

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.

Referring, we think, to some remarks of ours, Miss X., in 'Borderland,' says:—

Nor do I 'assume that the dead are all dwellers in a world where everything is sacred or solemn.' If I venture to 'assume' anything, it is that the after-life will be one of education and advance, an idea which renders the former 'assumption' wholly untenable. Nor 'would it shock me to be told that there are jesters, conjurers, loungers, and fools' on the other side, but having already expressed my hope that life on the other side will be one of mental growth and activity, I don't think the loungers and fools would long remain so, nor that we should be justified in encouraging 'on the other side' a method of time-expenditure which on this we should relegate to the music-hall or the sands at Margate.

This, like everything Miss X. says or writes, is vivacious and keen, but it hardly disposes of our criticism. If we remember aright, Miss X. shrank from the idea that departed spirits could do anything so unsolemn (we really must make a word for it) as play with tables, &c. But here are her words, in 'Borderland,' on the page opposite to the above quotation:—

In conclusion, she would like to say one word that would be personal to herself. In bringing before them her hesitation in accepting the Spiritual hypothesis, she wished to be clearly and distinctly understood. She wished to say that when she rejected it, it was out of her faith and reverence, and not out of doubt or mere desire for complexity.

If I reject, said Miss X., it is out of my faith and my reverence, and not out of frivolity or doubt—reverence for the Mystery of the Unseen, for the peace of the blessed Dead, for the hope that is in me of the Rest that remaineth.

To this we replied, and reply, that what remaineth is not only Rest. For multitudes who go, it must be, it can only be, unrest. And, even for those who will not suffer unrest, there are, as we said, plenty of jesters and loungers and fools who go. And, beyond these again, there are many for whom the change is Rest, but not absence, not inactivity, who would not think it beneath them to move a table, or set signals going, or even try to speak, in the interests of science, or to make their presence known.

Miss X. is always so cleanly fair, so nicely exact, that we rather regret her closing words about Margate sands. We do not think we are careless as to the difference between the seemly and the unseemly, but we declare that the highest saint in Heaven might be very usefully employed in doing anything (we really mean *anything*) which would help the poor gropers here to be sure that 'the dead are not dead but alive.' There is nothing 'common or unclean' to elevated natures: and perhaps it is precisely the highest angel who sees that, if the object is a good one, actions are indifferent,—whether it be the floating of a gallipot in a humble séance room at Bethnal Green or the playing of a harp before 'the great white throne.'

A writer in 'The English Mechanic,' signing himself 'A Fellow of the Royal Astronomical Society,' must be rather a queer 'Fellow.' He writes a column of very small

print, apparently for the purpose of showing how insolent and unfair a man can be without succeeding in disguising the fact that he is ignorant and ill-natured as well as insolent and unfair. He begins thus,—and let the reader observe the tone and temper of this 'Fellow':—

Some idiot or fanatic has sent me (of course anonymously) two tracts on 'Spiritualism,' whether with a view to my annoyance or conversion is by no means apparent. One is a kind of sermon by the Rev. Minot J. Savage—whoever he may be, apparently some American minister of sorts ('of sorts!')—which demands no more attention than need be paid to a well-meaning gobemouche who listens to any nonsense that fits in with his preconceived ideas, and meets the cheat and impostor a great deal more than half-way.

Is this the sort of thing which a gentleman thinks is about right, when condescending to write for an 'English mechanic'? We know the English mechanic as well as most people, and, in our opinion, he will think there is something wrong with this gentleman. Is it not conceivable that a person *not* an 'idiot or fanatic' might send such tracts as he indicates? The 'Fellow' only shows his temper and his animus, and as good as says, 'Don't expect candour or charity from me!'

It is just possible, too, that some of his readers may really know who Minot J. Savage is. This 'Fellow,' evidently, not knowing anything about him, uncharitably plays 'devil's advocate,' and assumes that he is some weak-minded mixture of idiot and cheat. He does not know that Mr. Savage is one of the most philosophical and honoured religious teachers in America. What a really evil spirit every word of the opening sentence shows!

The 'Fellow' passes on to attack Dr. Wallace. Dr. Wallace says that he has never known 'one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterwards discredited them, or regarded them as base impostures or delusions,' and this writer thinks he convicts him of falsehood because certain believers have found out that some sham mediums are frauds and that some real mediums can cheat. Does he not see that a man does not necessarily renounce money because he has occasionally taken a bad shilling, or surrender all confidence in the Royal Astronomical Society because one of its members writes like an hysterical old woman in a temper?

This 'Fellow' too incontinently reveals the secret of his foolishness. He assumes everything, and lets his prejudices decide his assumptions, as we have seen. One more instance will suffice. He says, 'So again with the impostor Home, in whose company I had not myself been for ten minutes before I was satisfied that he was a common juggling cheat.' 'Ten minutes!' Only think of it! This 'Fellow' is evidently in such a state of mind on this subject that he could no more believe in a spiritualistic fact, or contemplate it with genuine consideration, than he could see Jupiter through the kitchen poker.

In parting from him, we should like to assure him that we are rather grateful to him than angry with him. We

find it useful now and then to put a pin through a good specimen of this sort of critic, and to exhibit it. It serves as a profitable object-lesson,—at once a study and a scarecrow.

We are entirely in favour of freedom in the arrangement and conduct of meetings and services; and, indeed, of as many experiments as ingenuity guided by seriousness can devise, but long experience leads to the conclusion that old-fashioned order and arrangement go farthest and help most. The Society of Friends has tacitly recognised this for a long time, and Spiritualists will probably come to be unanimous about it.

The following, in a 'Two Worlds' friendly notice of one of our London meetings, is instructive:—

The platform service of . . . is unique. A circle, or rather semi-circle, facing the audience, is formed. A hymn is sung, and then a somewhat awkward pause ensues. The members on the platform are all awaiting the descent of the spirit. It is unfortunate that the majority of them are not mediums, and consequently cannot distinguish between the impress of an external intelligence and their own volition. Furtive glances at each other naturally result, and if a spirit does not speedily control, one of the normal speakers gives the invocation in its stead. The 'spirit-circle' now collapses by the automatic utterance of the hymn-giver calling out the number of the next hymn. The succeeding stage of proceedings is sometimes varied by a reading or a more or less perfect attempt on the part of one of the younger members to explain the objects of the meeting. It is usual here to tell the audience that the circle on the platform 'will now sit and await the descent of the spirit.' Sometimes the spirit descends at once, and on more than one occasion, the speaker has risen to his feet with his inspirational notes in his hand, and commenced to hold forth. More often, however, the circle, well knowing who is the best-fitted man on the platform to speak, wait patiently until he is controlled by one of his recognised spirit-guides, or addresses the audience in his normal condition. It is interesting to watch the faces of strangers who are visiting the hall during these intervals—some smiling contemptuously, others, Micawber-like, waiting for something to turn up, but all are immensely relieved when someone rises and breaks in upon the monotony. On one occasion the descent of the spirit was extremely palpable. While one member was giving the invocation, another, under control, also rose to his feet and addressed the audience at the same time! History deponeth not as to whether the first to speak upbraided the spirit for his want of mannerly courtesy.

