewer fails to make between what he rightly calls "inner illumination" and "astral" suggestion, and also respecting the capacity of "recent psychical science," and "modern psychological experience" to deal with the subject.

I have not claimed for Mrs. Kingsford's illumination that it is "an isolated case, differing either in genus or in species from other instances of inner enlightenment, of which many occur in history." For the source and nature of such enlightenment, when it is really "inner," and not extraneous, are necessarily one and the same: inasmuch as the source is the soul itself of the recipient operating under divine illumination, and its nature therefore is divine. This, however, is a fact, the revelation of which to the world has been, for the first time in history, made known through Anna Kingsford, whose illumination "Concerning Inspiration and Prophecy" contains the full solution of what had hitherto been a problem, at once unsolved and insoluble. Because owing to the suppression, or at least the loss, of the doctrine of the Soul's pre-existence, and of a multiplicity of earth lives, it was impossible to ascribe revelation to knowledge previously acquired by the soul, and thus to formulate the true definition expressed in the following utterance:—

None is a prophet save he who knoweth: the instructor of the people is a man of many lives.

Inborn knowledge and the perception of things, these are the sources of revelation: the soul of the man instructeth him, having already learned by experience.

Intuition is inborn experience; that which the soul knoweth of old and of former years.

And illumination is the light of wisdom, whereby a man perceiveth heavenly secrets.

Which light is the spirit of God within the man, showing unto him the things of God.

This instruction, which proceeds to show the absolute distinction subsisting between true inspiration, which is of the celestial, and mere mediumship, which is of the astral, was imparted to my colleague in sleep, in direct and immediate response to a mental request addressed by me, without her knowledge, to our illuminators, in solution of my desire for a sure and crucial test whereby to distinguish between true and false inspiration. And it accorded perfectly with the manifold experiences received by each of us, leaving us thenceforth without any difficulty on the subject. So greatly did it, and the other illuminations vouchsafed to her, transcend in quality and degree, even though not "differing in genus or in species from other instances of inner enlightenment."

Nor was it withheld from us how there came to be so great a superiority in Anna Kingsford's illuminations and those of others. For, as we were positively and repeatedly assured from the same high sources, and, as by our own interior perceptions and recollections we were able to know directly, she was a soul of such vast antiquity and wealth of experience as to be a depository of knowledge far transcending the vast majority of those other souls who have been missioned to return to earth in the capacity of prophet. And, as such, she has been regarded by numbers of the ripest and most advanced minds of our time, of all lands and faiths, whose deep study of divine things, and intimate acquaintance with her writings, have qualified them to be judges in the matter.

I do not wish to say a word that might be deemed harsh or unkind to one who, like your Reviewer, claims to have had a personal acquaintance with Mrs. Kingsford in what were really her girlish days, before she had come, through her association with me, to appreciate the nature of her special faculty and mission. But it is necessary to state that his remarks on the necessity of finding such confirmation as might be afforded by the discovery of the rituals, &c., restored by her, engraved in some ancient Egyptian tomb or temple, betray a curious inaptitude on his part for dealing with matters of this nature. For, in view of the fact that such inscriptions were made in hieroglyphic symbols, for the express purpose of concealing them, the very nature of the restorations, which are distinctively *interpretative*, unfitted them even for such record. No, these interpretations of the sacred mysteries were—we were well assured—never committed to writing at all, lest by any mischance they should fall into the hands of the uninitiated and profane, but were committed to memory and thus transmitted from one generation to another of initiates pledged by the most tremendous obligations to absolute secrecy as regarding non-initiates. And it was because the transplanters of the mysteries who, under the guise of "Moses" and his associates, rescued them from total loss through the corruption of the Egyptian priesthood, by migrating with them to new and better conditions, were themselves initiates and versed "in all the wisdom of Egypt," that they were acquainted with the hymn of the mystic Exodus, as we have it, and were able to transform it into the quasi-historical form given it in the Bible. As I have already pointed out, the intrinsic evidence for the priority of the hymn recovered by Mrs. Kingsford, is—for the percipient critic—so strong as scarcely to be capable of being made stronger by extrinsic evidence. And so with the numerous other restorations of which she was the instrument. The whole of our work, moreover—as was, at length, after much perplexity and discussion on our part, made clear to us—was so ordered as to constitute a demonstration of the reality, the pre-existence, and frequent pre-incarnation on this planet, of the Soul, as shown by its ability to recover in a later life things learnt and experiences undergone, in its earlier lives.

