

# Light:

## A Journal of Psychological, Occult, and Mystical Research

"LIGHT! MORE LIGHT!"—Goethe.

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

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### NOTES BY THE WAY.

The new number of 'Borderland' is good, very good. We are delighted to find our old friend, Mr. Glendinning, strongly in evidence with an important account of the production of psychic pictures without a camera. These are all the more valuable because the only persons concerned, on this side, in their production were Mr. Glendinning and confidential relatives or friends. His medium is a relative and, oddly enough, is in the same state of mind as 'Miss X.,' only less sympathetic with Spiritualism. He is said to be 'thoroughly opposed to the teachings of modern Spiritualism, and also to the practice of mediumship,' but 'he knows that the phenomena are real.' The explanation is that he 'holds a theory akin to that of most Theosophists.' We are afraid he will not be further available, but seriously hope this will not be so. Even on the ground of science, or the general acquisition of knowledge (always a sacred duty), such a gift is too precious to be hid in a napkin and buried.

'More about the Burton Messages,' by 'Miss X.,' is, of course, piquant with all this nimble-witted lady's insight into character, and mastery of her many pretty weapons: but we must look to the 'Proceedings' of the Psychological Research Society for the full and serious disclosure of an extremely important transaction.

Other Articles of special value are Letters from 'Julia' on 'The Use and Abuse of Spirit Communications,' and 'Among the Borderlanders of Paris,' by 'Miss X.' But these named Articles by no means exhaust the good things in this keenly alert Number.

Last week we very regretfully pointed out the strong bias in Mr. Frederic Harrison's discourse against a future personal life. We might have strengthened our case by a reference to another discourse in the same number of 'The Positivist Review,' in which we find the editor (Mr. Beesly) even more dismal than Mr. Harrison. In this discourse he says,—'Using such knowledge as we have, we see every reason for belief that this is a most imperfect world; no reason for assurance that we shall ever know any other.' We have no wish to discuss this verdict of Positivism: we only note it, as explanatory of its position. But we will just remark that very much turns upon what is meant by 'knowledge,' and that perhaps as much turns upon what is meant by 'using' it.

We regret that so bright and so free-spirited a man as Professor Sylvanus P. Thompson should have so entirely

fallen in with the now rather decadent fashion of condemning Spiritualism out and out. We thought it was at least necessary to account for proved facts on some other ground than lying or self-deception: though we admit that at the end of his denunciation (in a 'Christian Commonwealth' interview) he grants that there may be 'honest imposters,' and that there is something which requires explanation.

Professor Thompson insists upon light in spiritualist experiments. So do we—when we can get it. He does not insist upon light in connection with some of *his* experiments. This insisting upon your own conditions is entirely unscientific and a good deal childish. Professor Thompson ought to be content with saying, 'I hate the whole thing.' If he really wished to know anything about it, he would experiment bit by bit on the lines of such phenomena as resulted, and would not ask for the moon.

We are sorry, too, to see the fling at Professor Oliver Lodge, who, said Professor Thompson, 'was taken-in by spirit mediums.' This is not nice, and is scarcely true. Anyhow, Professor Oliver Lodge inquired, and still believes in the reality of mediumship: and we have yet to learn that Professor Thompson has acquired, by patient experiment, the right to pronounce an opinion.

But Professor Thompson is not entirely a hopeless character. He says that 'every day makes it clearer that the things to be discovered are vastly more important than the things that have been discovered.' If so, we venture to advise him to beware how he slams any door in our faces—or his own.

'The British Weekly,' in a subtle review of Walter Pater's privately printed book, the whole bearing of which tends to an exaltation of its view of Christ and Christianity, unconsciously reveals the always noticeable fact that these words (Christ and Christianity) may stand, and are continually being made to stand, for almost anything that gives the assurance of inward rest and hope. This is notoriously true as regards the sects. What are called 'Christ' and 'Christianity' equally satisfy the crudest ranter and the daintiest mediævalist—Father Ignatius and General Booth. It is obvious that the words are more symbols than anything else, as now used.

Speaking of Clough, 'The British Weekly' says: 'His later years, if they were not filled with the strange unearthly peace which is the final token of Christ's indwelling, were much more quiet than the earlier.' This completely unveils the delusion. British Christians are not usually the possessors of 'unearthly peace': for that we must go to India—to the 'heathen' to whom we send missionaries. If 'unearthly peace' and 'quiet' are indications of 'Christ's indwelling,' we must certainly go farther afield than London, anyhow.

