

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 818 — VOL. XVI. [Registered as] SATURDAY, SEPTEMBER 12, 1896. [a Newspaper.] PRICE TWOPENCE.

NOTES BY THE WAY.

Mr. George Tubbs' thoughtful letter, in a recent issue, is worthy of consideration. He is much troubled because, while some of Mr. Slater's tests were 'most valuable,' some of his predictions turned out wrong. It is the old story, with a lesson which, sooner or later, every investigator must learn. Happy are they who learn it soon! We ought to begin by expecting contradiction and confusion. It would save a world of trouble and disappointment. We do not know why there should be 'contradiction and confusion.' We do not know why on Monday a stream of messages and tests should come, as limpid as a mountain stream; and why, on Tuesday, in the same room, with the same medium, and apparently under the same conditions, there should come a turbulent torrent of confusion and lies. Why not be frank—confess our ignorance, be on our guard and make the best of what comes?

We know that many of our friends trust their 'guides,' put themselves in their hands, and do as they are told; and do this successfully. We congratulate them, and yet wonder whether it is good to surrender one's will and responsibility so much, even for superior guidance. But we know that others put themselves into the hands of their 'guides'—and smart for it. The moral of it all is, that we should not expect certainty, that we should revise everything for ourselves, and that we should not be ashamed to say that the subject, however precious and important, is beset with difficulties. How can we expect anything else?

We are glad to see that 'X,' in 'Borderland,' joins us in our dislike to the Psychical Research Society's use of the word 'hallucination.' The attempt to atone for that use of it by distinguishing between 'falsidical' and 'veridical' is, if we may dare to say so, nonsensical. The word is well established as meaning sheer illusion, delusion, non-reality; but the Psychical Research people use it as a possible contrast to illusion and delusion. 'X' refers to other words, some invented by Mr. Myers. They may be necessary, but they are, indeed, 'fearfully and wonderfully made'—'panesthesia' and 'hypnopompic,' for instance. Too many of these in a dictionary would give it the appearance of suffering from a sort of literary measles or scientific small-pox. Perhaps the gentle reader would like to know what 'panesthesia' means. What a glorious burst of sunshine arrives with Mr. Myers' definition, that it is 'the undifferentiated sensory capacity of the supposed primal germ'!

Giving a summary of Professor William James' Psychical Research Society Address, 'X' also says, very weightily:—

Everything seems to point to the fact, well understood by those who have any personal experimental knowledge of such things, to those who speak from within and not from without, who themselves play the game, and not merely look on, that the best results are not those which are arrived at by experiment.

Experiment in some degree is desirable, perhaps necessary, but incomparably the best phenomena are spontaneous. If this fact were once understood and admitted, we should rid ourselves of much foolish opposition from the outside, much silly chatter which passes for criticism, and of a large proportion of those whose presence has long withheld Psychical Research from being, in many quarters, a reputable study—the average paid mediums. Psychical phenomena, except of the most inferior quality, are not to be produced 'when the bell rings' any more than are those of the musician or the poet or the sculptor.

This ought to be well taken to heart by people who think that, for instance, the Cambridge Eusapia experiments were a model method of inquiry.

In Mr. Maitland's 'Life of Anna Kingsford' we find the following rather useful testimony—all the more useful because Mr. Maitland and Dr. Anna Kingsford were both antipathetic to such things:—

We arranged a sitting with Eglinton, and in order to make it a crucial test we drew up beforehand two papers of questions, the answers to which were to be written within the locked slates, without the questions having been seen by the medium. One of the papers was placed between the slates with the written side downwards, and the slates were then locked together and held by the medium and ourselves. Presently there was a sound as of rapid writing, the slates vibrating to the pressure, and evincing every sign of writing going on within them, such as the scratching and tapping of the pencil. In an incredibly short space of time the writing ceased, and on the slates being unlocked, the lower one was found covered with fine writing, giving the answers to the questions in the order in which they were written. The other paper remained in my possession, and was also unseen by the medium. Nevertheless the questions on it were similarly answered in the order in which they were written. Not that in every case the information asked for was given, but the answers indicated full knowledge of the questions. Thus, in reply to the question, 'How do you perform these feats of writing?' the answer was, 'You have no terms in your language in which we can explain the process of writing, but we will endeavour to frame an explanation against your coming again.' To the question, 'Why do you deny re-incarnation?' (as we had heard they did to other sitters), the answer was, 'We do not deny re-incarnation; we say only that we do not know.' To the question, 'Who or what are you who perform these phenomena?' it was replied, 'We are the disembodied spirits of human beings.'

Mr. Maitland endeavoured to minimise the convincing character of this experiment, by suggesting that 'disembodied spirits of human beings' might mean 'some spiritual force in living persons put forth in such a way as to be disembodied for the time.' But he did not appear to obtain any useful response to that.

From J. M. and M. T. Allen (Springfield, Mo., U.S.) we have received a somewhat noteworthy booklet, entitled 'Earnest Words—Messages from the Spiritual Congress,' through the mediumship of J. M. Allen. 'The Spiritual Congress' is described as 'a body of men and women inhabiting the Celestial Spheres, whose earthward object is the removal of sickness, sin, and sorrow, the harmonisation of the races, and the inauguration of perpetual and universal peace on earth.' It is a very large programme, but

there is no inherent improbability. Mr. Allen gives us the most explicit and circumstantial account of his passive writing, which he describes as 'an inspirational and mechanical influence, or "control," acting independently of my own volition or conscious voluntary mental effort.'

The subjects of the Essays are 'Life and its Lessons,' 'Thought—Its Evolvement and Transmission,' 'The Universality of Spiritualism,' 'Exit Esculapius,' 'Wherewithal shall ye be clothed?' and 'The Spiritual Congress—its composition, purposes, and prospects.' The first half of the book relates mainly to the development of personal character and the relation of the individual to Society; the second turns chiefly upon life-habits, especially in relation to food, cleanliness and medicine. There are those who persist that mediumship is intercourse with evil spirits. If this is so, the evil spirits are immense fools; for the teaching of this little work is absolutely reformatory, purifying and progressive in every respect.

There are peculiarities of style, and an original use of words that sometimes arrest attention; and occasionally, on the other hand, especially in the poetry, the expression is very third-rate; but the blemishes are by no means serious, while the good things are many.

Mr. Collinson's excellent little fighting book, 'What it Costs to be Vaccinated' (London: Wm. Reeves) comes upon the scene at what we may call the close of the fight: but it is, all the same, useful. It is like a handy and quick-firing gun-boat which may be very useful in giving the *coup de grâce* to the half-sinking old hulk. It can be had in three forms, at 2d., 8d., and 1s.

By the way, we offer congratulations to our old friend, Mr. William Tebb, whose wonderful pertinacity even his opponents may now afford to praise.

We are glad to see that Mr. J. Page Hopps has issued a new and revised edition of his charming little book entitled, 'Is Salvation Possible after Death?' Of course, Mr. Hopps answers the question in the affirmative, and he gives very weighty reasons for doing so. While reading them, we recalled a little incident which occurred some few years ago. We were at a *séance*, at the residence of the late Mr. Samuel Carter Hall, Mrs. Everitt being the medium. At the invitation of Mr. Hall, a dignitary of the Church was also present; but he declared that he could not possibly take part in the proceedings, and must be content to sit on one side and listen. This contentment, however, did not last long. John Watt, one of the medium's spirit friends, came and talked to us in the direct voice. The reverend gentleman was evidently greatly impressed, and, drawing nearer and nearer to the circle, presently expressed his desire to speak to the spirit. 'John,' he said, 'is there a hell?' 'Yes! certainly, there is a hell,' John replied. 'Very pleased to hear you say so—an eternal hell?' 'Yes, an eternal hell—' 'Very glad indeed—very glad indeed—to have that assurance from you, for I had been told that Spiritualists rejected that portion of the Christian faith.' 'Hold! my friend,' exclaimed John; 'your opinion is no necessary part of the Christian faith, and it is a pity that in your eagerness to confirm it, you interrupted me before I had finished; I was about to say "Yes—there is an eternal hell, but there is no one eternally in it! So long as you send bad people out of your world into this, there must be a hell, for bad people bring their own hell with them; but sooner or later all will progress to a better and higher life." 'Humph!' was the reverend gentleman's only reply; and at the end of the *séance* it was very evident that 'he went away sorrowful,' at the bare thought of the possibility that no one would be in hell for ever. He has since departed to the other world, and it is to be hoped that he has long ago found a better

and a happier creed. If any of our readers have amongst their remaining acquaintances some who still adhere to the old dismal doctrine, they will do a good and charitable act by putting Mr. Page Hopps's little book into their hands. It is published by Williams and Norgate, Henrietta-street, London, and the price is sixpence, but copies of a cheap edition may be had for one penny each.

We came across a rather good story the other day. It was this:—One of our finest philosophers was one day induced to go to a spiritual medium, and was introduced to the spirit of Schopenhauer. He said to the spirit, 'You thought this world in which we live was the worst possible world?' 'I did,' said the spirit; 'but it was not nearly so bad as the world I now live in.' A good instance this of the persistence of mood or opinion beyond the veil. The Schopenhauer temperament need not be changed by what we call 'death'; and Schopenhauer need not be in what people call 'hell' in order to take his pessimistic view of the ill-luck of the world he is in. If the story is true, and if Schopenhauer is still moaning, we are afraid that his learning and his much writing have been a hindrance to him. If he had been simpler, and had said less about his gloomy views of life, he might have found emancipation long ago.

MR. STANTON MOSES' VISIONS.