We are not, in the slightest degree, suggesting blame to our friends at —, and, if they are satisfied they are on a right road, we bid them *God-speed*; but we rather think there is room for doubt.

We have received the first number of 'The Herald of the Golden Age,' the official journal of "The Order of the Golden Age." It is a very creditable paper, and only one penny. The main object of 'The Order of the Golden Age' is to make an end of slaughter and flesh-eating. The sentiment of every Spiritualist must go in that direction, but we cannot all see that our practice in this matter lies in the same direction as our sentiment.

'The Harbinger of Light' has a striking notice of an Article in the Italian 'Lux,' concerning some 'psychographic writing' obtained by a barrister in Naples. It is said that in many instances the writer's hand is controlled while he is conversing with friends around him, the result often being a great surprise to him. One evening, while engaged in conversation, a poetic message was rapidly written through his hand, and the writer, through the table, stated that he had signed it: but no signature was visible. Upon careful examination, it was seen that the name (a very curious one and identified) had been given in acrostic form, in the poem itself:—

Upon another occasion, the barrister whose hand it then controlled, was mentally asking himself the question, 'How

long will my mediumship last? I should like to know, in order that, while it endures, I may derive from it all the intellectual and moral benefits possible.' He was holding a pencil in his hand at the time, and was compelled to write the word *Sempre* (always) in the following singular fashion:—

s e m p r e
e m p r e r
m p r e r p
p r e r p m
r e r p m e
e r p m e s

It will thus be seen that the word *Sempre* is repeated several different times, if read from left to right, from right to left, from top to bottom, from bottom to top, and diagonally; and to suppose that this playful collocation of letters, in reply to a mental question, was a freak of the 'subliminal consciousness,' is to indulge in a conjecture that could only originate in the brain of a metaphysician gone mad.

FURTHER EXPERIMENTS WITH EUSAPIA PALADINO.

A PSYCHIC PHOTOGRAPH.

Professor M. T. Falcomer, of Alessandria, has kindly sent to us a copy of the Italian newspaper, 'La Stampa,' containing a communication from him regarding experiments carried out in France with the above-named medium, immediately after the so-called *fiasco* at Cambridge. Pending publication of the detailed report we translate the brief *resumé*, which Professor Falcomer has supplied from his correspondence with Colonel de Rochas, at whose residence the sittings were held in the presence of Professor Richet, Dr. Dariex, Messieurs Sabatier, Gramont, and De Wattewille, and Monsieur Maxwell, Assistant Procurator-General of Limoges, all of whom have attested the accuracy of the facts:—

Eusapia left us on September 30th. The five sittings which she granted to us in fifteen days were almost all highly successful. We particularly sought to prove the reality of the movements of objects at a distance from the medium, namely, what might be called the exteriorisation of the motive force. It was an essential point for us, and we are to-day perfectly certain of the authenticity of such phenomena; small tables, chairs, and other objects being moved without being touched by the medium. We have, moreover, obtained some transcendental phenomena belonging to Spiritualism, such as the apparitions of hands, the levitation in the air of the medium along with her seat, the bringing of a stone of three hundred grammes; that is, the appearance of this stone in a place where it previously was not. For my part, I am more and more convinced that, in addition to the effects arising from purely physical causes, there are others due to an intelligent cause, independent of the medium and the spectators.

In another letter Colonel de Rochas writes to Professor Falcomer:—

I send you a photograph of Eusapia taken at Agnelas in broad day and without any kind of evocations. You will see a clear profile, which, in my view, is the materialisation of the idea excited in the mind of Eusapia.

Professor Falcomer explains that in order to understand this allusion, it should be known that Dr. Dariex was posed in front of the camera beside Eusapia, and that when De Wattewille was photographing the group the latter said that Dr. Dariex in his attitude looked like Napoleon I. When the negative was developed there appeared, in addition to the persons posed, a clear profile of a head which strikingly recalled the first Napoleon. De Rochas thinks that the circumstance may be accounted for by the theory that our thought may create a figure which we cannot see, but which may be photographed, and in support of this view Professor Falcomer refers to the experiments of Baraduc (recently printed in the columns of 'LIGHT'), and to those of Mr. W. J. Rogers, which have been occupying the pages of recent numbers of 'The Amateur Photographer' and other periodicals.

TYPE-WRITING BY SPIRIT ENERGY.

BY 'QUESTOR VITÆ.'

Of the two hypotheses suggested by Professor Barrett, the first refers to the possibility of messages having been prepared beforehand and being surreptitiously introduced into the machine during the séance, in the darkness. Allow me to reply that the paper used was torn from a pad or block, one end or edge of which was glued together. I signed five of these sheets, and my friend Mr. A. signed one while they still adhered to the block. I then tore off one sheet, which was inserted into the machine, leaving the other signed sheets still adhering to the block. After the first sheet had been written upon, it was taken out of the machine, and folded up and put into the pocket of Mr. Stobbs. We then heard another sheet being torn off the block which lay on the small table, between us. All the sheets used were thus torn off this block, and were found when finished to bear my signature (not initials).

The letter addressed to me was entirely impersonal, because I went there with impersonal motives (in accordance with the law referred to below). But the letters addressed to my friend, Mr. A., were essentially personal. One was from his ex-wife, the other from a friend who had passed into the discarnate state, and about whom the medium could not have known anything. These letters contained matter with which Miss Bangs could not possibly have been acquainted. I will consult Mr. Stobbs as to whether the letter addressed to him carried intrinsic evidences, identifiable with the inferred source, or not. But it will take six weeks to receive a reply.