And this is yet a further proof of the inadequacy of your Reviewer's equipment for dealing with this subject. He suggests her "astral self" or other "astral entities," as the possible and even probable sources of these "restorations." Now, of all the things most certainly known to us respecting the "astrals," is their inability to comprehend and believe in the Soul, or any permanent Ego in man, and their consequent persistent denial of the existence of the soul, or of any being whatever of a grade superior to themselves. The reason being that they are but magnetic emanations from man's own bodily system, living or dead, and being born of, and living on the fluids of, the body, they know nothing but the body and make that the all in all. So that, even though

they so far reflect the man to himself as sometimes to use the name of God, they do so mechanically and without the smallest sense of the import of the term. In instance whereof I may mention that once, when in conversation with a group of them, and being desirous to test them and their exorbitant promises of making me the greatest and most renowned of mortals if only I would accept them at their own valuation, I said to them (simulating a tone of trust in them): "Now, my supreme desire is to know all about the soul; so please tell me what you can about it." They exclaimed in chorus, "The soul! God Almighty Himself couldn't tell you about that!" And this from a group who claimed to be no other than Moses, Aaron, Samuel, Aristotle, Shakespeare, Benjamin Franklin, Swedenborg and Jesus Christ, as well as my own "counterpartal angel" from whom I "had been separated at the Fall"! Yet so plausibly, and so much in character, did these magnetic reflects talk, that I could readily believe that almost anyone who had not had the advantage of the same high and manifestly celestial teaching which we had enjoyed, or who had not cultivated the same keen sense of the divine, would have been deceived by them to his utter undoing.

There is yet another conclusive proof of the inadequacy of your Reviewer's "astral" hypothesis to account for our results, and one well known to all real students of our writings. And this is the fact that we were enabled by means of minute and detailed instruction from the superior spheres, given in explanation of our experiences of the astral, and to the truth of which we had the witness in ourselves, as also to that of every thing whatever, without exception, that we have published, to give so full and accurate an exposition of these lower and magnetic spheres and their denizens, as seen from the higher and the divine—for man has them all within himself, needing but right methods of research to find them—as to elicit even from leaders among the Theosophists the admission that they had nothing to equal it. In support of which I will refer your readers to "The Perfect Way," Lecture III, "The Discerning of Spirits." While in further demolition of the whole of your Reviewer's contention, I will content myself with a reference to "Clothed with the Sun," Part II., which contains verbally, as received, the fundamental chapters of the divine Gnosis which underlay the whole of the sacred mysteries, religions, and scriptures of antiquity, including the Bible and Christianity, and sundry rituals and hymns from which the Bible writers obviously largely derived both their doctrine and their dictum; and an intelligent study of which discloses indubitably the grossness of the falsifications whereby the religion of Christ has been perverted into the orthodoxy which has usurped His name. And all these restorations have been made exactly at the time, and in the manner, predicted in numerous prophecies, Biblical and extra-Biblical, that they would be made; we, their recipients, being wholly unaware until our work was well advanced of the prophecies in question.

These are considerations in view of which the terms "astral" and "speculations" employed by your Reviewer to denote the source and nature of our results, are beyond measure inadequate and misleading. For the former involves the denial of their true source, the celestial; and the latter is every whit as inappropriate as it would be if applied to the geometrical demonstrations of Euclid.

To your Reviewer's remark that he does not see why our results "should not be considered as legitimate a subject as the others for critical examination by the light of recent psychical science and modern psychological experience," I have no exception to take. For I know that the more the light brought to bear on them, the higher will be the appreciation of them. But I stipulate that it be light, and not such darkness as has thus far prevailed in the quarters specified. For, hitherto, in all that has been called "psychical" and "psychological," the Psyche has been conspicuous only by her absence, and the regions explored have been of the astral, and in no wise of the celestial.

EDWARD MATTLAND.