An esteemed correspondent writes:—'The wonderful "Vision" by Mr. Stanton Moses recorded in "LIGHT" of August 29th, is most interesting on account of his own personal perception, and is more graphically described even than a similar kind of vision called a "Vision of Hosts," which I took down in writing from the lips of another clairvoyant, our mutual friend, General —, in my own house. This was less personal, and contained more groups, and description of their missions, but had not such beautiful scenery described. To me it is very valuable to have these grand visions described by different mediums, who all agree as to the symbolic character of spirit robes, stars, and lights as reflections of states of being, and of knowledge. These recorded facts in your able paper are a class of teaching of the highest truths, that far exceed any pulpit oratory. I only wish I could aid in the spread of them over the world.'

SPIRITUALISM IN THE PUBLIC PRESS.

Quite a number of references to matters relating to our movement have appeared in the general Press during the last few days. Putting aside the provincial papers, the 'Pall Mall Gazette' makes allusion to the incorporation of the Alliance, and the 'Globe' quotes from a letter which recently appeared in 'L'Esprit,' dealing with the sudden departure of Mr. John Slater. The 'Echo' having published a somewhat splenetic notice of Mr. Alfred R. Wallace's 'Miracles and Modern Spiritualism,' is fair-minded enough to insert replies from Mr. A. C. Swinton and Mr. Robert Cooper. In the same paper we observe that G. O. Warren, who usually confines himself to questions of social reform, gives expression to his opinions on Spiritualism. While he writes with a certain degree of sympathy, his demand for 'open scientific demonstration, such as a chemist gives before a public audience in broad daylight,' sufficiently discloses the state of his knowledge concerning the subject. However, we have no reason to complain. Almost everywhere we are being better understood, and little by little the identity of many of the events of everyday life—universally familiar but none the less mysterious—with the facts of psychical science will be fully realised. And then the *volte face* on the part of the orthodox 'leaders of public thought' will be as satisfactory as it will be amusing.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

MR. J. J. MORSE ON CLAIRVOYANCE.

NOTES OF AN ADDRESS DELIVERED BY MR. MORSE BEFORE THE MEMBERS OF THE CALIFORNIA PSYCHICAL SOCIETY AT ITS HEADQUARTERS, THE WENBAN BUILDING, SAN FRANCISCO, U.S.A., JUNE 9TH, 1896.

The student of Psychology, in his pursuit of knowledge, will always find the phenomena associated with what it is the fashion to call the 'sub-conscious self,' a particularly fascinating field of inquiry and experiment. That there appear to be two sides to our lives is now almost one of the truisms of modern psychology. But whether this admission involves the proposition that we are two distinct personalities, alternating in action on the objective and subjective planes of consciousness, or whether we are but one personality, and the objective and subjective sides of our lives but different modes of the manifestation of the central consciousness, is still an open question. Personally, I incline to the latter view. I think it will yet be demonstrated that what are described as the phenomena of the 'sub-conscious self' are but the manifestation of our 'spiritual' faculties, a more or less imperfect manifestation, because the faculties in question are in a process of development, and at present requiring special means to excite them to action on the objective plane, and therefore liable to be somewhat uncertain in action and result, as a consequence of our still insufficient understanding of their nature.

On the other hand, it may be asserted that the phenomena of the 'sub-conscious' only indicate that there exists, latent in man, powers which do not necessarily involve the assumption of any 'spiritual' nature in man at all! This latter view is the refuge of the materialistically inclined, and is their constant argument against all forms of 'Spiritualism,' as applied to man. If the leaders of materialism are willing to accept the position that man is only a higher-class animal, so be it. Such persons may say, in effect, that they have no desire to be considered anything else. They may scout the idea of immortality as a vain delusion of the ignorant and emotional, but I venture to think they will outlive their opinions, and that you and I will meet them in the better country, when the great change has carried us all across the mysterious river.

However, as my immediate purpose is to present to you some thoughts on the much debated faculty called clairvoyance, I will leave all extraneous topics, and at once enter upon the matters to be considered.

I purpose to consider my topic under the following heads, *i.e.*,

ITS NATURE,

THE MEANS OF INDUCING ITS ACTION, AND

WHAT IT MAY SUGGEST?

That clairvoyance is 'as old as the hills,' as the saying is, cannot be denied by those who are at all familiar with the history of the human race. That it is a fact in human experience I shall undertake to prove by the citation of various historical incidents, though, no doubt, some of you have had personal experiences which will have settled the point to your minds, whatever your opinions about the fact may be.

Now, as to the nature of this faculty, it is certainly part of the activity of the sub-conscious self. When it involves mental processes in the 'subject' it indicates a degree of consciousness difficult to appreciate or estimate when judged by our ordinary sense limitations, for it cannot be denied that the clairvoyant exhibits intelligent observation, keen perception, and a consciousness of time, space, and relations thereto. Speaking generally, the accepted definition of clairvoyance is 'clear-seeing.' A clairvoyant is a person who is able to see clearly what another sees obscurely, or fails to see at all. By common consent clairvoyance is conceded to be a faculty of the mind, which is enabled thereby to see and know by means that are either superior to, or independent of, the ordinary means on which we depend for sight or knowledge. Postulating the exercise of clairvoyance as a mental operation, the question arises—on what organ or organs does that exercise depend? The only organ upon which conscious mentality depends is the brain. If, therefore, clairvoyance apparently transcends brain function, it must be because there are unexplored possibilities of brain function existing. Therefore, cerebral psychology must needs consider such possibilities, instead of denying their existence.

It must be noted that in speaking of the 'mind,' we are speaking of a something that we can train, develop and educate.

And the *We* or *I*, that so deal with the mind, must surely be greater than the thing dealt with? Further, we must remember that all forms of mental action depend upon the brain and nerves for ultimate expression. To assert that one can only see with the normal eye, or that one cannot see through a plank, and that therefore, clairvoyance, which seemingly demands another eye, and virtually claims to be able to see through a plank, is an absurdity, is merely to say there are no other brain functions than those we are ordinarily acquainted with, and so ignore the results of psychical and metaphysical researches during all past times. The foregoing points accepted it will follow that clairvoyance implies a further range of sensibility in the brain than is expressed in its response to the excitation of the optic nerve centres. The suggestion that this faculty is a sixth sense, in process of development in man, has much to recommend it.

Without pretending to absolute accuracy, the faculty of clairvoyance may be divided into two departments: the Independent and the Induced. These main divisions may again be divided as follows: (a) the Natural, (b) the Hypnotic, (c) the Narcotic, and (d) the Spiritual. But these latter divisions refer only to the methods under which it may be induced. It is not meant that the faculty itself is divisible into parts.

Let us consider, then, the above-noted divisions in the order stated. First the Natural (*i.e.*, independent) Clairvoyance. A natural clairvoyant is one who is a born seer. That is to say, such person is born with this particular brain function more or less developed. Many children present this peculiarity. Scottish 'second-sight' is proverbial throughout the world. But in many cases parents kill the faculty in their children by chiding them for their 'silly fancies,' while the ignorant and prejudiced multitude heap scorn and ridicule upon anyone claiming such abilities; so that comparatively few have the courage to avow their experiences in this connection. I have met many persons, children and adults, who have 'seen things' without at all understanding why they so did; many who have seen the 'shadow' which it is said 'coming events' cast before; seen such things, not only 'in the visions of the night,' but while in their ordinary waking states, and seen apparitions both of the living and the dead. As illustrative of the fact that the natural clairvoyant is possessed of the ability to see the phantasms of the living, the dying, and the dead, let me call your attention to a few remarkable instances. I quote, in the main, from an article by the well-known Carl Sextus, as recently printed in the 'Philosophical Journal' of San Diego, in this State. Goethe states that he one day saw the exact counterpart of himself coming towards him. Dr. Johnson heard his mother call his name in a clear voice, though she was at the time in another city. Loyola, lying wounded at the siege of Pampeluna, saw the Virgin, who encouraged him to prosecute his mission. Descartes was followed by an invisible person, whose voice he heard urging him to pursue his researches after truth. Oliver Cromwell, lying sleepless on his couch, saw the curtains open and a gigantic woman appear, who told him he would be the greatest man in England. Benvenuto Cellini, imprisoned at Rome, resolved to free himself by self-destruction, but was deterred by the apparition of a young woman of wondrous beauty, whose reproaches turned him from his purpose. Napoleon once called attention to a bright star which he believed he saw shining in the room, and said: 'It has never deserted me. I see it on every great occurrence urging me on. It is my unfailing omen of success.' In Frith's autobiography there is an account regarding Lord Castlereagh (the same who cut his own throat), which tells of his visiting Lord Lytton's father at Knebworth, when, without any warning, the visitor was given the bedchamber called the 'Yellow Boy's Room.' Next morning Castlereagh told Mr. Bulwer he had been very seriously alarmed in the night. 'I awoke suddenly,' he said, 'and saw the figure of a boy sitting in front of the fire, with his back to me, and long yellow hair streaming down it. As I awoke, it turned, rose, came to my bedside, and drawing back the curtains with one hand, with the other passed his fingers across his throat.' Mr. Bulwer did not tell Lord Castlereagh that the boy always appeared to anyone about to die a violent death. The only other case which time permits me to cite is this: in the Plymouth Church pulpit formerly occupied by Henry Ward Beecher, the Rev. Joseph Cook (not a Spiritualist) said, 'Louisa May Alcott, at the family home, in Concord, Mass., watching with her mother by the bedside

of a beloved sister, said that, when the end of bodily life came, she saw distinctly a delicate mist rise from the lifeless body. Her mother saw the same. The physician told them, "You saw life departing visibly from the form."

In these illustrative cases there is no suggestion that the observers were under any abnormal influence or stimulant that would excite them. Hence they, the observers above referred to, would be properly called natural clairvoyants. Nor can we accuse them of wilful falsification, for in any business of life their testimony would be unhesitatingly accepted as conclusive. Therefore I claim that my citations are valid, and pertinent to the issue.