The second hypothesis refers to a possible manipulation of the keys by a person trained to do so in the dark. In the particular case which I reported this was impossible, because the back of the machine was turned to the medium, whose hands were in constant contact with those of Mr. A. and Mr. Stobbs. The front of the machine, with all its keys, faced me, and I sat close up to the small table, my body nearly touching it, the machine thus being within touch of my hands all the time, without my having to stretch my arms. No person could thus possibly intervene between me and the machine. Nor could anyone have stood behind me and worked the keys. As to my neighbours being supposed to have done so, let me say that I held the hands nearest to me of the gentleman on each side of me. They could not do so, therefore. But what excludes this suggestion entirely is the fact that I moved my left hand (leading the right hand of my neighbour at the same time) over the keys repeatedly while they were working, and at intervals, in silence, not saying to anyone that I was doing so; consequently only my left hand neighbour, whose hand I guided, was aware of the fact. I also bent my head (consequently my shoulders) over the keys, almost touching them while they worked.

When the machine was raised in the air, I remained seated, so that it was in front of my face, but higher up. A supposed operator would have had to lean forward over me to have touched the keys, and this could not have occurred without his coming in contact with my intervening person. Nor was there room between me and the furniture behind me for a man to stand. Also, I had locked the doors of the room before we began, and held the keys; so no unseen person could come in. This manifestly excludes the sound hypothesis.

I asked Miss Bangs whether she would like to visit England, and believe that she would be willing to do so if sufficient encouragement were presented. If Professor Barrett and any other gentlemen who might wish to contribute towards bringing her over will address me, care of 'Larry,' I will be glad to act as intermediary in the invita-

tion, conjointly with Mr. Dawson Rogers, or any other gentleman he may appoint to act as treasurer.

But if she comes, and if individuals go to see her with the predetermined idea of unmasking fraud, there is no doubt that they will spoil the phenomenon in this, as in every other case. The spiritual energy at work reacts with the spiritual aura radiated from the embodied audience; and the latter thus conditions the former by its qualities (as in suggestion and induction), which reappear in the reaction thus qualified. (That this emanating aura is a fact has been experimentally demonstrated by Mons. de Rochas.) Such people may, therefore, while unaware of it, be more responsible for the unsatisfactory phenomena which occur in their presence than is the medium. I respectfully refer to my remarks on page 63, with regard to the same law, as conditioning the quality of the music expressed through an inspirational singer.

'OLD DIARY LEAVES.'*

Continued from page 53.

WHO AND WHAT WAS MADAME BLAVATSKY?

It is somewhat unfortunate that Colonel Olcott did not at the time verify the stories which Madame Blavatsky told him about herself. Although he now welcomes any shred of corroboration that comes to hand, he even yet seems hardly to realise how badly the autobiographical tales she told him need confirmation before being put forward by him as statements of fact. The following are a few of the incidents of her life contained in 'Old Diary Leaves':—

Madame Blavatsky was 'present as a volunteer, with a number of other European ladies, with Garibaldi at the bloody battle of Mentana'; and 'in proof of her story' she showed Colonel Olcott a broken arm, and some old scars, and made him feel a bullet still embedded in her shoulder, and another in her leg. In 1871, 'she made an abortive attempt to found a sort of Spiritual Society at Cairo, upon a basis of phenomena. Not having the right persons to organise and direct it, it was a lamentable fiasco, and brought upon her much ridicule.' If she only had had H. S. O. and W. Q. J. then, instead of Mons. and Madame Colomb! That she herself was competent for the task may be gathered from a letter written to the author by her 'ever-beloved aunt Mlle. N. A. Fadeyef' in 1877, which says that 'from her childhood her niece had been a medium, more extraordinary for psychical power and variety of phenomena than any of whom she had read in the whole course of a life-long study of the subject.'

In 1873 she was living in Paris with her brother, Mons. Hahn, and his intimate friend, Mons. Lequeur; and, according to a lady who knew her then, 'she passed her time in painting and writing, seldom going out of her room,' and 'her behaviour was unexceptionable.' But in the summer of that year she 'left Paris for New York, by order of the Masters, on a day's notice, and with barely enough money to pay her way out.' Before starting she changed her saloon ticket for steerage tickets for herself and a penniless German woman and her children. Arrived in New York, she took up her abode 'in a wretched tenement-house in an East-end New York street, pending the arrival of money from home, honestly supporting herself by sewing cravats for an old Jew; although a few pages on we are told that she was 'an atrocious needlewoman'; 'sewing cravats,' too, is about the worst paid kind of needlework, and 'old Hebrews' about the hardest of taskmasters. It is only fair to say that the author inserts a letter from a lady who happened to be at Adyar when he wrote, and who knew Madame Blavatsky at that time, in which letter this strange cravat story is corroborated. During this period of dire poverty she had nearly £1,000 in her trunk, which the Masters had given her for a purpose to be told to her afterwards. One day she got orders to go to Buffalo and give this money to a certain man; she arrived at the nick of time, for 'he was writing a farewell letter to his family, with a loaded pistol on the table with which he would have shot himself in another half hour if H.P.B. had not

* 'Old Diary Leaves.' The true story of the Theosophical Society, by HENRY STEEL OLCOFF, President-Founder of the Society. (Putnam's Sons, London and New York. Price 7s. 6d.)

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SUGGESTION AND CRIME.

In this country, at all events, we appear to be a long way from any serious presentation of the plea, in a court of law, that the prisoner standing his trial was guilty only in the sense that he was the victim of suggestion. At the same time, the subject is up for consideration, if not for judgment; and any day the plea may be sprung upon us. But, before that, we may perhaps be called upon to consider the practically nearer question, How far shall Hypnotism or experimental suggestion be forbidden by law?

We have carefully considered this question, and have made up our own minds regarding it. Our clear opinion is that it is both useless and undesirable to attempt the repression of any of these occult powers. History repeats itself. One after another, mankind in its march comes upon the first indications of new forces, new ideas, new powers. In every case these excite as much alarm in some minds as they awaken interest and hope in others. As all the world knows, this was even true of the invention of printing, which, by great authorities, was thought to be not only pernicious, but of the devil. Even of Jesus Christ some said, 'He hath a devil.' Our own sober Spiritualism is also said to be of the devil. The time was—and not so long ago—when railways were objects of suspicion, and legislation was invoked to prevent a greater speed than twenty-five miles an hour. So we vote for freedom, and are willing to take our chance.

With all the more coolness, then, can we consider the question, How far is Hypnotism dangerous, especially in relation to crime? This question we have occasionally considered, from various points of view; and we propose to do so with Dr. G. S. Wines' 'Metaphysical Magazine' Article before us, in which he gives a well-balanced account of recent experiments and opinions on the subject.