No; this Christian affectation and egotism cannot be followed up and logically analysed. The belief in Christ and the acceptance of Christianity, in any sense, are in the

highest degree desirable; but let us be straight. Taking 'The British Weekly's' own words, could we not quite as truly say that 'the strange, unearthly peace' is 'the final token' of perfect acceptance of Spiritualism? Or take another sentence in this same article. 'The British Weekly' says: 'Christianity may not be true, but it is best to treat it as if it were. True Christian feeling gives brightness and sweetness to life and mitigates the awfulness of death.' Substitute 'Spiritualism' for 'Christianity,' and 'Spiritual' for 'Christian,' and how intensely true it is! We do not say that to disparage Christianity, but to point our remark that just now the words 'Christ' and 'Christianity' are being used as symbols in a remarkably loose, or, let us say, comprehensive way.

One remark, however, we must add. In its repeated reference to peace in Christ, 'The British Weekly' says of Clough: 'He had begun to see that it was not his business to construct a religion or a theology, or to achieve his own salvation. He began to recognise, though dimly, that these things were the work of another.' But that is a source of 'unearthly peace' which perhaps had better be left alone. The Bible and Spiritualism both teach the only solid truth—'Whatsoever a man soweth that shall he also reap.'

Horatio W. Dresser's spiritual book, on 'The Power of Silence: an Interpretation of Life in its Relation to Health and Happiness' (Boston: G. H. Ellis), is another of the books which reveal how deep and continuous is the longing for spiritual religion based, not upon books and rites, but upon the soul and its ceaseless relations to 'the immanent God.'

The note of the book is that all things are manifestations of God, or the infinite Reality which never ceases to manifest itself in created forms of finite being. 'Our earth is a part of the great rational life of God': and men and women are 'expressions of the infinite life'—intentions of the Reality, but imperfect. The nearest idea we can form of God and His commerce with man, is thus put:—'The relation of a thinker to his progressive system of thought seems most nearly to approximate the nearness which human speech can barely suggest.' 'Man may be called a point of energy, a centre of application of divine Power.'

Here we are led on to the 'interpretation of Life in its relation to health and happiness.' Our salvation is constantly to be found in falling back, as it were, upon that of which we are but the expressions. 'I am from God' and 'I belong to God' are the saving thoughts. Our first business is to escape from the wretched weakness and foolishness of the sense of isolation: and we can do that only by feeling that we are expressions of God, and that our life, whatever it may be, is rooted in Him. This was the secret of Jesus Christ, whose utter abnegation of self, and whose perfect consciousness of being one of the Father's expressions, made him what he was—an emancipated, devoted, all-surrendering and unconquerable son of God.

Books like this are greatly needed, and it is worth noting that they are almost entirely produced in America. It was America that gave us Emerson and the Transcendentalists: it is America which, through the Shakers and kindred communities, shows us the way to a spiritual treatment of work: and it is America which bids fair to give to this century, before it ends, the most refined and the profoundest science of the soul, on the basis of its 'Heredity from God.'

Dr. J. R. Buchanan, of San José, California, whose 'Arena' Article on 'Jesus and the Apostles' we noticed some weeks ago, has written us a long letter of some public interest. We thought we were at least partially complimentary to Dr. Buchanan, but he writes to us as though we had been unkind. Perhaps he is biased, for he tells us that he has never thought it 'worth while to hold up (his) candle in front of the British Fog-bank,' and that 'John Bull takes no interest in our progress here,' and therefore he has 'no reason to seek his acquaintance.' That is a revelation of American feeling worth noting. Dr. Buchanan has probably reason to be dissatisfied with his reception by the world, but if this is his usual style of statement, the world may not be altogether to blame. We are very sorry to hear any American say that England does not care for the people of America or their progress. There is not the least bit of truth in that, though Dr. Buchanan, of course, thinks there is. It is a cruel pity that so many Americans seem to judge us by the pictures in their comic papers.

Mr. Moody, the revivalist, says, 'I would not touch a Sunday paper any more than I would touch tar.' Mr. Moody is always extreme, but we confess to some sympathy with him here. It is one thing to be a crude 'Sabbatarian' and another thing to long for a Sunday as different as possible from every other day: and every other day we are papered and bawled to death. We are persuaded that our best interests lie in the direction of a perfectly quiet and rather puritanical Sunday. The world never so much wanted meditation and repose.

The following story is being told by one journal after another:—

One day a wonderful bird tapped at the window of Mrs. Nansen's home at Christiania. Instantly the window was opened, and the wife of the famous Arctic explorer in another moment covered the little messenger with kisses and caresses.