The next portion of my subject comes under the head of 'the means of inducing the action of the faculty,' which we are discussing. Under this head will come the series of methods of induction previously referred to. Taking the matter in the order previously laid down, let me first refer to the Hypnotic method. A suitable subject being obtained (and let me here say that suitability is not a question of sex, as quite as many men as women are to be found in whom the faculty can be excited), the hypnotist proceeds, by one of the various methods at his disposal, to induce the hypnotic state, in this case the deep sleep. If the subject is a clairvoyant, the lucid state will grow in clearness in time, with repeated exercise, the customary minor experiments being relied upon for developing and training the sight. This lucidity is capable of being educated. At first it may be uncertain, while, in some cases, it is almost perfect at the first trial. A peculiarity of the case is that clairvoyants differ, as to their abilities, just as much as ordinary people do. Some are able to travel to distant places, others cannot 'see' anything outside of the apartment in which they are. In some the 'sight' only operates when an article to be described is placed in contact with various portions of their bodies, as, for instance, the top of the head, the nape of the neck, the pit of the stomach, or even between the shoulders. Many subjects can 'see' inside the human body, describe its conditions, diagnose its disease, and in some cases prescribe the necessary remedies. As a matter of fact the medical profession is constantly utilising the last-named class to assist it in obscure cases. It has been found that in the course of time the services of the hypnotist can be dispensed with, as the subject appears to learn how to induce the sight by personal volition. Very frequently hypnotic clairvoyance is degraded to the level of a mere amusement for the wonder-gaper, without thought of anything of more importance.

My remarks upon the use of narcotics need not be extensive; indeed, they will mainly be in the nature of an earnest protest and warning against such a method. Their use will infallibly result in the ultimate destruction of mind and body if the habit is persisted in. The degraded physique, the lacklustre eye, and premature decay and death of the habitual user of opium or hashish constitute a standing illustration of the dangers that need only be hinted at; while the inordinate use of alcohol, as those who have experienced the 'horrors' (which are a disorderly form of the faculty under consideration), with its accompaniment of blue, green, red, and other kinds of 'devils,' can abundantly testify, is but another of the dangers in the path of such unnatural methods of cultivating this 'sight.' Personally, I would sooner see the dearest and best beloved in the world lying dead at my feet, than that they should resort to truly disastrous methods of developing this faculty by any narcotising process whatever. So, though I could enlighten you as to how you could proceed in the use of drugs, you must excuse me from doing so, for the reasons above suggested.

The last of the means of developing this 'sight' I have denominated the Spiritual, and this brings us into the question of 'Spiritualism,' and involves what is known as 'mediumship.' In this case the would-be clairvoyant joins a 'spirit circle,' and the development is carried out by the 'spirits.' The spirit acts the part of the hypnotist, and the 'subject' in this case is, or becomes, a 'medium.' (The lecturer then described the nature of a spirit circle, the various forms of 'mediumship,' and methods of 'development,' his audience being largely made up of non-Spiritualists.) The mediumistically developed clairvoyant usually sees spirits, i.e., so-called 'dead' people, and the testimony to this fact is practically universal to-day, while I know many, including my own daughter, in whom this spiritually induced clairvoyance is in active operation.

At this point let me offer a short summary of the matter, as now before you, as to the three classes of clairvoyants that are

the outcome of the several methods of development mentioned. In the first case, how much of what the clairvoyant sees is the result of suggestion and thought-transference, can only be determined by repeated experiments, which may lead to the establishing of independent, i.e., natural clairvoyance, wherein the subject witnesses an actually occurring incident at the moment of its transpiring. Of course very considerable care is requisite in selecting the right kind of hypnotist for physical, as well as moral, reasons. As to the use of drugs, such means cannot be too severely discountenanced, for they are positively destructive to nerve and brain, and persistence in their use is but to court insanity and death. The last point, implying the agency of spirits, would be, to the Spiritualist, an easy interpretation of mediumistic clairvoyance. But how much of this form of clairvoyance is due to the action of the spirits and the mind of the medium, is a question not easy to answer. The one point common to each case is that clairvoyance is a latent, but normal, form of clear-seeing, mental perception, or soul sight, and I venture to assert it can be brought under the orderly control of the will, and exercised at discretion. In such case it becomes what my old friend, Andrew Jackson Davis, describes as the 'superior condition,' which term he was the first to employ.

Now let me ask: what does all that has been said suggest or point to? What is the use of this faculty, and what can be done with it? Among the things it has been used for are: the inspection of the interior of the human body; to trace missing things and persons across continents and oceans; to see and describe the so-called dead, in such a fashion that they were unmistakably recognisable; while, among other things, it has been used to illustrate various forms of intricate cerebral functioning. Now it must be remembered that it is not the usual and normal visual apparatus that is used, and that—at least in two cases,—light, as it is generally understood, would be of little or no avail. For the interior of the human organism, as well as things spiritual, do not depend for their illumination upon what is ordinarily described as light. Possibly the Theosophist would refer to the 'astral light,' which may, possibly, be only another way for writing luminiferous ether, but such an explanation would imply that material and spiritual things were alike capable of being illuminated thereby. But with certain experiments with the much discussed 'X' ray before us may not it be that we are on the road towards an understanding of the law which permits the clairvoyant to see through material obstacles and into closed spaces, as, for instance, the human body? If light, in some way at present imperfectly understood, can be made to pass through solid structures, and make what is behind such obstacles visible to the normal eye, it may be reasonably suggested that our faculty of subjective sight may operate along the lines of the 'X' rays also. If this should prove to be the case the ability of a clairvoyant to see through ponderable barriers to normal sight is susceptible of a strictly natural and scientific explanation. This would not imply that clairvoyance is not a manifestation of soul power; it merely brings it within natural law, gives it a place within the limits of natural law, gives it a place in the operation of the natural universe, and warrants the assumption that it is a natural, latent, but rising faculty in the race to-day.

Considerations of time alone prevent the elaboration of many points which will naturally suggest themselves to my auditors; and it must be admitted that merely a bird's-eye view of a vast and suggestive question is now presented. But if the thought has been inspired in your minds that will tend to show that the exercise of our spiritual faculties, as they are called, is but an effort to come into closer union with the subtle and but partially explored potencies of nature and man, and that clairvoyance is a strictly natural function in man's make-up, then you will admit that our present considerations have been right upon the lines of study proper to such a society as this. I now leave the topic, in the confident assurance that we shall mutually agree that my contention, just expressed, will be endorsed by my listeners.

There shall never be one lost good. What was, shall live as before;
The evil is null, is nought, is silence implying sound:
What was good shall be good, with for evil so much good more;
On the earth the broken arc; in the heaven a perfect round.
—X. Quoted in 'Literary World.'

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SPIRITS AS PROPHETS.

A recent letter in 'LIGHT' in regard to the non-fulfilment of one of Mr. Slater's predictions will doubtless touch a responsive chord in the minds of many readers. The complaint in the letter is a natural and reasonable one, in the circumstances, and the perplexity occasioned by the incident is no small part of the general problem of mediumship. In its every-day aspect, it well illustrates the wisdom of the old saying, that 'it is dangerous to prophesy unless you know.' A little over two years ago, a question bearing upon the subject of spirit-predictions was submitted to the guides of Mr. J. J. Morse, and it may be useful to quote a portion of the answer then given. Mr. Morse (or perhaps I should say, 'Tien') spoke as follows:—

The events of to-day are the results of the operations of yesterday. Supposing you are gifted to a considerable degree with the faculty which is commonly known as foresight—that you have that kind of intelligence which will enable you to gather together the scattered threads of a day's proceedings and analytically weigh those things. . . . tracing out their operations and effects on the circumstances of the individual, perhaps, to-morrow. . . . you will then be able to see where this or that matter will end, and forecast the events of to-morrow. Were you a spirit enjoying a wider range of vision, and a keener power of perception, you would be still better able to foretell what would happen; but even then you might be subject to embarrassment—there might be other forces rising, other powers coming into operation which would not, or had not, come within the scope of your observation, and these powers might upset all your calculations, and your reputation as a prophet would be shattered. . . . Always bear in mind that the most exact prophecy is ever liable to be disturbed by the coming into operation of other sets of circumstances which you have not seen or recognised.

This seems a very clear and reasonable explanation of the rationale of prophecy; though, incidentally, I may be allowed to suggest that it does not cover the whole ground. Many examples of fulfilled predictions are on record which, on the face of them, cannot be explained on any such mundane hypothesis as simple reasoning from cause to (probable) effect on the part of the prophet.

Many years of exploration into the mysteries of the séance room have convinced me that nothing is more dangerous than to rely upon the vaticinations of a medium, no matter how accurate and reliable he or she may be in other directions. I have seen and heard of many cases where mediums and their consultants have been reduced to the direst straits by depending on the oft-uttered and emphatic assurances of so-called guides that their temporal necessities would be supplied, and that therefore their efforts to provide for the future might be relaxed, or even suspended. And the people thus deluded were not always of the ignorant and credulous type so common at public séances. They had found their invisible mentors so far reliable and trustworthy. And, acting upon the dictates of experience, they had continued their confidence and been fatally deceived—the victims of well-meaning but inaccurate friends, or, perchance, the dupes of shadowy impostors. In these cases, as in all other affairs of mortal existence, 'eternal vigilance is the price of safety.'