Dr. Wines is a seasoned experimenter himself. He says: 'My conclusions have been derived from actual experience with all classes of sensitives, taken from every grade of society and extending over a period of ten years.' But he has evidently been a careful reader and observer also; and his criticisms are almost as good as the account of his experiences. He shows that the whole subject is really in a fluid condition. The leading authorities have thought nothing of changing their opinions (small blame to them!), even over and over again; though some experimenters 'appear to experiment with no other object in view than to confirm the notions they already entertain.' Dr. J. R. Cooke, in his essay on 'The practical application of Hypnotism in Modern Medicine,' doubted its wide value as a remedial agent because he held that only nervous or

hysterical persons were subject to its influence. But he changed his opinion, and said, 'I had formed from my reading a preconceived idea that nervous and hysterical persons could be more easily hypnotised than those of a stolid and phlegmatic temperament. But this has certainly not been my experience. The best adult subject ever hypnotised by me was a railroad engineer, who for fifteen years of his early life had served as a regular soldier in the United States army.' He, however, seemed afterward inclined to revert to his old opinion, and said that 'the susceptibility to the hypnotic state consists in the peculiar condition of the nervous system, which I regard as a form of hysteria, and term *latent hysteria*.' 'Such uncertainty of opinion entirely destroys the value of an authority,' says Dr. Wines. Perhaps it does, in a sense; but we are nevertheless glad to see it. People are always too ready to say a thing and stick to it, and to close the account with Nature. We enjoy everywhere indications of the discovery that we have not discovered everything.

But now comes the grave question, How far can the hypnotiser go in controlling, not only the body, but the mind, the conscience, the will! The current opinion, in the street, is that in so far as hypnotism is not humbug it is morally dangerous. The Schools of Nancy and the Salpêtrière held opposite doctrines on this point. Dr. Liébault, the head of the first, said, 'It would be in the power of the magnetiser to suggest to his subject, not only to become a tale-bearer, a thief, dissolute, &c., at some period subsequent to the magnetic sleep, but he might use him, for example, as the instrument of his personal vengeance, and the poor dreamer, unmindful of the primary incitement to the criminal action, would commit, on another's account instead of his own, the evil deed, prompted and forced thereto by the irresistible suggestion and will imposed upon him by another person.' And this was apparently held as a sweeping doctrine, with but little, if any, margin for moral differences between the subjects and the power of will.

Then comes Professor Delbœuf, who, after accepting the Nancy view, becomes an opponent of it. Perfectly aware that the hypnotiser can secure startling control of various kinds, he now holds that much must be allowed for the moral condition of the subject, and the possession of latent will. He endorses the distinction that has been made between real crimes and what have been cleverly called 'laboratory crimes.' The subject who will go through a sham crime as ordered, for the sake of an experiment, may resist and revolt if called upon to commit a real crime. Dr. Charcot, though evidently reserving his judgment, said:—

Experimentally, when we furnish a subject with a crime already planned, arming him with a pasteboard dagger, or providing him with a 'poison' consisting of a harmless powder, we may witness the carrying out, in all its details, of what I have called a 'laboratory crime.' But is it so, can it be so, in real life? I, for one, doubt it; for though writers who have treated the question have reported plenty of experiments, they have not yet been able to discover a single crime of this kind actually committed—and that not because they have not sought to discover such crimes.

That is really very important. Of these 'laboratory crimes' Dr. Wines says: 'They were tragedies of fiction, not of actual life, and Charcot believes the mind of the subject to have been sufficiently conscious to recognise this. . . . From the foregoing it is apparent that many subtle and intricate psychical laws must be fully mastered before it is possible to pronounce an intelligent opinion either *pro* or *con*.' Truly; and one of these 'subtle and intricate psychical laws' may be that the subject somehow senses the difference between acting and reality, yielding to the one and shrinking from the other.

Dr. Wines' own experiments lead him to put forward the following statement 'which, if followed through all its

logical sequences, covers the whole ground of the problem we are discussing, 'Hypnotic suggestions cannot change the natural tendencies of the individual either for good or evil.' 'In fact,' he says, 'hypnotism only brings out in strong relief the dominant bias of the individual.' This is a rather startling doctrine; and, though we are strongly inclined to agree with it, as far as it goes (with the exception of the word 'only'), we think it will need some qualification. For instance, may not hypnotic, or, indeed, any other 'suggestion,' develop the *not* dominant bias, whether bad or good, and gradually change it into the dominant bias?

Dr. Wines, in his summing up, gives us a rather ghastly picture of Society. He thinks that as we are all hiding, more or less, behind our veneer, or showing the best side of ourselves, a universal hypnotising would yield 'a sorry sight.' But he leaves us with a word of consolation. Even a universal hypnotising would not do much harm. We should only be about where we were. The criminal and the vicious might, indeed, come from behind their conventional veneer and do harm, but the sound would be sound still.

It is pleasant to hear that good judges think the chances of increased crime from suggestion stop with the criminally inclined; but we cannot escape from the conviction that suggestion is a much more subtle thing—akin to a sea-breeze or to contagion in the air.

A GHOST IN THE FENS.

A correspondent forwards the following extraordinary story:—The inhabitants of the fenny districts between Peterborough and Wisbech have been thrown into a state of great excitement of late by the report that an old farmhouse near Thorney was haunted, and that the residents, a farmer named Wilson and his wife, had been obliged to leave their abode. It appears that the inmates of the house heard several knocks at the door of the house, and this continued for some time, until matters got to be unbearable. The 'ghost' invariably commenced operations by a series of very gentle taps on windows and door, the force of the knocks gradually increasing until they finished up with a terrible crash, which shook the house. The fame of the 'haunted' house soon spread, and thousands of persons have visited the place, including several Spiritualists, one or two taking up their abode in the house for the night, but were obliged to leave it before morning dawned. A school inspector, who had been examining some children, paid a visit to the farm out of curiosity, and the knocks were heard as he held the door open. This gentleman became so deeply impressed that he wrote to the neighbouring clergyman that he was convinced it was a spiritual manifestation. Another gentleman from Wisbech, said to have the strongest nerves in the Eastern counties, was obliged to take his departure from the house after hearing the knocks, and many people from long distances, bent on investigation, have been unsuccessful in their endeavours to lay the ghost.—From 'The Norfolk News' of February 8th, 1896.

LONDON SPIRITUALIST ALLIANCE.

A meeting of members and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on Friday evening next, at 7 for 7.30, when Mrs. Vincent Bliss will give a short address, followed by experiments in Clairvoyance. The high quality of Mrs. Bliss's psychical gifts is well-known, of course, to all our readers.