The carrier-pigeon had been away from the cottage thirty long months, but it had not forgotten the way home. It brought a note from Nansen, stating that all was going well with him and his expedition in the polar regions.

Nansen had fastened a message to a carrier-pigeon and turned the bird loose.

The frail courier darted out into the blizzard air. It flew like an arrow over a thousand miles of frozen waste, and then sped forward over another thousand miles of ocean, and plains, and forests, and one morning entered the window of the waiting mistress, and delivered the message which she had been awaiting so anxiously.

We boast of human pluck, sagacity, and endurance; but this loving little carrier-pigeon, in its homeward flight, after an absence of thirty months, accomplished a feat so wonderful that we can only give ourselves up to the amazement and admiration which must overwhelm everyone when the marvellous story is told. Mrs. Nansen's pigeon is one of the wonders of the world.

We suppose we have got to believe it. But, if true, what is the use quoting, 'Wise as serpents, harmless as doves'? The serpent is nowhere. But whose deep wisdom is this, behind the doves?

#### A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ \_\_\_\_\_, to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

FUND FOR MRS. SPRING.—Received from R., 8s. 2d.

MISS MACCREADIE.—We are requested to state that Miss MacCreadie will be away from town for a fortnight.

## SPIRITUAL ALCHEMY.

## A REPLY TO 'AN OLD INQUIRER.'

BY QUÆSTOR VITÆ.

(Continued from p. 45.)

The Solar-Self includes all its selves by means of its mediated dual beams of living-light, and takes man into relation from within by the vital current previously referred to. So also does man similarly take the not-self or the without into relation by a dual process. But man's dual self-hood being divided into a higher and lower self, his dual process of relating the without, is consequently also divided into two processes.

He takes the not self into soular relation by means of the negative process of the recipient blood circulation, which attracts differentiated vitality from the spiritual vital thought sphere or etherial not-self, called the astral light, within the atmosphere, and from the substantialised not-self as food. He takes the not-self into thought or spiritual relation by the positive masculine process of auric radiation which constitutes intellectual perception or 'light' by its reaction.

These two processes of influx, of transcendent involution from the solar Self to our nervous system and of influx from the not-self into our blood, constitute two circulations in man which may be defined as positive and negative, or spiritual and soular, or centrifugal and centripetal, by which Self flows into the not-self in the descending, involutive, coagulating circuit and the not-self is re-integrated and transmuted in the return or ascending evolute circuit. Thus the Infinite Self is ever flowing into the not-self through its selves and the not-self is ever reflowing into and being integrated into selves. The Universal Self or Deity is ever giving itself away into the not-self and taking its not-self back again through its selves, thereby communicating experience to its selves, in which they consciously participate as relatives.

The Universal Self or Deity, it will be seen, is an equilibrate dual-unity, which gives itself away in flowing through its divided selves, into a non-equilibrate dual not-self and re-equilibrates its not-self again and integrates it, by causing it to flow through and become integrated in divided selves, who reunite in dual unity, *i.e.* equilibrated individuality, or individualised equilibration.

These finited integrations of the Universal remain ever included *a priori* by and within the Universal Self by means of its eternal flux through them; while they come to identify themselves with the Universal Self and to include the not-self by an *a posteriori* luminous spiritual radiation. But while they relate and include and comprise the not-self (the relative), they can never include or comprise or cognise the Universal Self which ever remains antecedent and *a priori*; the basis *within them* in which they rest, which may be apprehended and identified and understood (stood under), but the eternal flux of which ever recedes or regresses before, or transcends, the regarding mind.

It is the division of the connate aspects of the dual selfhood of its units and the projection of one of these invisibly and noumenally connected poles into external states, as a person, that entails the 'pairs of opposites' or non-equilibrated states of space (which is but an external symbol of state), differentiated thoughts, substantial matter, time, &c., within which play of opposites of good and evil, light and darkness, heat and cold, &c., human experience and self-consciousness (or thinking-soul) is developed.

It is because the dual selfhood is divided in the planes of personality that the dual life-flux flowing through persons is divided into spirit and soul, or thought and substance, in flowing into the not-self through their separated poles. Whereas in re-unified dual-angels the dual life-process of the Infinite Self, mediated through them, flows out differenced into dual-units of substantial-consciousness; or conscious vitality; or spirit-soul, or living-light or living thought, *i.e.*, germic selves, which afterwards descend into external states as referred to previously, becoming divided in space. It is the division of the dual-selves, of dual self-consciousness, into a higher and lower self, into persons, that entails and constitutes our external planes of divided spirit and matter (the physical, astral and subsequent plane *mi*). And it is the re-union of such divided persons into identified dual-selves and their self-identification with the Universal-Self that entails the re-integration of the not-self in

Self and re-equilibration, but with the preservation of individualised self-consciousness, made in the image of Deity.