But one must do the prophets justice. In the course of my inquiries I have met with many remarkable examples of spirit prophecies that have been fulfilled to the letter, in the very teeth, as it seemed, of probability, nay, even of possibility; just as, on the other hand, I have seen predictions which, although travelling along the lines of probability, have been falsified even when they seemed on the verge of fulfilment. I may quote two examples, which I select, first, because they come within my own experience and, secondly, because they are uppermost in my mind at the moment:—

Some ten years ago two young men, A and B, undertook the investigation of our subject. They were both earnest students and close friends, and the medium to whom they first went told them that, as their companionship was likely to be mutually beneficial, they would be 'kept together.' Some three years afterwards, A, while sitting in a circle, was informed that he would shortly visit America. He received the prediction with an incredulous smile, for it violated all probability—duty, necessity, and inclination alike were against it. However, within a brief period, by one of those Protean changes with which life abounds, he found himself on American soil, under painful circumstances, and with no prospect of ever returning home again. It seemed then that the one prediction had

been verified at the expense of the other, for the two friends were separated utterly and had ceased even to correspond. Yet within eighteen months the two again met, by what seemed the strangest coincidence, in a tobacconist's shop in Kilburn, and since then the old relationship, which began sixteen years ago, has been resumed with no prospect of again being ruptured, having survived countless changes and vicissitudes. Some years ago, shortly after his return from America, A was advised by the intelligence which purported to be his spirit-guide to quit the business in which he was engaged and accept an offer which had been made to him to undertake another occupation, since it would be (the guide stated) to his great advantage. It was a risky step to take, and one which, on principles of worldly prudence, I should myself have felt inclined to strongly discountenance. However, he adopted the suggestion, and his progress since then (it was five years ago) has been gratifying indeed. A, then, has no reason to complain of spirit prophecies.

And now to quote an example to the contrary, and there are unhappily a great many. Four mediums predicted for C an event of some importance which was to take place shortly after the foretelling. But although everything seemed to be leading up to this occurrence, at the last moment things 'went awry,' and C, who had foolishly built upon the prediction, is now in a very unphilosophical state of mind, and anathematising ghosts, mediums, and prophets generally; for this last unfulfilled prophecy forms, so to speak, the apex of a large pyramid of unverified predictions, upon which, luckily, he had not relied to any great extent, otherwise he might now be in a very unenviable position. As it is, he has not sustained much damage, beyond disappointment, loss of time and temper; while, it may be added, that he has received a salutary lesson on the fallibility of humankind, whether in or out of the body. His experience confirms my own regarding the gipsy-like fondness of some spirits for predicting fortunes for their consultants; and when the latter are weak enough to drop the substance in expectation of securing the shadow, the result is frequently deplorable. The moral is obvious. In no department of study and research is it so necessary for the inquirer to keep his wits about him as in Spiritualism, and this is especially necessary when dealing with spirit prophecies—those 'special tips from the land of Nod,' as someone irreverently calls them.

Putting aside the honest, but erratic prophet amongst our unseen advisers, there is reason to fear that the methods of the 'tricksy sprites of Fairydom,' who delight to lure the traveller into swamps and morasses, are frequently adopted by some of the dwellers on the 'other side'; and it may reasonably be doubted whether the utility of spirit predictions is not largely neutralised by their general uncertainty.

DAVID GOW.

ANIMAL EXISTENCE IN THE SPIRIT WORLD.

Existence in the spirit world is the existence of that which, in this, makes the human soul; man's moral nature; the Intellect that knows and the Will that does good and evil; 'the image of God' in man.

The animals seen in the spirit world are thought-creations. The surroundings of spirits out of the flesh are, in kind, the same with those that surround it while in the flesh. Every human being on earth is living in a hell or heaven of his own creation, just as really as he will live in it in the hereafter. It is not so apparent here because of the body, but not the less real.

Trees, plants, flowers; stone, wood, metal; these are all real to us, because substantially the same in kind with our bodies; that is to say, 'material,' as we term these substances. For the same reason the thought-creations of the spirit world are real and objective. They are substantially the same in kind with the spirit 'stuff' of which the body of the soul is made.

The snakes of the Zoo are not in their reality to be compared to the 'snakes' of *delirium tremens*. We can cage the reptiles of the Zoo; but who can cage the reptiles that are *part of himself*? And it is these reptiles and the like, and worse, that all who in this life are leading it unworthily and viciously are creating and carrying with them into the next life to make their surroundings; a world that cannot offer them even the poor screen of flesh and blood to hide the horrors of their own creation from their view.

THADDEUS HYATT.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

OFFICE OF LIGHT, 2, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, SEPTEMBER 12th, 1896.

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

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payment to be made in advance. To United States, 24d. 70c.

Light,

A Journal of Psychical, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

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

A PROSECUTION WANTED.

Perhaps the wisest-looking and the silliest-actual phrase in the English language is 'Contrary to the known course of nature.' The reason that it is so wise-looking is the suggestion that the user of it knows so very much, while the reason why it is really so very silly is that the user of it is, as a rule, and actually, so extremely foolish. Mr. Stainton Moses, in his important little pamphlet on 'The state of the law in England as it affects public mediums,' draws attention to this, in connection with judges and magistrates who are only too ready to assume that any one who is not commonplace is uncanny and a fit subject for a legal brickbat. The condemnation of Dr. Slade, for instance, was, in its way, as glaring an example of obscurantism as any case of witch-burning, or, further back, any case of Popish hitting-out at scientific study or discovery. Mr. Flowers who *ex cathedra* damned his victim as of course a cheat who professed to do what was 'impossible,' and who disclaimed evidence on the other side, was simply ignorant. He was not an unjust judge; he was only a foolish one; and he had many ancestors, as he has had several successors. Of course, the race will die out, but, in the meantime, the innocent will suffer and the truth will be obstructed: and the race will not die out unless we who know better kill it: and we shall never kill it without courage and even audacity.

To begin with, we must not apologise and whisper and shrink. Anyhow, we must never recant, and never bolt. If we can, we must even assist 'the authorities' to bring thought-readers, palmists, and clairvoyants to the bar. Every object-lesson of the kind would be worth a hundred meetings of The Alliance and a whole year's numbers of 'LIGHT.' In Scotland, for instance, the hauling up of a so-called fortune-teller extracted from Lord Young a priceless judgment, a veritable Magna Charta for mediums. Such a judgment as that in England would be cheap at the price of a score of such mild martyrdoms as are now possible.

We do not understand Mr. Slater's fear, for instance, and we deplore his timidity, but if the closing of his intensely interesting meetings was really due to dread of police interference, all we can say is that in so far as his fear had any foundation in fact, the English public, English politicians and English magistrates ought to be ashamed of it. Suppose now, Mr. Slater had been hauled up before a magistrate, by some police officer, with nerves as tough as his boots, it would have been mightily edifying to hear the charge. What *would* have been the charge, now? Obtaining money under false pretences, perhaps. Certainly not fortune-telling. Or, perhaps, the leather-nerved official

might think that our friend was guilty of using some subtle device in order to deceive or impose upon the Queen's poor innocents. Or, again, he might wipe the dust off the old George II. Act against sorcery and enchantment, bring the solemn piece of foolery into court, and try for a conviction on that score. Anyhow, he would have had to show that someone was cheated, or that the accused intended to deceive.

But it is just conceivable that the magistrate might be an unenlightened person who would say, as Mr. Flowers did:—'This is opposed to the known course of nature; and so, of course, this man is a cheat.' In which case there would surely be a lawyer at hand who, with the help of Mr. Myers' brand-new vocabulary, would say something like this:—Your worship, allow me to draw attention to the fact that we have lately made a most momentous discovery. It has been found out that we do not know all the laws of nature, as we thought we did. In fact, your worship, a most respectable body of persons, meeting at Westminster, known as 'The Psychical Research Society' have discovered another volume of the laws of nature, necessitating the issue of a special vocabulary which has lately been sent forth by a learned Professor attached to the University of Cambridge: and I think I can show your worship—if your worship will be patient with me, for indeed I have not the advantage of knowing everything, but I think I can show your worship—that the accused is a hypnotic subject, who is in the habit of having veridical hallucinations which, as your worship is probably aware, are not distantly related to hypermnesia, and also to those entencephalic sensations which, in their turn, are connected with those *illusions hypnagogiques*, or even those hypnopompic illusions which, in their full development, may positively become cosmopathic, giving to the subject the supernormal power of hyperpromethia.

At this point, the police officer would probably think his next job would be to fetch a cab for a doctor and the keeper of an asylum, and the magistrate would lay down his pen or do something equivalent to throwing his wig at the lawyer. But the upshot of it would be an application for an adjournment for the purpose of producing Mr. Myers, to explain his vocabulary; Miss X., to twist the magistrate round her little finger with the lucid and lovely stories of her crystal-gazing visions; and Professor Sidgwick and the Right Hon. A. J. Balfour, to generally explain the elements of Psychical Research mysteries to the Court.

But, seriously, any one with a head on his shoulders ought to be able, now-a-days, to show that these attempts to stop inquiry, and to put up fetters where we ought to hang up lights, belong to the dark ages. It would be easy, indeed, to make it sufficiently hot for the prosecution of respectable and serious mediumship.

We rather fancy the end of it would be that 'opposed to the known course of nature' would go into the court of bankruptcy, that our leather-nerved functionary would inwardly vow to keep clear of the subject in the future, and that the magistrates would learn a lesson. In any case, we are certain that the Mr. Slater, or any one else, who served as the peg for displaying this useful object-lesson, would never have cause to regret that he was put up as the peg.

SPIRITUALISM IN BOSTON, U.S.A. — Our correspondent, 'Bassille,' says he is often met by sceptics with the question, 'If Spiritualism is true, why does it not spread more rapidly?' He believes, however, that Spiritualism is much more widely spread than Spiritualists even are aware of, and he mentions that when in Boston he learned that the number of public meetings, though they are so numerous and so well attended, was by no means a complete index of the strength of the cause there, because he was told on excellent authority that there were no fewer than two thousand private cabinets in Boston and its suburbs.