PSYCHICAL POWERS.—On Friday evening, February 7th, in the French Drawing Room, St. James's Hall, Mr. F. W. Thurston, M.A., delivered a very able address before the members and friends of the London Spiritualist Alliance, on 'Psychic Powers—with some Practical Suggestions for their Development.' We hope to be able next week to afford space for the publication of this valuable address in full.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MRS. VINCENT BLISS.

(Continued from page 69).

'By the way, Mrs. Bliss, are there any more of those letters I may look at?'

'Let me see. Mr. William Brown writes from Whitchurch, Salop, date, August 23rd: "I daresay you will remember I sent you a letter during the early part of July, for you to try to get into the surroundings of its writer. On July 14th I got your answer, saying that my brother, whose letter it was, had been sick up the country in South America, and all communications cut off, but I should hear from him in five or seven weeks, and that he was now quite well. I am glad to let you know that I got a letter from him this morning, which was written on July 5th, and reached Buenos Ayres July 27th, and London August 21st, just five weeks and five days since you sent me the information. In it he says he had been ill for three weeks, but was quite well now, and having been in an out-of-the-way part, had not received letters or papers from home since February." Mr. Walter H. Blackman, of Denmark Hill, confirms here the fact that whilst at home at Forest Hill I saw clairvoyantly, and described to my family and another person, an operation being performed on a friend of his, in his presence, at St. Bartholomew's Hospital, several miles distant, all of us being at a loss to explain so curious a vision, until Mr. Blackman told us that the operation had taken place exactly at the time I had seen it. That will do for letters. But I should like to tell you of a curious little incident in my experience in the way of simple table turning. A lady friend, Mrs. G., and I, about four years ago, went down to a small seaside place in Suffolk (the name is —), without any idea of where we should stay, and, inquiring at a cottage for apartments, were referred to a house called Mount Ridley. Here we took rooms. In the evening Mrs. G. said, "I wonder if any of our spirit-friends are present," and to pass away the time we sat at a little table, with our hands on it. It began to tilt very soon. We were told that no friend of ours was present, but that the operating spirit was Herbert Capon, who had lived in the town, and whose death was, not by accident as supposed, but self-sought. He had been in the spirit world eleven years, was forty-one years old when he passed on, and had four sons, the eldest of whom was named Robert. We had not the slightest idea in whose house we were, and when the girl came up to clear the supper things, we asked her the name of our landlady. She startled us very much by saying "Mrs. Capon." My friend wanted to have the landlady in and tell her what had occurred, but I begged her to let the matter drop, feeling that we should either bring discredit upon ourselves, or, if the communication was true, cause unnecessary pain. The next evening Mrs. Capon herself came in with the tea things, and noticing that she was in widows' weeds, Mrs. G. remarked, "You are in mourning!" "Yes," she replied, "my husband died eleven years ago yesterday." "But," said Mrs. G., "it is a long time to keep in mourning. Do you think your husband would like it if he knew?" Mrs. Capon replied that her life had been very sorrowful, and that her husband died under painful circumstances, having been drowned by accident. She added that they had four sons, the eldest of whom, Robert, was a fly proprietor in the town. Before we left the place Mrs. G. told our landlady of our experience, and other particulars given were then confirmed. I found the girl, who was Mrs. Capon's youngest daughter, a situation in Forest Hill, and the husband followed us home.'

i.e., perception, unfolded in himself. Sense relations relate us with the normal, empirical, physical plane. If the intra-normal pertaining to this state has been unfolded into functioning, then a medium may receive thought-transmission through a self in the intra-normal or discarnate earth-sphere, i.e., discarnated persons. Any communication from higher states must be mediated through a relay in that state in order to be brought into synchronous consent with his perception.

If the perception pertaining to his inner personality has been evolved into responsiveness, then he may receive thought-transference or mediation from the state which is subsequent to the second death process, and is dissociated from the earth, without its having to be mediated through a relay-self in the discarnate earth-sphere. But such mediums are exceptional.

All involutory process entails a beginning in actuality and a gradual evolution and development. An inner degree to that is now being unfolded in a few forerunners, illustrating what will gradually unfold in all, and who consequently receive thought-transference from the state of equilibration, without the mediating life-circuit having to pass through relays in the two states external to it and intermediate with the incarnate plane, and without, consequently, having to become converted down in mode and quality by such intermediary mediation.

The reason that intermediate relays are necessary for communion to occur between the several discreted planes or modes of being in the Universe, is because being, i.e., life, carries thought inherently, and thought entails vibration. Different modes of being, therefore, entail different intensities of vibration; and discreted degrees of being entail different intensities of vibration; and discreted planes of being entail different octaves of intensity of vibration. Consequently responsiveness, or perception, is equivalent to synchronisousness or consonance of vibration inherent in life. Hence the thought-bearing life-circuit or mediation has to be converted down in intensity from plane to plane, by flowing through converting relays, i.e., selves, from whom it flows out in a subordinated mode or lower intensity than that in which it inflow. (This is illustrated in an electric sound-converting relay, in which a note may be converted down an octave.) This process refers to the descending circuit, and applies both with regard to involution or becoming, and to illumination, intuition, thought-transference, and control.

The converse or transmutation occurs in the re-ascending circuit or evolution, and also with regard to thought relations from without, i.e., sense relations from subordinate modes, which are uplifted and translated in the process. It will be seen from this that the degree of responsiveness, i.e., perception, functioning in us depends upon the mode of being, i.e., life, which has been integrated *within* us, and which presents or constitutes the synchronising element.

The life integrated externally, by all selves, is necessarily in correlated mode with that of the macrocosmic plane occupied. But life is mediated to us from *within* as well, and as I have shown, from transcendent states and consequently in transcendent mode or in higher intensity. It is this internal mediation, i.e., the flux of immanence, which develops and unfolds our inner degree of being or inner modes of perception, even while we are yet on this external plane.

Now the particular degree unfolded in us depends on the macrocosmic plane from which that flux of immanence is mediated to us, thus constituting its correlated mode or intensity. All circuits must necessarily flow between two poles and return back again to their source. The particular source from which we each receive our own life-circuit must consequently be the other pole of our own selfhood.