This division of the dual selfhood is repeated or re-presented in the dual life circuit which is mediated to and through man. The vital solar circuit is divided into spirit and soul, in its flux through man, as similarly occurs when one half of the dual-selves is projected outwards into personal states. The substantiation or materialisation of vitality through man is but a representation of the equivalent but prior process by which man is himself exteriorised and materialised.

His thinking or externalising of thoughts, *i.e.*, differenced spirit, represents in man (as contrasted with the material generative process in him) the relative position of his higher-self, who remains in spiritual planes as the spiritual pole of his selfhood, while he is projected into material generation\* and the material plane so constituted.

The process of becoming by which the two poles of the dual selfhood become re-united in central states, into an identified spirit-soul, also occurs with regard to the circuit of vitality within man, which under normal circumstances is divided into substance and thought, or generation and intellection.

The centrifugal or involving solar flux which flows through man into the not-self and is divided into spirit and matter or thought and substance, instead of flowing out through man into the not-self and performing its circuit of becoming therein, may re-ascend within man to his highest pole, *i.e.*, be reflected inwards centripetally and perform its circuit of becoming in his microcosm, being transmuted and rising in the planes microcosmically instead of macrocosmically; becoming re-united and equilibrated and integrated in his spiritual-soul or solar-soul.

This action is determined by the transmitter of the solar-ray to man—his higher-self—and is analogous to the process by which man is indrawn from plane to plane in the macrocosm, through deaths and births. (The alchemists mention this 'dying' that occurs in transmutation.) It is dependent on the plane to which man's higher-self has evolved on the return circuit of becoming, and consequently on whether the solar-ray is transmitted direct from the central state of our universe, or through intermediate relays, by whom some of the higher octaves implicit in the ray would consequently be absorbed in the transference. The reaction in the recipient subject must occur in the consonant octave in accord with that of the state or plane (and inherent vibrations) from which it is transmitted.

It is well known that an electric inflow or circuit engenders magnetism in the recipient body (and consequently attraction, repulsion and circulation). The electric influx descending to the earth from above, in the solar rays, is reacted by her magnetic soul from below. It is the action and reaction of this dual life force that makes living forms possible. (Animals are realised ideas, but only with astral souls. They have no spiritual souls, and are impermanent consequently.) If, instead of flowing out from man into the macrocosm, this solar electro-vital dual influx re ascends within him, then his magnetic soul conceives, becomes electrically impregnated, dualised, electro-magnetic; his aura becomes positivised, dynamic.

Some alchemical writers say: 'These two natures circulating one upon the other, the one conceives by the other. A new life is elicited and a body according to that soul, which life is a very real and pure quintessence; the mercury of philosophers, even the elixir of life. . . . Give it Sol, viz., the soul, that conjoining they may conceive a body according to that soul . . . which needs only the corroborative virtue of the Divine Light (Higher Self) which it draws (? receives) to become the living gold of philosophers, transmuting and multiplicative (the Solar-double) change is effected in the passive subject by spontaneous fermentation, which the vital spirit undergoes by the metaphysical graft (at-one-ment) and transmutes the substance of its auric light . . . sublimation of the spirit was effected to the third, fourth and fifth degree, in as many vessels or forms (*i.e.*, doubles pertaining to correlative planes).'

It will be seen from this why the aura of permanently reunited dual beings, as represented in the dual solar-rays, is so different from that of divided persons.

\* The two poles of the dual selfhood occupy the relative position towards each other, of higher and lower self successively. Both pass through external life, but at intervals of time which vary in individual cases. One pole necessarily remains within, while the other proceeds without. The reflection by the self who has preceded the other into external states and indrawn subsequently into higher states, of his or her experience, to the self who has followed subsequently into outer life, and thereby become the lower self, may give rise to the conception of re-incarnation.

It is curious to notice in this respect that Professor Flinders Petrie has discovered at Tel-el-Amarna sculptures exhibiting the worship of the solar rays by Amenoph IV., who changed his name to Akenhaten (XVIII. Dynasty) when he seceded from Amon (Amen) worship; in which some of the rays of the Aten or Adon (ai) are exhibited as holding out the Ankh (symbol of dual life) and others as extending a hand or symbol of power, thus representing the universal life as dual and triune in process. Before each of his cartouches he adopted the title: *Ankh em maat* (Living in Truth). 'It is clear,' says Professor Petrie, 'that this refers to the abstract quality, and not to a concrete Deity.'