Pastor Blumhardt.

SIR,—It may be of interest to some of your readers to hear a little more about Pastor Blumhardt. I read the article with great interest, for during my residence in Hamburg I was attended by a Dr. Goeze, a staunch Spiritualist, who told me a great deal (which was then utterly incomprehensible to me) about Pastor Blumhardt's wonderful gifts. The Pastor was then resident at Boll, and Dr. Goeze told me of two maiden

ladies, patients of his and residing in Hamburg, who had been cured of a severe nervous disorder through the instrumentality of Pastor Blumhardt's prayers. Dr. Goeze has since passed over to the "great majority," but I always had absolute confidence in his truthfulness, and feel that as Pastor Blumhardt's gifts are under discussion any supplementary item might be of interest.

East Dulwich, S.E.

H. E. GRAY.

Materialisations.

SIR,—In my letter last week I incidentally alluded to the ability of spirits to materialise other things than themselves. The production of shawls at the Eddy séances is a notable example of the kind. The Indian spirit Honto, who nightly appears, is the one that generally performs this feat. While dancing or capering about, she will stoop down and pick up a dark-looking object, which, when unfolded, is seen to be a shawl. It is thrown over her head and the performance repeated. Sometimes it is from the wall that the shawl is gathered, and when three or four have been collected Honto enters the cabinet and returns minus the shawls.

On one occasion I witnessed the de-materialisation of a shawl in a very interesting and wonderful manner. A shawl having been picked up and partially unfolded, an intimation was given to a lady sitting in the front row to mount the platform. Honto then gave one end of the shawl to the lady, and holding the other end herself, stretched it out to its full extent. It was of a rusty black colour, semi-transparent, and had a pattern in its texture. It was about six feet by four feet in size. The shawl having been held up to view for about a minute, Honto turned round and wound herself up in it, looking like a dark pillar. As she stood motionless, the shawl gradually faded away, and the spirit-form became distinctly visible. Colonel Olcott in "People from the Other World," describes the production of shawls, but mentions no case of their de-materialisation such as I have described, which I consider a very unique and noteworthy phenomenon—a remarkable illustration of the power of spirit over matter.

Eastbourne.

ROBERT COOPER.

How to Improve Our Spiritual Meetings.

SIR,—I am not surprised that there should be diversity of opinion concerning the best mode of conducting religious meetings, because minds are differently constituted, and what presents itself to one mind as being seemly will to another be unseemly. Those we want to convert have been accustomed to the conventionalities of other religious institutions, and are likely to characterise Spiritualism as being "unspeakably vulgar." It is contrary to reason to assume that the method which has been adopted to accomplish a reformation in an unenlightened age should be the standard of a more enlightened one. Uniformity of opinion in non-essentials is impossible, but we should endeavour to establish harmony among all classes by wise admonition. A part of what has been advanced to support certain practices is, to my mind, somewhat of an appeal *ad hominem*, and will have a tendency to act injuriously. When people do their best according to their light one is reluctant to find fault, and it is possible that Spiritualism will have to wait for another generation of Spiritualists before it can triumphantly maintain its claim to universal supremacy. If clairvoyant descriptions must be given, the proper time for them would be when the service has been concluded, and then it would be optional for anyone to leave or remain. Judging from what has come under my own observation, I am convinced that the most successful way to advance the propaganda is to endeavour to gradually improve religious meetings and defend and disseminate Spiritualistic teachings in the Press. It is unreasonable to assume that Spiritualism could have the refinement and culture of other religions which have been maturing for ages, but its motto should be—Improvement.

Trustworthy mediums, who are the means of proving that the continuity of life is a reality, and that the conditions of that life justify us in assuming that the perpetuity of intelligent, spiritual beings is also a reality, are as justly entitled to remuneration as clergymen and ministers, but there has been a despicable class of fraudulent tricksters who, by assuming to be Spiritualists, have degraded Spiritualism and converted their so-called séance rooms into dens of iniquity.

Spiritualism is eclectic; consequently lessons should be read at religious meetings, not only from Spiritualistic writers and seers,

but from the Christian's Bible and the Bibles of other nations. Every new religion has been aided by the old, and Spiritualism is willing to accept any moral bequeathments the old has to dispose of.