As we here occupy the macrocosmic negative pole or plane, the other pole of our own selfhood must occupy a transcendent plane, and stand consequently as positive and outflowing or transmitting pole, to our negative recipient position. According to the macrocosmic plane occupied by the other pole of our own being, i.e., according to the microcosmic state to which he or she has evolved in the circuit of becoming, will be the mode, or degree, or intensity of the life-circuit mediated to us, and consequently will be the degree of synchronising perception unfolded in us, and the quality of thought-transference mediated to us.

The unfolding of our own interior degree of perception depends thus on the evolution of the other dual aspect of ourselves, who has preceded us in the circuit of becoming, and ascended to transcendent states, through whom our life process

is mediated to us in mode or intensity correlated to the plane occupied by him or her.

This demonstrates the utter fallacy of all occult pretensions with regard to their systems of training as supposed to develop inner or higher or transcendent modes of perception and relation, which are in reality unfolded by the 'becoming' of our Higher Self, i.e., the other half of ourselves, who necessarily occupies a transcendent state with regard to ours, and occupies the position of our particular positive pole or transmitter in the process of the eternal mediation of the Infinite Life, as the sun stands to the earth in the macrocosmic process.

The utter fallacy of the pretensions of occultists to develop inner transcendent degrees by efforts pertaining to the normal empirical self, is further confirmed by the metaphysical law that there can be no manifestation in the subordinate which is not *first* in its transcendent. To postulate that the subordinate may control, develop, and determine its transcendent is, therefore, the converse of universal law; is in contradiction with logic, i.e., harmoniously related and consistent thought, i.e., with truth, as we apprehend it. The only process is that of the Infinite Conscious-Life, *appearing* in actuality through men, spirits, angels, and Gods.

DEAD 'BRANCHES.'

'The Theosophist' for each January carries, bound up with it, the annual report of the Society for the preceding year. Why it is that nearly ninety pages of matter which has no interest for the public is sent out with the regular issue of the magazine is a riddle, more especially as various questions occur to the mind of any outsider who looks through the report, questions which perhaps were not intended to be asked. For example, when one reads of four hundred and eight branches existing in 1895, while the total income of the Society from all sources seems to be considerably under £200 a year, one naturally asks how many members the Society contains; but no hint of this is given. Again, under the head of 'Growth of the Society,' the number of branches existing each year since the foundation of the Society is given in a little table. But these are not called branches, but 'Living Charters,' and the table purports to give 'Charters issued.' However, that 'living Charters' and existing branches are synonymous is proved by the paragraph immediately following the table: 'Deducting seventy-five branches seceded in America, nine in Europe, and one in Australia, we have three hundred and twenty-three living Charters at the close of the year 1895.' Now the report for 1892, in 'The Theosophist' for January, 1893, gives the same table of 'Charters issued' up to that year, but it also contains a classification, by Mr. Bertram Keightley, of the one hundred and forty-five Indian branches at that date, dividing them into four classes:—

The branches in the first class are really doing active work, those in the second are working fairly well, those in the third, beyond paying the annual due, do but little, while those in the fourth are entirely dormant.

Out of one hundred and forty-five branches only five were, in 1893, doing active work, and fifteen more (though not doing active work) were doing fairly well; the semi-dormant and entirely dormant branches number one hundred and twenty-five out of the one hundred and forty-five. Moreover, the President, in his annual address for 1893, referring to the figures three hundred and ten in the table of branches, says: 'Deducting thirty Charters hitherto extinguished, of which there were nine in the past year, we have two hundred and eighty living, i.e., uncancelled Charters at the close of the year 1892.' Even if the one hundred and twenty-five dying and dead Indian branches be counted into the present effective strength of the Society for the sake of argument, still one would expect that the thirty extinguished Charters would not be reckoned. But, in the President's address for this year, the number of 'Charters issued' down to the end of 1892 is not given as two hundred and eighty, but three hundred and four; and these thirty extinguished Charters, or at least twenty-six of them, apparently figure in the returns of 'Charters issued' in subsequent annual reports, and are therefore included in the three hundred and twenty-three 'living Charters' that now remain, when the seventy-five seceding branches have been deducted from the total four hundred and eight 'Charters issued.'

There is something amiss in all this; in estimating the wine in one's cellar one ought not to count the broken or empty bottles! For their own sake and the sake of 'the cause' our theosophical friends should straighten this matter out.

MARS AND ITS CANALS.

Monsieur Ernest Bosc is responsible for the following important news which he publishes in his interesting journal, 'La Curiosité':—

A distinguished American astronomer, Mr. Lowell, recently exhibited to the French Astronomical Society a series of photographs taken at a height of 2,800 mètres in a clear sky. This series represented the latest appearance of Mars. It is known that this planet shows the traces of canals, the reality of which has been more or less disputed. Thanks to the labours of Mr. Lowell the existence of these famous canals is to-day unquestionable, since they have been photographed on a scale large enough to show their dimensions. There is no longer room to doubt the veracity of a good observation, and its interpretation is all that now concerns us. Well, that interpretation becomes very easy, since the canals assume a regular arrangement. They can only be considered as the voluntary work of intelligent beings. But the proportions which must be attributed to these immense channels are so prodigious; they so completely exceed the scale of our most gigantic efforts—even the works of ancient Rome—that the Suez Canal, for example, would only be a minute gutter beside them. We must, therefore, admit that these marvellous water-ways are constructed by beings analogous to man, but that these beings employ powerful means which to us are wholly unknown; or else it would have to be accepted that Mars is peopled by demi-gods or genii, as the astronomers of antiquity and the Middle Ages have assumed.

Whatever may be the accepted interpretation, the fact that enormous canals exist in Mars is, to-day, demonstrated, and we may, therefore, suppose, as not wholly unlikely, that they serve for purposes of irrigation and transport of all kinds. We have already contended for this mode of locomotion, the most secure, the most economical, and the pleasantest for human transit, and it is perhaps because of these combined advantages that the French railway companies have striven by all imaginable means to prevent the construction of canals and the utilisation of rivers and streams as routes of transport, and quite specially the *Canal des Deux-Mers* which would permit such an easy junction of our Northern and Mediterranean fleets without having to salute Gibraltar!

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.]

£100 for a Genuine Spirit-Photograph.

SIR,—In the remarks appended to my letter in your issue of February 1st, you say 'the term "spirit photograph" should be somewhat modified,' and that I would, 'no doubt, readily agree to the substitution of a less ambiguous term.'

I have no objection to any term provided it is quite clearly understood what is implied. I would not attempt to denote or connote the term 'spirit photograph,' but I have employed it according to the spiritualistic stand-point, which is, that there is proof of the continuity of existence beyond this plane, and the claim put forward is that we have representations on the sensitive film, under favourable circumstances, of those who have passed from this earth-life. TRUTH-SEEKER.