(To be continued.)

### CURIOUS DREAMS.

The following remarkable dream was told me by a near relative of mine, whom I will call 'C.,' for whose veracity, having known her during the whole of her life, I can personally vouch.

When very young she occasionally stayed with a school friend of hers, who had several brothers, one of whom, named T., and much older than herself, appeared to be particularly attracted by her, but the attachment did not seem at all of a permanent character, and never came to anything serious. The young man, from some unknown cause, suffered from that unfortunate affection, foetid breath; and C. used to say that she could never, under any circumstances, marry him, owing to this peculiarity. Years passed on, my relative married another gentleman, and almost entirely lost sight of even the family of her old admirer, only hearing a vague rumour of his being in an asylum. But one night she had a very vivid dream of his presence. She could remember no details, only that the experience was quite pleasant, and that he said: 'Why, this is like old times,' or something to that effect. The next day, on going to church, curiously enough she distinctly noticed the same peculiar odour which she had always associated with him, but as there was a new boy in the choir she naturally concluded that the emanation proceeded from him. On returning home, however, the *same odour* again assailed her *in her own drawing-room*, and on this second occasion she felt that the new choir boy could hardly be held responsible for it. It must be remembered that with the exception of the above-mentioned rumour, she knew nothing of the physical or mental condition of her old acquaintance; but the very next news she received of him was the melancholy fact that he had died in a lunatic asylum about the time of her curious dream.\*

What renders the narrative more remarkable is the fact that she never remembered dreaming of him before, and so little were her feelings affected in any sentimental way, that, being a very practical person, her only remark on the circumstance was that she supposed T.'s affection for her was deeper than she had ever imagined it to be.

On another occasion I had sent the same lady a number of the 'Animal World,' containing a translation of my own on the great utility of the 'Hedgehog and Mole,' a good part of the article being taken up with a description of the encounter of a hedgehog with a viper, which latter was overcome and eaten by the former, half of the viper being consumed at once and the remainder the next day. I was then staying with my daughter in the house of a friend who was very devoted to animals. I will quote from C.'s letter, which ran thus: 'I must now thank you for the paper with your interesting article. It was strange that I dreamt of you, L.' (my daughter), 'and your friend the night before I got the paper, and also about *vipers*; saw some in a heap, *cut or torn* in pieces. I think it strange in this way: First, I thought it would be "romance," and when I opened it and found it the "Animal World," it reminded me of your friend's fondness for animals; and second: It was strange my dreaming of *vipers*, and the article arriving which said hedgehogs ate them, a thing I did not know before.'

On this latter occasion the paper was on its road to her, and probably lying in the post-office at the time of her dream.

ELIZA LUTLEY BOUCHER.

\* Those of the readers of 'LIGHT' who happen to have the number for June 2nd, 1894, will there find under the title of 'An Apparition seen by an Infant,' translated from 'Annales des Sciences Psychiques,' another case of the partial recognition of the identity of an apparition by the sense of smell. Also in October 14th, 1893. Other cases will possibly be remembered by students of psychology.—E L B.

### AN INTERESTING DISCOVERY THROUGH A MEDIUM.

I have pleasure in sending you as good an English translation as I can give of a communication addressed by a veteran among the German Spiritualists, Dr. G. von Langsdorff, who is now seventy-eight years old, to the 'Neue Spiritualistische Blätter,' and which I am sure will be of interest also to the readers of 'LIGHT,' especially as it regards also the memory of Justinus Kerner and the Seeress of Prevorst.

MAD. DE C.,

Editress of 'Fra de to Verdener,' Denmark.

For eight years I have had in my possession a manuscript which I obtained through a writing medium. The title of the manuscript is: 'The Guardian Spirits and a Comparative View of the Manifestations of the Magnetism of Life.'

Besides the diction being extremely beautiful, it contains also a great number of citations from the Bible, and one hundred and nineteen citations from 'The Archives' (or Records) —I. to XII.—and many different pages are named. (The Seeress of Prevorst is said to have inspired the writing of it.)