MORE PSYCHIC PHOTOGRAPHY.
SEANCES WITH DAVID DUGUID.

BY EDINA.

During the last twelve months, owing to business and other engagements, it has been out of my power to pursue the fascina-

sittings held by him in Glasgow during the months of May, June, and July last. The results are so satisfactory that, with my friend's permission and that of all the parties concerned, I make no apology for forwarding them to the Editor of 'LIGHT' for publication. I premise that the gentleman in question is the same as was referred to by me in former articles in 'LIGHT,' who sat with Mr. Duguid so often and so successfully that ere



I.—RECOGNISED AS MR. G'S BROTHER ALEXANDER.



III.—FIGURE IN MILITARY UNIFORM.

ting study of spirit photography, either with Mr. Duguid, of Glasgow, or other mediums; while all attempts at development of this form of psychic manifestation made by us in the home circle have proved abortive. I am glad to be able to state,

the close of his experiments he was able to obtain spirit photographs without the medium taking any active part in the operation, but simply sitting or standing in the room while my friend was engaged with the camera.



II.—RECOGNISED BY A MEDIUM AS HER MOTHER

however, that a close personal friend of ours—a professional gentleman of high standing, and who has been associated with me during the past seven years in the investigation of occult phenomena—has just favoured me with the results of several



IV.—FORM APPEARING OVER THE HEAD OF THE SITTER.

Some of the photographs obtained at the séances now to be described were similar to those got in my house two years ago—viz., taken without the aid of a camera, and simply by the plates being folded in brown paper and sealed up, and thereafter held

for a brief space between the hands of the medium. The larger portion of them, however, came through the agency of the camera, and, as your readers will speedily find, under conditions which (to my mind, at least) preclude the possibility of fraud on the part of anyone associated with their production.

I deal first with the camera and plates.

My friend, whom for the purposes of this article I shall designate as Mr. G., and who is an excellent amateur photographer, has recently purchased a large sized hand camera, capable of holding twelve dry half plates. By a piece of mechanism in the side of the camera, each plate, after it has been exposed, is made to fall on its face, being at once replaced by another, and it was with this camera alone that all the photographs were taken. As regards the dry plates, they were invariably purchased by Mr. G. in Edinburgh and placed by him in the camera in Glasgow, while the camera and its contents were never for one moment out of my friend's possession throughout the entire series. As regards development, he also informs me that it never took place till his return to Edinburgh some hours after the sésances had closed. I now deal with the sésances in their order.

SEANCE IN MAY.

This sitting took place at Mr. Duguid's house, 8, Devon-street, Southside, Glasgow. There were present Mr. G. and Mr. and Mrs. Duguid. On this occasion eight plates were exposed, with the subsequent result that on development in Edinburgh there were found depicted on three of them psychic forms. The *modus operandi* was simply this—that Mr. G. sat in front of the camera while Mr. Duguid took off the cap, exposing each plate, and after the necessary interval turned the small lever which dropped each used plate on its face, and at the same time placed another one in position for a fresh exposure, the camera remaining closed throughout; and, as I have already observed, the plates were neither seen nor handled by anyone except Mr. G., who developed them at his leisure. Mr. Duguid neither saw, nor handled, the photographs till they were printed off by Mr. G.

On examining the psychic photographs got on this occasion, I found three distinct personages depicted on them. The first was that of a young man with sharp features, apparently about nineteen years of age. This person, Mr. G. informs me, is clearly recognised by him as his brother Alexander, who passed on about half a century ago, and who had quite recently, and for the first time since his demise, shown himself to his surviving brother at a sésance he had with Mr. Cecil Husk at Peckham. (See Fig. I.) The second photograph, which was that of an old lady wearing a bonnet, Mr. G. informs me was shown by him to a medium recently on a visit to Edinburgh, who assured him most positively that it was her mother, but whose identity is not otherwise corroborated. (See Fig. II.) The third photo was a reproduction of a female face surrounded by drapery, entirely similar to that got by Mr. G. about three years ago at a sésance he had in Glasgow with Mr. Duguid.

With the view of exhausting the plates in the camera, Mr. G. then asked Mr. Duguid to sit in front of it, and he himself took off the cap and turned the lever, but none of the plates so exposed disclosed on development any psychic figures, and thus far the second part of the sitting proved abortive.

SECOND SEANCE.

This sitting was held in June, and, like the former, took place in Glasgow, in Mr. Duguid's house, and was attended with considerable success. On this occasion eight plates were put in by Mr. G., who sat while Mr. Duguid held the camera and took off the cap. After the exposure the camera was taken by Mr. G. to the dark room, and while there he took out four of the plates which had been exposed, wrapped them up in brown paper for subsequent development, and then put eight additional plates into the camera, thereby raising the number in the camera to twelve; but of this number, as I have explained, four of the original eight remained. Mrs. Duguid, who up till now had simply been a spectator of the photography, at Mr. G.'s suggestion, and as an experiment, then sat in front of the camera, and Mr. G. took off the cap. Mr. G. next sat in front of the camera while Mrs. Duguid took off the cap, and in this way the whole of the additional eight plates were exposed. Mr. G. then took the camera and plates (sixteen in number) home to Edinburgh, and on development the following results were disclosed:—

On the eight plates exposed by Mr. Duguid nothing abnormal was discovered.

On two of the plates exposed by Mrs. Duguid, with Mr. G. as the sitter, there were found depicted two forms, one of his brother Alexander. The second photograph disclosed a tall figure with face in profile, wearing a military uniform. (See Fig. III.)

On two of the four plates exposed on the occasion when Mrs. Duguid was the sitter there were found psychic forms, both females. On the first the form appeared over Mrs. Duguid's head (see Fig. IV.), while the second was standing by her side.

I shall in the next article deal with the remaining sésances and their result.

MR AND MRS. EVERITT IN SCOTLAND.

Mr. and Mrs. Everitt are doing admirable service to our cause during their visit to Scotland, Mrs. Everitt by giving free sésances to friends and inquirers, and Mr. Everitt by expounding the Gospel of Spiritualism whenever and wherever an opportunity offers. On Sunday morning last, by the kind invitation of the Rev. Alexander Webster, Mr. Everitt delivered an address to the congregation of the Unitarian Church, Aberdeen, and in the evening he addressed an out-door meeting of a thousand people, the day's proceedings creating an immense interest.

From Aberdeen, Mr. and Mrs. Everitt proceed to Dundee, and will afterwards visit Glasgow, Edinburgh, Berwick-on-Tweed, Newcastle, Bishop-Auckland, &c. Our good friends are never tired of working for the advancement of our cause, and we trust that their great success in Aberdeen will in some measure reward them for their untiring efforts. The following report of the address on Sunday morning appears in the 'Aberdeen Journal':—

On Sunday forenoon Mr. T. Everitt, of London, gave an address on 'Life in the Unseen Universe' in the Unitarian Church, Aberdeen. Mr. Everitt at the outset stated that what he had to present were facts regarding communication between living beings on what was called 'the other side,' and this side, by means of mediums. He explained that the medium was one fitted by personal organism for the purpose of spirit control. He affirmed that it had been demonstrated to Spiritualists that beings who had passed away from earth into the unseen returned in bodily shape, and by word and touch made their identity known. To them immortality was not a theory but a fact. There was no dividing line between the spirit world and this; the spirit world was here; there was no departure into another world, but simply the passing out of the fleshly encasement into the freer state of spiritual being. Spiritualists declared that the body was not the man, but only his garment. The man wore that garment, but while his consciousness remained the same the body was continually changing. There is no break of personal continuity by death; death takes nothing from the man but the material garment; he passes into the unseen with his character, his memory, his selfhood intact. Mr. Everitt gave several instances of his experience of communications from the unseen, of 'direct voice' and 'direct writing.' He declared that he had spoken with persons in the spirit state, seen spirit lights, had fruits and other articles projected from the unseen by means of Mrs. Everitt's mediumship. He exhibited a specimen of direct writing in the shape of one of sixteen sheets filled with writing without mortal contact. The sheet, which was previously marked, was placed on a table along with a pencil, and both were whisked up into the air. Sounds of writing were then heard, and in a few moments the sheet was covered with close writing, written at the rate of about one hundred and fifty words per second. This and other specimens of direct writing were examined with keen interest by a number of the congregation at the close of the service. There was a large congregation. Mr. Everitt, it is understood, is not a professional exponent of Spiritualism, but is engaged in business. For upwards of forty years he has been investigating the subject, and has had sittings with most of the best mediums, but it is chiefly through the mediumship of his wife that his experience has been gained.

ACKNOWLEDGMENT.—The Council of the London Spiritualist Alliance, Limited, have much pleasure in acknowledging a contribution of £5, by Mr. and Mrs. W. P. Browne, towards the cost of Incorporation.

PHYSICAL PHENOMENA.

BY ROBERT COOPER.

In the interesting article on 'Boston Mediums' which appeared in 'LIGHT' for July 22nd, allusion is made to the intimate connection that exists between the medium and the materialised spirit, which shows with what caution alleged exposures of materialisation phenomena should be received, and the attendant danger of 'grabbing' a spirit form thus temporarily re-incarnated—a practice sometimes resorted to under the pretext of proving the genuineness of the medium, but oftener to disprove the actuality of the materialisation, which is not included in the philosophy of materialistic sceptics. Had the close intimacy in question been understood—or rather recognised, for it cannot be understood—such cases as the recent 'exposure' of Mrs. Mellon would not have excited the suspicion even of Spiritualists, which it undoubtedly did. For my part, I never attached any importance to it, for, although I had never seen Mrs. Mellon, I knew that the testimony in her favour through a long series of years was too great to admit of the idea of her being a fraudulent medium. The same may be said of Miss Wood and Miss Cook, the genuineness of whose mediumship had been proved by the adoption of tests by credible and able observers. In the case of Miss Cook, we cannot conceive of her being among the company, night after night, with nothing on but a sort of loose gown and bare feet, as the photographs taken by Professor Crookes represent 'Katie King.'