The Recognition of 'Spirit' Photographs.

SIR,—As one who would be exceedingly glad to see Spiritualism proclaimed a world-wide truth, I cannot refrain from commenting upon an impertinent fraud which has been practised upon Dr. B. T. Hutchinson, whose letter appeared in your paper of December 14th last. By referring to that letter you will find that Dr. Hutchinson alludes to the suspicion with which Mr. Z. is looked upon by other true Spiritualists, and yet in the face of that he actually allows himself to be fooled by a sham.

I can speak with authority as regards the photograph, being a close relation of the 'spirit's,' and, therefore, better able to judge than many others, and I emphatically assert that it in no way resembles either of the originals.

It seems nothing short of sacrilege to fool with the sweet memories of our departed friends and as long as such frauds are practised and encouraged by Spiritualists, so long will they

remain the laughing stock of the public, which I am sorry to say a great many Spiritualists are at present.

Hoping you will insert this for the benefit of your readers.
Cape Town. WILLIE.

January 22nd, 1896.

[P.S.—I have enclosed my card, but Dr. Hutchinson will, no doubt, recognise the signature.]

Remarkable Cures.

SIR,—I have read the first article of 'LIONN' dated the 1st inst., in which you refer to the 'Newcastle Daily Leader,' and mention as remarkable the cures effected by a medium in cases 'regarded by the medical practitioners as in a hopeless state.'

Kindly allow me to express how pleased I was, and am, for what you say in confirmation of the possibility of such a fact, of which Professor Omerin has given us so many evidences; among them, the case of an American lady (Mrs. Brada), who has been for upwards of four years suffering from pain in the left hip, liver, stomach, and kidneys, besides sleeplessness; her nervous system having been in such a state as for it to be impossible to touch her without causing her agitation. During the whole of the said period she was attended, first, in her own country by distinguished doctors, and afterwards in Europe by notabilities of Paris, Berlin, Vienna, and London; but always without experiencing any benefit; being only indebted to the said Professor Omerin for her actual perfect state of health.

But more remarkable yet than this case, was that of Captain F. von Kornatzki, manager of the St. Cecilia Music Publishing Company, who has been quite deaf in the right ear for forty-two years, and also began to be deaf in the left one; and, who, by putting himself under the treatment of Professor Omerin, can now hear so well as to carry on a conversation without any difficulty.

Not less, if not still more, remarkable, is the case of a lady, who has been, during fifty years, suffering from spinal curvature, pronounced by many professional men as a case quite incurable. When Professor Omerin undertook the treatment of her, her spine appeared like an 'S,' and consequently the ribs made two great prominences, one on the right upper part of the back, and another on the lower left, giving to the whole back the most deformed appearance. Now, all her friends who were acquainted with her previous state, and who have seen her lately, pronounce the change most wonderful.

I can mention many other very remarkable cures effected by Professor Omerin, but I think that these are enough for the present.

56, Holland Park, Kensington, W. JOHN S. WARD.

Who are the Deceivers?

SIR,—I have read many accounts of the 'exposures' of mediums, and to the ordinary detective eye the evidence of fraud seems crushingly complete.

The medium has been seized disguised, and in the act of personating a spirit. Wigs, whiskers, masks, dresses, and every implement devised for the purpose of deception have been found in the cabinet, and even a female medium has been discovered with male attire under her feminine garments. The conclusion is apparently overwhelming that mediums who are known to be genuine, and who have stood the severest tests, have been proved, under certain circumstances, to be grossly dishonest.

Who doubts the humiliating proof? I do.

Would your readers be surprised to hear that during my long experience of the phenomena of Spiritualism—extending to nearly forty-five years—I have never known a medium to practise any deception *consciously*? but I have known numerous spirits practise the most astounding deceptions, and they make mediums the instruments of their machinations.

There is no fact more certain than that some spirits, through special mediumship, have the power of conveying, from any distance and at a moment's notice, any article which may suit a required manifestation. Fruit, flowers, eggs, furniture, and even human beings, have been conveyed from distant localities to a séance, which has been conducted with every precaution against the admission of any physical intruder.

But the wickedness of some spirits is almost beyond human belief. Where tricky and evil spirits have gained the ascendancy they can influence the medium to perpetrate any enormity, fill a cabinet with the most miscellaneous assortment of disguises, and in an instant fit them on the medium, who is

all the time unconscious of the tricks of which he or she is made the exponent. This result is accomplished especially when conjurers or suspicious sceptics are present at séances, and I know no better precaution to avert such scandalous surprises and fiascos than to choose your company and to make the séance a religious service.

In fact, when once spiritual manifestations have satisfied us of the existence of a future life adapted to our deserts, and when they convince us of the necessity of guarding our souls by religion against the influence and intrusion of evil spirits, the phenomena of Spiritualism will have fulfilled their mission, and they may then be prudently abandoned.

I, therefore, do not join in the outcry against mediums who have been 'exposed,' as the real exposure is that of the ignorance of the investigators and exposers themselves.

NEWTON CROSLAND.

SOCIETY WORK.

PADDINGTON, 227, SHIRLAND-ROAD.—The re-appearance of Mrs. Treadwell here last Sunday evening, after a long and painful illness, was a pleasant surprise to the members and friends. We trust that her health may continue to improve. Mrs. Treadwell begs to thank friends for their numerous kind inquiries.—T. C. WEST.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Allen, under influence, gave a most eloquent address on 'The Mission of Spiritualism,' which was highly appreciated by a large audience. On Sunday next, Mr. Walker, trance address. Mr. Marsh will gratefully receive any books friends have to spare for the library.—E. FLINT, Sec.

51, LADBROKE-ROAD, NOTTING HILL GATE, W.—On Sunday last, at the morning séance, G. H. Vincent Goddard gave clairvoyance. The tea meeting in the afternoon was a great success, and was followed by an interesting and instructive address from Mr. Wallace. The guides of a lady friend also spoke excellently. On Sunday next, at 11 a.m., W. Goddard, clairvoyance; at 7 p.m., an address, followed by clairvoyance, W. Goddard; February 18th and 21st, séance, at 8 p.m., W. Goddard.—G. H. VINCENT GODDARD.