The unfinished manuscript is divided into two parts: 'Spirit and Soul and their mutual *Rapports*.' A third part, relating to the body, was commenced, but never finished. Whenever I asked the medium to finish it, she answered: 'Without the help of the spirits I cannot do it.' But as in these latter days the old and new Theosophists, Psychists, Spiritists and other sectarians have attempted to supersede the original Spiritualism, I undertook to supply what was still wanting in these wonderful and beautiful revelations, which I myself had perused with the greatest interest. But before doing this I wished to ascertain whether the citations were right. As I had found that all the citations from the Bible were correct, I had cause to suppose that those which had regard to the so-called 'Archive' probably would be right, too; but it was necessary to make sure of this, and believing that this 'Archive' was to be found at the town of Stuttgart, and that it would consist of annotations from the hand of Justinus Kerner concerning the Seeress of Prevorst, I set out on a journey to that town.

But at Stuttgart, where the officials at the Royal Library treated me with the greatest civility, I only found some letters treating on the subject of the Seeress. At the same time they advised me to pay a visit to the son of Justinus Kerner, the 'Hofrath' Dr. Theobald Kerner, at his villa near Weinsberg. I followed this advice, and the amiable Dr. Kerner, who is quite hearty and strong, though eighty-four years old, told me that the desired work could not be anything else than a certain 'Archive of Animal Magnetism,' which had been edited by three German professors.

I asked Mr. Kerner to look at my notes of one hundred and nineteen citations in my spirit manuscript, received mediumistically, as I did not at all know what to make out of such things, as, for instance, a Roman number VIII. with 2 (p. 128). What might this '2' mean?

The amiable 'Hofrath,' after a long search in his library, brought forth some dusty old books, saying: 'These are the different volumes of the "Archives" which I mentioned to you, and here is Volume VIII.; "2" means the second part of the volume. What do you want to see in it?'

I asked to be allowed to look at p. 128, supposed to contain some Italian verses, composed in the somnambulistic state. He opened the book at this page, and it was quite right; the desired poetry was there in its place! My doubting soul vented itself in an expression of gratitude which I sent up to Heaven, and the astonished and delighted 'Hofrath' now produced all the other volumes except XI., which was wanting. With a happy heart I received the permission to take all the books to my hotel at Weinsberg. But the good old gentleman advised me to take things a little easy and to pay a visit to the old castle, 'Die Weibertreu,' before returning.

I followed this advice, as it was a very short way from Dr. Kerner's beautiful villa, which is surrounded by a picturesque park. The villa contains several fine portraits of the 'Seeress,' and many objects which have belonged to her.

While ascending to the historical old castle, whose walls are covered with inscriptions from royal and renowned visitors, I sent a heartfelt thanksgiving to Heaven for the successful results of my journey; and I made haste also to descend, that I might soon begin my interesting work of comparing the citations.

And, indeed, when, after supper, I began my search in the old books, I triumphed more and more. And, while perusing them, I had to ask myself: 'How is it possible for materialistic ideas to spread themselves after the appearance of this classical work, which is written by the Professors, Dr. A. von Eschenmayer (Tübingen), Dr. von Esenbeck (Bonn), and Dr. Kieser (Jena), besides many contributions from eminent men of science—this work, in which the question of Life-Magnetism has been so earnestly searched and proved?'

'But errors must vanish, and truth is eternal, it cannot succumb.' These words of A. J. Davis were my leading stars during my work, which I did not leave off till the midnight hour had struck. At five o'clock next morning I was wide awake and continued my researches, which were not finished till eight. After breakfast I again ascended to the 'Weibertreu.' and at ten I paid my visit to Dr. Theobald Kerner, bringing back to him with a grateful heart the valuable books, assuring him that I had found a real treasure of purest gold in them, only regretting that one volume was wanting. But Mr. Kerner assured me that I would be certain to find it in the Stuttgart Library, and this I intend shortly to try.

I believe this to be a most important discovery, as my medium, who is without the smallest academical education, has been able to name one hundred and nineteen faultless citations of places in these old, perfectly forgotten books, which hitherto have been quite unknown, and never used by any spiritualistic author.

Next spring I hope to be able to edit the above-named mediumistically written work, and thereby render a real service to our cause.

G. VON LANGSDORFF.

#### CLAIRVOYANCE AT CAVENDISH ROOMS.

On Sunday evening last Miss MacCreadie gave a series of clairvoyant descriptions at the Cavendish Rooms, Mortimer-street, W., the headquarters of the Marylebone Association of Spiritualists, Mr. W. T. Cooper, the vice-president, occupying the chair.