A remarkable phenomenon that throws light on the subject occurred with Dr. Monck, whose career some thirty years ago was somewhat meteor-like. Having prepared for the Baptist ministry at Mr. Spurgeon's College, Dr. Monck commenced the persuance of his profession, but he soon developed as a medium for manifestations, both of a mental and physical order. These did not take place systematically, as is the case with most mediums, and were of a varied character, and sometimes, when least expected, something very extraordinary would occur. Archdeacon Colley wrote a pamphlet, giving his experiences with this medium, and relates a curious fact showing the intimate connection that existed between the spirit and the medium. It appears that on one occasion a spirit materialised, apparently growing out of the side of the medium, and both taller and of stouter build than he was, and, to show his strength, lifted the medium off the floor. He then ate an apple, and to the surprise of the observers the core of the fruit was ejected from the mouth of the medium. There could be no doubt of the fact, for the medium and spirit were standing side by side in a good light when this extraordinary phenomenon occurred.

We hear a good deal about discouraging holding séances in the dark and discontinuing the use of cabinets, but I doubt the advisability of this. There is no doubt that darkness favours the production of physical phenomena, and a cabinet is a means of providing this condition, without placing the observers in darkness. I never could see any objection to placing a medium behind a curtain stretched across a corner of the room, and waiting results. This appears to me preferable to the medium sitting with the company and nothing occurring, which would generally be the case, for materialisation taking place with the medium in full view is of very rare occurrence, and I see no difficulty in reasonable precautions being taken against fraud. We hear of fraud-proof conditions, such as tying the medium, but instances have been known that have shown the uselessness even of this. When I was in America, Dr. H. B. Storer, of Boston, at the instance of the 'Banner of Light' proprietors, investigated the manifestations of a Mrs. Compton, living somewhere in the West. He reported that the medium was placed in a closet, and as a security against her moving, thread was put through her ear-ring holes and attached to the wall with sealing-wax. In a little time a tall Indian, dressed in characteristic style, with feathers on his head, emerged from the cabinet, and on Dr. Storer entering the cabinet he was surprised to find it vacant. The Indian figure then returned to the cabinet; and at the close of the séance the medium was found seated in the chair, with the threads in her ears attached to the wall. This I had from Dr. Storer himself, who was a perfectly reliable man. Colonel Olcott went to see Mrs. Compton, and in his book, 'People from the Other World,' records similar experiences. This must have been a case of trans-

figuration, and shows the difficulty of adopting 'fraud-proof' conditions where spirits are concerned. Some years ago experiments were made with the Allen boy, who used to sit outside a screen made by placing blankets on a horse, instruments of different kinds being placed behind it, and it was found that if paint were placed on the instruments some of it would be transferred to the medium's hands. I was present on more than one occasion when a similar test was adopted with the Davenportes, but their hands showed no trace of the pigment, which looks as if the transference were at the will of the spirits.

There is another fact connected with materialisation worthy of consideration. Instances are reported of spirits going a considerable distance from the medium. At Cardiff, at Mr. Sprigg's séances, spirits were said to go into the garden and return with fruit and flowers. At the Eddy's, Indian spirits were said to leave the séance room and go down into the house; and Colonel Olcott states that, at his request, the medium went into a small lumber room, the entrance to which was from the reception room near the front door, when Indian spirits came into the room and went out into the road, and did not come back again. In this case, how did the substance of which the spirit is composed, and which is said to be derived from the medium, return to the medium, and what would be the result of seizing a spirit when a long distance from the medium?

I will close these few discursive remarks by mentioning what I once witnessed at the Eddy's, which, as far as I know, has never been recorded in the annals of Spiritualism. I have already stated in 'LIGHT' that I once saw a small figure of the acrobatic type run along the empty forms, from one to the other, to the farther end of the room, and, after dancing round the stove, run along the passage way, and take a flying leap over the railing in front of the platform, into the cabinet. This was a striking feat, but what I am about to state appears to me equally remarkable. One evening an Indian came on to the platform and beckoned to Horatio Eddy, who was sitting with the spectators. He went on to the platform and conferred with the spirit, and without saying anything went down into the house, the spirit leaning against the chimney jamb awaiting his return. In a few minutes Horatio returned with two swords, one of which he handed to the spirit, and the two then commenced a duel with the weapons, which lasted a few minutes, and was after the fashion of the ordinary 'stage-fight.' The Indians varied in size; one exceeded six feet in height. On one occasion it was announced that the following night the Indians would appear in full light, when the shade in front of the lamp was removed, and several spirits came out from the cabinet, one after the other, all differing in size, appearance, and dress, and could be seen to advantage with the increased amount of light above that usually allowed.

Colonel Olcott gives an account of an out-door séance that was held by moonlight a short distance up the mountain in front of the house. The site chosen was where a large stone, estimated to weigh 1,200 tons, and different to that of which the mountain is composed, lay across a stream. An illustration of the séance is given in 'People from the Other World,' showing an Indian on the top and another drinking water taken from the stream. One afternoon, I, with a few others, accompanied by Horatio as our guide, set out to visit the spot where the séance in question took place. The ground was covered with snow two or three feet deep, but the surface was frozen hard, so we had no difficulty in making our way. Arrived at our destination, we found the rock as described lying across the ravine; but there was now no water, everything being ice-bound. There was the seat still remaining that the spectators occupied on the occasion, and what took place was described by our guide, the brother of the medium; and extraordinary and wonderful as the account is, it is vouched for by credible witnesses, and I see no reason, after what I myself witnessed during the two weeks I spent in the home of the Eddys, to doubt its actual occurrence.

If there were visions, trances, apparitions, spiritual gifts, and conscious spirit communications all through the past ages—why not now? Have the heavens over us become brass? and have angel tongues become palsied? These things did happen in the past—and they occur to-day. And few, if any, except the most illiterate—except the atheist, the impudent bigot and the iron-clad, creed-bound churchman deny it.—DR. J. M. PEBBLES.

HYPNOTISM IN AMERICA.

'The Hypnotic Magazine' is a new monthly, published in Chicago, and edited by Mr. Sydney Flower. The first number (for August) is before us, and it promises well. In the 'Introduction' we read:—

'The Hypnotic Magazine' is published primarily in the interests of the medical profession, and its pages will be open for the discussion of all cases in which suggestion, with or without medicine, has been employed with more or less success.

'In the interests of the medical profession' is a somewhat equivocal expression, and in the first article, on 'Hypnotism, with Special Reference to Hypnotic Suggestion,' by an 'M.D.,' we read:—

In the near future we doctors will gather up all these psychic ideas, embody them in a code, showing profound erudition, stamp them with a name of 'learned length and thundering sound,' call them ours, and defy any other man to use them on pain of instant excommunication. We have opposed hypnotism for many years, and now we are thinking of getting a copyright of it

Nevertheless, the writer of the article, C. G. Davis, M.D., shows himself to be a man of sound sense, wide sympathies, and large ideas, and were all doctors like him the public might feel itself pretty safe in their hands. Dr. Davis says:—

During the ordinary occurrences of everyday activities, we are throughout our normal lives receiving suggestions from various sources, which leave their impression. But when the mind has been tranquilised, and the subject has passed into the condition of sleep, or laagnor, which we term hypnosis, then we may make suggestions, and find them far more effective than in the waking state. . . . If required to formulate the law of suggestion, I should say:—

1. All impressions, carried by the senses to the centre of consciousness or sub-conscious life, convey power.
2. That the impression is greater and more lasting in proportion to the number of senses simultaneously impressed.
3. That some men possess greater power of projecting thought than others.
4. That the impression made on the mind by the thought of another depends upon the force with which the thought was projected, and the resistance which it meets.
5. That impressions of thought, sent to the brain, are increased many-fold if the mind is previously tranquilised and thrown into a state of hypnosis.

Here are a few stray quotations from Dr. Davis's article:—

The great motive power that is to-day lifting mankind from the shadows of the past up to the beautiful intellectual heights of the nineteenth century, is suggestion. All the world is a constant scintillation of mind suggesting to mind. . . . One of the most noticeable facts in life is the great difference in the capacity of various individuals to make impressions and command obedience through suggestion. . . . There is no such thing as the supernatural; it is only the superusual that gives us cause to wonder. . . . Faith, hope, expectancy, and belief are powerful therapeutic agents. The world to-day is full of illustrations of the working of this law of suggestion through faith. The physician who can arouse it and carry it along the lines of known scientific truth, is capable of reaching the highest pinnacle of professional usefulness in the age in which he lives. . . . Among the great multitude of mankind it is observed that a life lived in harmony with religious belief is essential to good health, or recovery from disease. . . . I verily believe that an outraged conscience plays an important part in nine tenths of all chronic ailments. . . . To prove that suggestion has been the chief agent in healing the sick, we have only to point to the various schools of medicine, whose teachings are often diametrically opposite and their success not materially different. . . . I am convinced there is no rational being suffering from functional disease but what may be benefited by this treatment, and I have seen sufficient evidence of marked improvement in organic disease to warrant me in redoubling my efforts and researches in this direction in the future. . . . When we more thoroughly know ourselves, and know how to apply this force of suggestion, then will the education of the young no longer be a task, but a pleasant pastime. Through the suggestive power of symbols or object lessons the light will come to the young mind through several windows, and the child be led, step by step, easily through the labyrinths of thought. The development of the young life will be like the unfolding of the petals of a beautiful flower, without effort, and full of the joy of existence.