STRATFORD SOCIETY OF SPIRITUALISTS.—We had a very interesting meeting last Sunday. Mr. Blanchett gave a reading on Harmony, followed by Mr. Jackson, who gave an interesting account of his experiences. This is the first time we have had our friend, Mr. Jackson, and we hope to have him many times more. The guides of our good friend, Miss Findley, then gave us a short address, and we beg to thank her very much for her great help. Mr. and Mrs. Brenchley next Sunday, and Mr. Ronald Bradley for next Friday, at 8 p.m.—THOM. MCCALLUM.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—The annual conversation and ball will be held in the Cutlers' Hall, on Monday, March 9th. The splendid suite of rooms engaged for this occasion includes the ball-room, drawing-room, lecture-room, &c., so that all may enjoy themselves. Objects of interest will be exhibited. Experiments will be given in mesmerism, hypnosis, psychometry, and clairvoyance; also songs, readings, recitations and short addresses during the evening. Tickets, 2s. each, to be had at the doors on the night, or from W. Hardy, Midland Café.

25, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mrs. Gunn opened the proceedings with an invocation, which was followed by a control of Mrs. Bliss's ('York,' an American), who gave us some excellent advice respecting mediumship, entreating Spiritualists to take more care of their mediums than they had done in the past, while each and all were exhorted to cultivate the spiritual gifts with which they are endowed, and prove for themselves that Spiritualism is a fact and not a myth, as supposed in former years. This was followed by Mrs. Bliss giving clairvoyance and psychometry in her normal condition. The meeting was well attended. Sunday next, at 7 p.m., Mr. J. Humphrey's address.—J. B.

SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—A grand vocal and instrumental concert at the Workman's Hall, West Ham-lane, Stratford, E., on Thursday, February 27th, in aid of the literature fund of the above. Chairman, W. T. Reynolds, Ph.D. (President, Stratford Society). Musical director, Mr. E. J. Gonnert, assisted by a committee of well-known workers. Doors open at 7.30 for interchange of thought amongst the members and friends, and reception by the committee, who will wear a white ribbon. Concert at 8 p.m. Tickets, 1s., children 6d., may be obtained from the various societies, or from the hon. sec., J. Allen, 115, White Post-lane, Manor Park, E. Trains leave Liverpool-street and Fenchurch-street Stations for Stratford every few minutes.—J. A.

CAVENHAM ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. Veitch, whose efficient services (so freely and generously given) have been of such great value to the cause of Spiritualism in London for many years past, delivered an address, entitled, 'The Belief in Immortality: Does it Influence

Conduct?' which was full of deep thought, instructive references, and able comparisons. The numerous and appreciative audience assembled last Sunday encourages the Marylebone Association in their hope that local speakers and mediums may continue to receive that hearty support which they so richly deserve. Next Sunday, Mr. W. T. Cooper, 'The A. B. C. of Spiritualism'; clairvoyance by Miss MacCreadie.—L. H.

SURRY MASONIC HALL, CAMBERWELL.—On Sunday last, after an invocation by Mr. Colman, Mr. T. Everitt, of the Marylebone Society, who kindly volunteered his services on account of Mr. Long's indisposition, gave us a most interesting account of his experiences with the dwellers on the other side. His testimony as to man's immortality is the evidence of forty years' accumulated experience of various phases in which the spirit people manifest, and is beyond the shadow of a doubt as to its reality, while his facts will bear the most searching scrutiny. Mr. H. Boddington expressed a hope that Mr. and Mrs. Everitt might be able to favour each London society with a séance. Mr. Everitt responded that increasing age meant increasing difficulties, or he would gladly endeavour to respond to the solicitation. Mr. Beel, with his accustomed originality, gave us a few of his ideas regarding our immortal state, which brought a very happy evening to a close. Next Thursday's subject will be 'The Identity of Magnetic Forces,' by Mr. R. Boddington. Criticism invited. Next Sunday, Mrs. Bliss; 23rd, Mrs. Brenchley.—A. E. B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last there was a good attendance at the Lyceum in the afternoon. In the evening Mr. J. Holleyhead gave an excellent address upon 'Prayer.' Combating the frequent tendency to undervalue prayer and to doubt its efficacy, the speaker said there exists evidence in abundance as to its efficacy, although the popular theology had created the misconception that prayer is heard and answered directly by a personified Deity. Spiritualism shows that the God-principle is diffused throughout the universe—that the earnest desires of the aspiring soul reach, by sympathy, that spiritual plane which corresponds thereto, and angel ministers of God, the arisen ones of earth, become the active agents in conveying the needed good. Spiritualists, more than others, should recognise the use and value of prayer, since its exercise strengthens that conscious soul-union which becomes the quickener of a healthy spiritual growth. There was a good audience, most of whom remained for the after-séance, which was taken by Mrs. Dowdall and another lady member, much appreciation being expressed by many intelligent strangers who were present. Speaker next Sunday evening, Mr. E. Adams.—E. A.

NEW PUBLICATIONS.

- 'The Arena,' February. London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 25 cents.
- 'The Journal of a Live Woman.' By HELEN VAN ANDERSON. London agent: J. Burns, 56, Great Queen-street, W.C. Price 5s.
- 'The Theosophy of the Upanishads.' Part I. Self and Not Self. London: The Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. Price 3s. net.
- 'The Koh-i-Noor of the British Diadem, and Other Fragments in Verse.' By EDWARD-GIBSON SWANN, C.M.E. Published by Charles N. Blanchard, Burgess Hill, Sussex.

TO CORRESPONDENTS.

- R.C.—Will publish as soon as possible.
- H. L. (Burdem).—Thanks. Shall have attention.
- M.B.—Many thanks. Hope to use your kind communication very shortly.
- W.R.J.—Sorry. But we cannot continue the subject; just now there is too great a pressure on our space.
- A.H.R.—There is no such drug, and the seeming administration was only a pretence, intended to put the audience on a wrong scent.
- 'PSYCHO.'—We have heard of similar cases, but have no personal experience of them. You should put yourself under the care of a good medical hypnotist.

WHILE there are green meadows in the spirit-land, beautiful gardens, deep, mossy banks, with meandering streams; while there are fields and fountains, schools, lyceums, and massive libraries—really a summerland; there are also winterlands, treeless, flowerless, and barren. In these lower spheres—the hells of the ancient writers—there are sorrows, scalding tears, almost insufferable mental anguish and remorse of conscience. Mortals make their own heaven and their own hell; just as youth affects manhood, so this whole life affects the future. Judas 'went to his own place,' and that is where he ought to have gone. The future world is constituted of both places and conditions, which conditions and environments are necessities of happiness.—DR. PEARSON, in 'The Progressive Thinker.'