Miss Morris having given an admirable rendering of Mascheroni's song, 'For all Eternity,' the chairman read a poem by Lizzie Doten, 'The Law of Life,' after which Miss MacCreadie, under the influence of her control, 'Sunshine,' addressed the meeting. After a few remarks, characterised by great vivacity and intelligence, some seventeen clairvoyant delineations were given, of which all but two were recognised at the time. It may be remembered that some time ago the clairvoyante expressed the hope of being able to give both the Christian names and surnames of the persons described, and this she was able to do in several cases on the present occasion. One gentleman received a description of the late Professor Blackie (the name being given), together with a message. This gentleman stated that he had been a correspondent of the Professor's, and that both the description and the message tallied with the facts. Other descriptions given were still more striking, both in regard to accuracy and closeness of detail. The giving of name and surname is a gratifying feature, as tending to remove even the most bald descriptions from the charge of vagueness and general applicability; not that the delineations in the cases under notice were at all lacking in colour and distinctiveness apart from the question of names. 'Sunshine' is apparently a warm favourite with the audience, and never fails to secure a cordial reception.

Miss Butterworth, R. A. M., the choir mistress, gave a piano-forte solo, 'An Elfin Dance' (Jensen), during the evening.

Next Sunday Miss Rowan Vincent will deliver an address, to be followed by clairvoyant descriptions. D. G.

#### NEW PUBLICATIONS.

'Borderland' for January. Amongst the contents may be noted articles on Victorien Sardou, Medium and Dramatist; Among the Borderlanders of Paris, by Miss X.; Emanuel Swedenborg; Psychic Pictures without a Camera; Sir Richard Burton, &c. London: 125, Fleet-street, E.C. Price 2s. 6d.

We have also received 'The Arena,' 'The Metaphysical Magazine,' 'The Prabuddha Bharata,' 'Light of the East,' 'The Mystical World,' 'The Australian Herald,' 'The Hypnotic Magazine,' 'The Review of Reviews,' 'Theosophic Isis,' 'The Theosophist,' 'The Prasnottara,' 'L'Initiation,' 'Lucifer,' &c.

#### THE DISTANT SHADOW-LAND.

BY THE LATE LORD JUSTICE BOWEN.

Far, far aloof from Olympus and its thunder,  
Lost midway in the spaces of the night,  
Lies a dim wilderness of vanity and wonder,  
Half within darkness and half amid the light.  
Stray suns visit it: the callow moon has found it:  
Sad seas circle it, a melancholy strand;  
Dreams impeople it, and shadows are around it,  
And the Gods know it as the distant Shadow-Land.

Phantom music of Coronach and Pæan  
Rolls wind-borne to the sky for evermore;  
Sun-mists open, and reveal to Empyrean  
How shadows live on the visionary shore.  
Life that were sleep, but for dreams that overcome her,  
Smiles that are tears, and ambition that is pain,  
Hopes unharvested, and springs without a summer,  
Round the sad year, and renew themselves again.

All things there suffer death and alteration,  
Fair flowers bloom for a season and are bright,  
Songs over-sweet but outlive a generation,  
Ring for a little and are gathered into night.  
Cycles decay and their sepulchres have perished,  
Kingdoms depart and their palaces are sand,  
Names unchronicled, and memories uncherished  
Fill the lost annals of the distant Shadow-Land.

Here great souls, in a plenitude of vision,  
Planned high deeds as immortal as the sun;  
Winds sang their requiem, and had them in derision—  
Thoughts left in cloudland; purposes undone.  
Here sate Youth with the crown her lover brought her,  
Fond words woven for her coronal to be;  
Brief lived, beautiful, she laid it by the water—  
Time's waves carried it, and whelmed it in the sea.

What spirits these so forsaken and so jaded:  
White plumes stained and apparel that is rent:  
Wild eyes dim with ideals which have faded:  
Weary feet wearily resting in ascent?  
Heroes and patriots, a company benighted,  
Looking back drearily they see, along the plain,  
Many a bright beacon which liberty had lighted  
Dying out slowly in the wind and in the rain.

'Ah! sad realms, where the ripest of the meadows  
Bring bitter seeds to maturity,' I cried;  
'Ah, sweet life, who would change thee for the shadows!  
Take me again to earth's summers, O my guide!  
Smiling he answered me, 'Thy journey home is ended,  
Raise up thine eyes, and behold on either hand';  
Straightway lifting them, I saw and comprehended,  
Earth was herself the Gods' distant Shadow-Land.