ARIEL.

Let Us Know the Mediums.

SIR,—I have read with interest and sympathy the leading article in which you propose the formation of a committee of competent observers for investigating in a kindly and understanding spirit the claims of public mediums. During the past few months, in pursuit of the pleasant but responsible duty you have entrusted to me, I have come in contact with a considerable number of mediums of all sorts and conditions, and my experiences, which here and there have been peculiar and not a little instructive, have convinced me of the great desirability of some such organisation as you indicate.

Many will agree in the opinion that the work is one that should be undertaken by the London Spiritualist Alliance itself. I believe I am stating a fact when I say that at the present moment if an inquirer ventures to Duke-street for information, the officers of the Alliance either cannot or dare not indicate the name of a single public medium to whom they can recommend him to go with confidence. Surely this is not as it should be? The Alliance should be in a position to afford beginners who appeal to it some more valuable advice than a recommendation to read the literature of the subject—than which there is nothing on this wide earth more bewildering to a novice—and to try sitting for themselves; or, in other words, to shut their eyes and open their mouths and take their chance of the kind of food, or poison, perchance, that may be thrust into them. The committee should consist of Spiritualists only, and Spiritualists of experience and good sense, to whom mediums could entrust themselves with confidence and the assurance that, honest and of good faith themselves, they would have nothing to fear and something to expect. The results of the investigation should be published in "LIGHT," in whose columns you would doubtless with pleasure find reasonable room for the reports; and though I do not suggest that a permanent certificate, either real or implied, should be granted in cases where the committee are satisfied, as the honest medium of to-day may, under temptation, be the tricky medium of to-morrow, it is certain that the outcome of the inquiry would be an access of confidence in those mediums before the Spiritualist world who have submitted themselves to friendly and sympathetic test, and whose manifestations have been found to be genuine as well as of good use.

It would not be necessary, or perhaps even well, that the committee should confine their work to mere examination into credentials; their operations might fitly extend to the study of such phases of phenomena as are at present insufficiently understood—in other words, all phases of phenomena. Extended observation on right lines should yield a rich harvest of new knowledge which would well repay the energies expended in its acquirement. Spiritualists do not know quite everything yet, though too many of them fancy that they do.

The labour would necessarily be a labour of love; and I hope we shall hear of ready and right volunteers, and a willing Alliance. No doubt your leader and the appearance of this letter may induce others to say something on the subject that may lead to a practical issue.

YOUR "SPECIAL REPRESENTATIVE."

TO CORRESPONDENTS.

- A. P. S.—We hope to be able to publish your communication in next week's issue.
- A. S.—Please send us your MS.—on approval. If not suitable it shall be returned.
- W. H. E.—Very sorry that we are compelled to hold your letter over till next week.
- N. R.—The book is out of print, but there is a copy in the library of the London Spiritualist Alliance.
- "BON ACCORD."—We are glad to have been able to do you a service. Thanks for the expression of your good wishes, which we reciprocate heartily.
- F. B.—From what you say we suspect that the periodical to which you refer would be of no service to you. You need something more elementary.
- W. L.—In reply to your inquiry about Professor Lodge's experiences with Eusapia Palladino, we refer you to our "Notes by the Way" in this week's "LIGHT," where we say all that we are at liberty to say at present.
- B. T. H. (Cape Town)—Your contribution to last Sustentation Fund was duly received and was acknowledged in "LIGHT" of February 24th. Yes, we remember having the pleasure of meeting you in London some few years ago.
- A. A.—There should be no difficulty in obtaining "LIGHT" through your local bookseller, if you give him the name of the trade publisher—E. W. Allen, 4, Ave Maria-lane, E.C. If the difficulty should continue you had better order it direct from our office, 2, Duke-street, Adelphi, W.C.

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. Attention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is assured of admission.]

OPEN-AIR WORK.—Next Sunday morning, Finsbury Park at 11 o'clock. September 23rd, Battersea Park, at 3 p.m.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last we had a very interesting meeting and were glad to welcome Mr. Wallace, who gave a short account of his wonderful experiences to a good audience. Sunday next, Dr. Reynolds on "The Gifts of Spiritualism."—THOS. MCCALLUM, Hon. Sec.