Herbert A. Parkyn, M.D., gives a lengthy 'Report of Work Done at the Daily Clinic of the Chicago School of Psychology.'

Dr. Parkyn defines hypnosis as 'a state of mental quiescence in which the suggestion of the operator has an exaggerated effect upon the mind of the subject.' He then describes his very simple *modus operandi*, and proceeds to give the particulars of the cases treated during the first month in which the institution has been open—from June 15th to July 15th of this year. Of these cases we can only say here that a great variety of ailments have been treated, with, on the whole, very encouraging results. The article ends by 'emphasising' several 'points' of much interest. Firstly, that 'this school has been established for the purpose of experimentation in mental treatment, that is, to discover, if possible, to what lengths the mind cure may be extended in its application even to organic lesions.' Secondly, that the school is not established for the purpose of testing the hypnotic phenomena. Thirdly, with regard to the assertion that hypnotic cures are not permanent: 'The statement is true to this extent, that a person who has been healed by suggestion may as readily become diseased again by suggestions emanating either from the person himself or his friends, unless he has been taught that he has cured himself. If, by a logical process of reasoning, he is shown exactly the effect of suggestion upon his sensitive nature, its power to harm, as well as its ability to heal, then the process of cure is built on a solid foundation, and a threatened return of the ailment is held in check by the newly developed, or properly directed, auto-suggestion. In every case I have directed my suggestions first to the removal of pain, then to the development of the individuality of the patient, to the assertion of self-power, self-reliance, and, finally, to the prevention of illness or a return of the ailment by means of the exercise of the will; by the use of the all-potent auto-suggestion.' Fourthly, 'That certain hours are set apart for experimental work alone, and an endeavour will be made, safeguarded by scientific precautions, to develop some examples of the higher phenomena.'

Dr. W. L. Stevenson, late assistant to Dr. Luys in Paris, writes on 'Hypnotism: Its Relation to the Domestic and Medical Sciences,' and says a great many things which have very often been said before. The most original thing about the article is the editorial note thereto appended. 'Although we differ in many details, and even in fundamental principles, from Dr. Stevenson in his conception of hypnotism as set forth here, we gladly publish his opinion because it embodies in condensed form many of the popular, but, we think, erroneous, beliefs regarding this science.'

An article by the Editor, criticising Dr. Elmer Gates's materialistic theory of the mind, and another article by Dr. W. Xavier Sudduth, on 'Suggestion as an Ideo-dynamic Force, together with twenty pages of interesting Editorial Notes and Reviews, complete this first number of an instructive periodical, which, we think, no student of hypnotism can afford to ignore.

THE GHOST OF A DOG (?)

Professor W. F. Barrett kindly sends us the following story, which he says was sent him by the late Professor Romanes, who received it from a friend of his. Mr. Barrett thinks 'it may be worth a corner in "LIGHT," though its evidential value is small':—

A friend of Mr. F.'s (whom I know) had a favourite dog which he brought from the Crimea. The dog was much attached to him, and he was equally fond of the dog, so that he scarcely ever went anywhere without taking the dog with him. One day in Ireland he was invited out to luncheon, but thought it best to leave his canine friend at home, and therefore ordered the servant to chain him up in the yard. During luncheon someone exclaimed, 'Why, Mr. —, there is your dog at the window.' 'That is impossible' said he, 'as I left him chained up at home.' On going to the window no dog was to be seen, nor could he be discovered on the premises. On his return he found great fault with the servant for allowing the dog to follow him. The man said he had not done so, and moreover he had seen him not long before chained up in the yard as his master had left him. On going to see after him the dog was found still chained up—but dead!

It is more consonant with our ideas of what is best to suppose that suffering, which is often obviously disciplinary and benevolent in its aim, is to be temporary rather than eternal.—O. W. HOLMES.

W. W. JENNER CHAMPERNOWNE.

In 'LIGHT' of June 13th last we published a portrait of Mr. Jenner Champernowne and gave a report of an interview which our Special Reporter had had with him. We are now sorry to have to announce that Mr. Champernowne passed to the other life on Tuesday morning last, after a short illness, at the age of eighty-four. As our readers know, he was for many years firm in his faith in Spiritualism, which was, in fact, a great solace to him to the very last. The funeral takes place at Kingston Cemetery, to-day, Saturday, at 3.30 p.m.

'SO-CALLED EXPOSURES.'

Allow me to say a few words regarding the comments of Mr. Richard Harte on my brief communication which appeared in 'LIGHT' of August 29th. I contended, and justly as I still think, that it is a good thing to detect and expose fraudulent pretenders, and that in the absence of legitimate and proper tests 'it can hardly be a matter of surprise if, to a doubtful inquirer, "grabbing" should seem to offer the only means of proving whether he is really getting what he has paid for—a genuine materialisation.' Mr. Harte says that seizure of the form is no real test and does injury to the medium. This may be so, where the medium is genuine; but genuine mediums can, and ought to, protect themselves by sitting under such conditions only as are satisfactory to all the circle, thus of their own accord drawing a line of obvious distinction between themselves and mere pretenders. A few months ago a 'form' was seized in America, and was found to be—not the pretended medium, but a person who confessed to having been paid by the pretender to personate materialisations! Seizure may be a disagreeable method of detection, but it is of the first importance that the detection should be made, and under the circumstances what other method was available? Like Mr. Harte, I would discourage seizures, but I would do so by making them unnecessary. Genuine mediums, as I have said, have the remedy in their own hands. Mr. Harte speaks of 'scientific tests.' I hope he will tell us what these tests are, and join with me in urging genuine mediums to cheerfully assent to their adoption. Of course, it is to public physical mediums that my remarks refer.

XYZED.

CLAIRVOYANCE—OR MIND-READING?

Your correspondent, 'Vir,' endeavours once again to persuade us that there is no such thing as clairvoyance proper! As an 'old Spiritualist' he ventures to explain that Mr. Slater, like all other platform clairvoyants, is simply a mind-reader!

'I may have been unfortunate,' 'Vir' writes lower down, 'but as yet I have seen no clairvoyance which was not obviously mind-reading.' The italics are mine. While feeling sorry for 'Vir's' misfortune, one regrets still more that a person of this limited experience should presume to teach others, but in face of such constantly-recurring incidents as the following, his teaching can only temporarily mislead anyone.

On a certain date Mrs. Bliss attended at our house and held a séance. It was the second anniversary of the transition of a very near and dear relative, from whom we were sufficiently 'unscientific' to long to hear. This was our dominant hope and expectation, but, nevertheless, on that particular occasion the medium obtained no inkling of our thoughts! What, then, became of his acknowledged faculty of 'mind-reading'?

During the séance, however, Mrs. Bliss was controlled by another relative, who established her identity to our satisfaction, but from whom we were neither expecting nor hoping to hear just at that time. I recognise now how greatly our belief in the reality of spirit return and communion was enhanced by this incident. Had the relative from whom we so longed to hear been described by Mrs. Bliss, we should very likely have saddened our hearts afterwards with the reflection that probably after all it was only a bit of 'mind-reading.' That 'mind-reading' may frequently be taken for clairvoyance everyone knows, and it is a pity to occupy space in the columns of 'LIGHT' for the sake of insisting upon it; what we want is evidence to the contrary, and that happily is not hard to find.

BIDSTON.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

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.]

Invitation to Inquirers.

SIR,—Will you permit me to make known through your columns, that I am anxious to hold a series of séances on Sunday evenings during the autumn and winter months? There will be no professional medium and no charge, but earnest inquirers (ladies and gentlemen), the 'pure in heart and sound in head,' are cordially invited to hold (if it may be) 'an hour's communion with the dead.'

Farmer's Library,

1, Edward's-terrace, Kensington.

'HOPE.'

Mr. Slater's Predictions.

SIR,—In the interests of 'Truth,' concerning which your Birmingham correspondent, Mr. Tubbs, appears so anxious, may I be permitted to bring the other sidelight, thrown in incidentally by the absent maligned one, Mr. Slater, at his meeting at the Cavendish Rooms on July 28th?

As far as memory will serve, and subject to correction by any other member of that audience, he referred to this very incident, and the receipt of the letter, as illustrating the unfairness and inconsiderateness of many to whom he had given ample tests—instancing this case in the North (from whence he had just returned) where he had predicted the arrival of a letter fourteen days later from a son abroad, about whom the family were anxious as to his whereabouts and well-being—saying he was in Auckland, and that the letter would cause them much surprise, or words to that effect.

The sequel to this was what had annoyed him—a letter having come to him (Mr. Slater) with the predicted letter from the son enclosed, asking him 'How he could say that the news would surprise them?' 'What was there in it to surprise?' &c.

Considering that the letter spoke of the writer as having remained silent because he was in such low water, and had been waiting for better times, and ended by asking his father to send money for his return, Mr. Slater contended that the letter might surely, without strain, be considered to have caused surprise—apart from its truth as to place of abode and the letter's arrival; following on which remark he said that everybody wanted their letters answered by return,—an impossibility with him if he kept half a dozen secretaries, instead of one, considering the hundreds of letters he received daily.

These discrepancies of statement (to give both Mr. Slater and Mr. Tubbs credit for intended truthfulness) may have arisen partly from an unintentional error on the part of Mrs. Tubbs (as also the daughter) in relating to her husband the interview she had with Mr. Slater—to instance the word 'surprised' as against 'encouraging,' &c.

Surely, from a disinterested spectator's position, Mr. Tubbs has been somewhat hasty in his limited estimate of the psychic powers of one whom he acknowledges to have given him undoubted personal tests of the after-life.

One cannot but wonder, too, if Mr. Tubbs was in the habit of hearing so frequently from his son (as he says), why his friends should have been so very curious to learn if the prophecy had been fulfilled! The prediction would naturally have been valueless!

A breakdown in health, and hasty departure, might well plead excuse for any remissness as to his correspondence.

FAIRPLAY.

P.S.—Since writing the above, a friend, also present at the meeting, has corroborated my statement as to Mr. Slater's remarks.

SIR,—I read the letter from Mr. George Tubbs with great surprise, and I think its production was caused more by personal annoyance at receiving no replies to his letters from Mr. Slater than by any other motive.

Mr. Slater's predictions may or may not be always correct, but any experienced Spiritualist would know that it is almost impossible for a sensitive to transport himself back into conditions transpiring some weeks previously, and thus to obtain explanations of predictions or diagnoses then uttered through him.

We cannot, perhaps, account for Mr. Slater's apparent neglect of correspondence, but there is much to be said for so

busy a sensitive as he is. The facts and records connected with his visit, however, remain; and they are quite remarkable enough for us to be assured of the wonderful and generally accurate inspirations of his spiritual nature.

His sudden and abrupt departure is on a par with his treatment of Mr. Tubbs, and points out that the present work of Spiritualists should be to obtain a repeal of those laws which make it unsafe for sensitives at present to exercise their gifts among us.

VEGA.

Burial of the Living.

SIR.—Touching the controversy respecting the surest method of preventing the burial of the living, the best course would seem to be to place a bottle of chloroform, with a perforated cork, within the coffin. In case there remained a spark of life, this would painlessly extinguish it, and prevent the horrors of an awakening.

Gibraltar.

AMICUS.

A Permanent Cure of Cancer.

SIR.—Having read in 'LIGHT,' of August 29th last, 'Trident's' query respecting the permanency of the cure in Miss Emma Shorter's case by Dr. Mack, of fibrous tumour, in 1875; and having unexpectedly met the lady here (in Brighton), we can vouch, upon the lady's testimony and that of her two brothers, that the cure of the 'cancerous,' not 'fibrous' tumour, is permanent. And Miss Shorter, herself, assures us that no pain or even symptom of its reappearance has been felt in the long interval of twenty-one years.

(Signed)

E. PRICCO, 43, Regency-square, Brighton.

W. H. BLACKMAN, 'Hazeldine,' Denmark Hill, S.E.

SOCIETY WORK.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE.—On Sunday last 'Evangel' delivered an excellent discourse on 'Who is Jesus?' Mr. Ronald Brailey, every Thursday, at 8 p.m., and on Sunday next, at 6.45 p.m. Developing and public circles, also lycæums, attached to our society. All information can be had from the secretary.—THOS. McCALLUM.

DAWS OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH-TOWN, N.W.—On Sunday Mr. T. B. Dale gave a lecture on astral astrology for the benefit of Mrs. Charles Spring, medium of the society. The attendance was fairly good, and the lecture was appreciated. Mr. Dale will favour the society with a lecture on the same subject on Sunday, September 20th. The lecture will be for the benefit of the medium, and it is hoped it will be well attended.—E. A. BINGHAM.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last, in the absence of Miss Marsh, Mr. W. Walker gave an excellent address upon 'Our Spiritual Harvest.' The discourse was well in accord with our material harvest, the fruits of which were much in evidence, our small hall being gaily decorated with flowers, foliage, fruit and plants. Next Sunday, at 7 p.m., Mr. G. A. Lovell, on 'Faith Cure,' with practical illustrations by the author of 'Ars Vivendi,' &c.—A. W.

NORTH LONDON SPIRITUALISTS' SOCIETY.—On Sunday morning last the open air meeting in Finsbury Park was addressed by Messrs. Jones, Brooks, Rodger, and Davis. In the evening at Wellington Hall, Islington, Mr. Rodger occupied the chair, and spoke on the word 'Endeavour.' Mr. Branchley gave personal experiences, followed by remarks from other friends. Mr. Branchley gave recognised clairvoyant descriptions. It has been proposed to have the meeting the first Sunday in October in the Large Hall, and to invite as speakers all the open air workers.

BATTERSEA PARK OPEN-AIR WORK.—Interesting meeting in the afternoon. The evening meeting was somewhat marred by our opponents, who are substituting noise for reason. One feature is worthy of notice, as showing the trend of popular opinion out here. One of the speakers from the Temperance platform made fun of the Spiritualists, and got hooted for his pains. Speakers for the day, Messrs. Adams and Boddington and Mrs. H. Boddington. Next Sunday, the subject in the afternoon will be 'Temperance and Spiritualism'; at 3.15 and 6, near the band stand.—H. B.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last the guides of Mr. W. E. Long continued their series of addresses upon 'Jesus—His Mission and Its Fulfilment.' They dealt exhaustively, with their usual weight of ingenious argument and irresistible logic, with the conversion of Paul and the method thereof. At the close of the address, Mr. Challis, in a short and pithy speech, delivered to the members of this mission the many hearty expressions of fraternal regard which he had been charged to convey from the many societies

and meetings visited by him during his tour in the North. Sunday next, at 6.30 p.m., trance address by Mr. W. E. Long. On Sunday, 20th, at 6.30 p.m., Mrs. V. Bliss will occupy our platform, when she will give clairvoyance and psychometry. On Thursday evening, at 8.15, at 35, Station-road, Camberwell, class for instruction and answers to questions. Inquirers heartily welcomed.—R. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. T. Cooper spoke upon the general aspects of Spiritualism. The address, although necessarily treating of much that is familiar to frequenters of spiritualistic meetings, was highly appreciated and none the less opportune and useful. The grateful thanks of the Marylebone Association are due to Mr. Cooper, who, at very short notice, took the place of Mr. C. H. Dennis, a gentleman who we sincerely trust will, at no distant date, favour us with his kind services as a speaker. Mr. Corp, one of the oldest Spiritualists in London, and a much respected member of the Marylebone Association of Spiritualists, ably presided. Next Sunday evening, at 7 o'clock, Miss Rowan Vincent will speak on 'Ingersoll and the Spiritualists.' Miss Vincent will also give some clairvoyant descriptions. Mr. Frank Butterworth has kindly consented to sing 'The Chorister' (Sir A. Sullivan) previous to the clairvoyance.—L. H.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—Propitious circumstances procured us the pleasure of again listening to Brother Geo. H. Bibbings on the 6th inst. In order to give an opportunity for our friends to listen in the morning to Mr. Walter Howell, who was speaking in Cardiff under other auspices, it was arranged for Mr. Bibbings to speak in the afternoon and evening. The afternoon address, upon 'Self-reliance,' was a most lucid, practical, and inspiring effort. Mankind have been all too long confined in the prisonage of traditional custom, belief, and ecclesiastical dogmatism. If we would enjoy the full measure of the Father's love and wisdom, and realise the true dignity of an emancipated manhood, then must the gaoler of 'Conformity' be overcome, and our lives ordered and moulded by a cultivated, calm, and strong self-reliance. In the evening, to a crowded audience, Mr. Bibbings gave a powerful address upon 'Spiritualism: Is it Sinful? A Reply to Canon Roberts.' As a result of the recent local newspaper controversy the reverend Canon gave a sermon in denunciation of Spiritualism from an Old Testament text, at Llandaff Cathedral, on Sunday, 30th ult. What right has he to quote a text against anything, from the Old Testament, unless he adopts the whole of it? Is he prepared to punish troublesome wives in the prescribed Old Testament fashion of 'stoning'? or to subject all male children to a certain barbarous rite? If not, and Old Testament injunctions are inapplicable in their entirety to present day conditions, then it is totally illogical and reprehensible to insist upon their validity in any one instance. The speaker very ably replied to the many dogmatic and incongruous statements of the reverend Canon, and closed with a stirring peroration, in which were portrayed the practical nature of Spiritualism; its adaptability to the growing rationalism of the age; its comforts and consolations; its enlightened views of life and its issues; its deep spiritual teachings and realisations; and its vastly nobler conceptions of God, the All Father. If all this be sinful, pray God we have more of it! We are delighted to learn of the very gratifying results of Mr. Bibbings' initial efforts northwards, and the extent to which his services are already in request for next year.—E. A.

TO CORRESPONDENTS.

COMMUNICATIONS from 'Bassille,' 'Scriba,' 'Vir,' W. R. T., Newton Crosland, J. P., Arthur Lovell, J. H. Mitchiner, M. C. P., 'Quæstor Vitæ,' and others are necessarily held over for want of space.

M. K. (Richmond).—You must surely be under a misapprehension as to the conduct and motives of the persons to whom you refer. But, however that may be, we cannot publish your statement. To do so would be to subject ourselves to the risk of an action for libel.

NEW PUBLICATIONS.

- 'The Savoy,' for September. London: Leonard Smithers. Price 2s.
- 'Ravne Spirite,' for September. Paris: 12, Rue du Sommerard. Price 1fr.
- 'The Humanitarian,' for September. London: Hutchinson and Co. Price 6d.
- 'Out of the Darkness,' By BESSIE JONES. Manchester: Labour Press Society, Limited. Price 6d.
- 'Metastasis,' By W. R. TOMLINSON, late Rector of Sheffield English, Southampton. London: George Redway.
- 'Stenographischer Bericht über die Verhandlungen auf dem Ersten Kongress Deutscher Okkultisten in Berlin.' Leipzig: Max Spohr. Price 1 mark 20pf.
- 'The Rise and Development of Religious Beliefs and Systems, Ancient and Modern.' By WILLIAM OXLEY. London: W. Stewart and Co., Farringdon-street. Price 6d.