218, JUBILEE-STREET, MILK END, E.—A flower service will be held here on Sunday evening, September 16th, in memory of the passing away of Mrs. Marsh, and Spiritualist friends are kindly invited to attend. Mr. Veitch will conduct the service, which will commence at seven o'clock.—W. M.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday evening last, "Douglas," controlling Mr. Long, gave an address on "Man, Present and Future," showing that in the physical man there was the promise of a glorious spiritual future existence, and that by an investigation of his possibilities the fact of his dual nature could be indisputably proved. Sunday next, a spirit circle, at 6.30 p.m.—CHARLES M. PAYNE, Hon. Sec.

THE LONDON OCCULT SOCIETY will hold a meeting in some central hall on Sunday evening, October 14th. I shall then deliver an address on "The Present Condition of Occult Research." Our committee wish to form a strong society before commencing practical investigations. To make our objects known we intend to hold first this inaugural meeting, and afterwards a series of occult lectures on Occultism, Theosophy, Alchemy, Astrology, Magic, &c.—A. F. TYNDALL, A.T.C.L., President.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last Mr. Wyndoe delivered an eloquent discourse upon "Some Aspects of Truth," principally pointing to the beauty of spirit communion. Mr. Norton's controls followed with very successful clairvoyance. Sunday next, at 7 p.m., circle, Mrs. Mason; Tuesday, at 8 p.m., Mrs. Mason, séance; September 23rd, Mr. Walker; Sunday next, at 7 p.m., at 245, Kentish Town-road, N.W., Mr. G. Davy, address, with organ recitals; Thursday, at 8 p.m., Mrs. Mason, séance.—J. H. B., Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday last Mr. Edwards gave an address on "Spiritual Gifts" and "The After Life," from the works of Andrew Jackson Davis. The lecturer stated that from personal experience he was able to vouch for the truth of much that was related, and could only hope that all might witness the glorious revelation. On Tuesday last Miss L. Gambrell gave some remarkable clairvoyant tests. On Tuesday, at 8.30 p.m., open circle, Miss L. Gambrell, medium, and magnetic healing by Mr. Edwards. On Sunday, at 6.30 p.m., short addresses and clairvoyance from the platform. Silver collection on Tuesday.—W. H. E.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Thursday we had a very delightful evening with the controls of Mrs. Bliss, who opened with a beautiful invocation, followed by clairvoyance. Several strangers were present, most of whom received some proof of spirit return. We should be pleased to receive the names and addresses of mediums who would occasionally take the circle for us on a Thursday. On Sunday Mr. W. G. Cootes gave us his reasons for being a Spiritualist, and stating that no other religion had been able to teach or enlighten him upon the hereafter so much as Spiritualism. Sunday next, at 7 p.m., Mr. J. Butcher, trance address; Thursday, at 8 p.m., Mr. W. G. Cootes, psychometry.—J. B.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—"The Progress of Spiritualism" received able treatment in the course of Mr. A. J. Sutton's address on Sunday last, many beautiful thoughts being interwoven with the subject matter. It also gave all great pleasure to hear Miss Everitt sing Frederic Cowen's solo "Light in Darkness," her interpretation of which was most expressive and artistic. Next Sunday, at 7 p.m., after a few remarks by Mr. J. Edwards, Miss McCreddie (if back from the Continent in time) will give some clairvoyance. September 23rd, Miss Rowan Vincent; September 30th, first meeting at Cavendish Rooms, lecture by Mrs. Emma Hardinge Britten, at 7 p.m.; October 7th, Mr. J. J. Morse.—L. H.

HE who looks for gratitude in return for every favour spoils the fine flavouring of his kindly deeds. He is not willing to give them unreservedly; he seeks repayment, though in a subtler and more refined form than the one who expects material favours in return. True generosity is self-forgetful; in the words of Antoninus, "It is like a vine which is satisfied by being fruitful in its kind, and bears a bunch of grapes without expecting any thanks for it." Thus a man that is rightly kind never proclaims a good turn, but does another as soon as he can—just like a vine that bears again the next season.