#### PALMISTRY IN ENGLAND AND IN FRANCE.

Contrast the following facts: I learn from 'LIGHT' for January 15th, that Mrs. Gordon was fined £10, and in default of payment condemned to six weeks' imprisonment in Lewes Gaol, for the practice of palmistry. In Paris, 'Le Petit Journal' of the 16th inst. gives the following account of a post-mortem examination of the body of a young criminal who was guillotined at Lille on the previous day. The conclusions of the operators are interesting from various points of view. I translate from the above journal: 'The post-mortem examination of Vanyngelandt, guillotined on January 15th, at Lille, and made immediately after the execution, demonstrates that the heart's action continued ten minutes after the decapitation. The weight of the brain was decidedly below the average; the operators could find no trace of any violent emotion, such as is sometimes indicated at these examinations.' And then is added, as another interesting scientific fact, 'The line of life in the hand of the criminal stopped at the age of thirty. The index and the middle fingers were equal in length, which, according to Lombros, is an indication of criminal tendencies.'

'Look on that picture and on this.' Comparisons are odious.  
ELIZA LUTLEY BOUCHER.

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI,  
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EDITOR ... .. E. DAWSON ROGERS.  
Assisted by a Staff of able Contributors.

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## Light,

A Journal of Psychological, Occult, and Mystical Research.

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### SELF-HEALING BY SELF-SUGGESTION.

We are only at the beginning of this wonderful new mental world, variously indicated by such words and phrases as 'hypnotism,' 'faith-healing,' 'the mind-cure,' 'suggestion,' 'thought-transference.' In this country, we have got very little beyond the conjurer with his exhibitions, and the psychological researcher with his tentative and sometimes tedious experiments. In America, a higher plane is reached, and vast numbers of spiritually-minded and intellectual people are feeling out after the deeper and more personally helpful uses of this precious power of impressing the real self without the body's help, except as a very humble instrument.

Of course there will be mistakes, half truths, delusions, exaggerations, and, alas! fresh orthodoxies even, in so imperfectly traversed a field: but it becomes us to be alert and sympathetic. One thing may, in every case, give us satisfaction—that, whatever view may be taken of this new insight or its application, all the time and in every case there is the great assertion of the supremacy of mind or spirit: and that by itself is a notable step on.

We have before us perhaps the least fanciful and the most practical work on this subject that has appeared. It is by Mr. Henry Wood, of Boston (U.S.), and is called 'Ideal Suggestion through mental photography. A restorative system for home and private use.' But, though entirely practical, it is written with deep spiritual feeling, as a book for the soul as the master of the body. Indeed, that is the key-note of the book, and is a truth which every Spiritualist understands. 'The soul-man,' as Mr. Wood calls him, is the true master, and ought to rule in his own house. As our beloved teacher, Tennyson, said:—

If my body come from brutes, though somewhat finer than  
their own,  
I am heir, and this my kingdom. Shall the royal voice  
be mute?  
No, but if the rebel subject seek to drag me from the  
throne,  
Hold the Sceptre, Human Soul, and rule thy province  
of the brute!

That is the key-note of Mr. Wood's book. He says:—

Man, as a soul, should affirm his rule and dominion over his body as distinctly as over any other machine he uses. . . . As a spiritual ego he should also disconnect himself in consciousness from his lower or sensuous mind, while intuitively asserting his supremacy over it, and also over intellect and memory. As he rises above all inferiors, they lose their tyrannous dispositions and drop into beautiful ministry and subordination.

It is here that we come to the profound spiritual truth of which much more will be heard as time goes on—that the historical Christ is the representative or symbol of the

innermost of every living soul. The spiritual ego exists on 'the Christ-plane' and is the true self. If it rules, all is well: if not, if the outer brute-side rules, there can only be disorder, discord, sin. The true end of life is to win this great victory of dominion for the soul-self: and, says Mr. Wood, 'to restore harmony, through the resumption of the true and normal ideal, is the aim and object of mental and spiritual science.'

It may be useful to point out here the distinction drawn between Faith healing and Mental healing, and between Hypnotism and Ideal suggestion. Faith healing seems to imply some direct external interposition of God in answer to belief and prayer, and Hypnotism implies the exercise of another's will: but Mental healing or Ideal suggestion, as here presented, is purely personal to one's self and claims only what can be scientifically demonstrated by reference to natural laws and by experience. But Faith healing may, in many cases, be successful, though only as instances of self-suggestion. Thus, all kinds of superstitions even, may lead to cures 'because, though the *modus operandi* is misunderstood, they start into action saving mental and spiritual recuperative forces.'

The main object, in 'Ideal suggestion,' is to secure a health-giving mental and spiritual atmosphere charged with trustful ideas and pure aspirations; and the main thing to remember is that thought saturates and breeds. 'Anyone who talks much of illness radiates a diseased consciousness.' 'That threadbare, conventional topic of conversation, the ailments of self and neighbours, is a promoter of the conditions specified.' On the other hand, a bright spirit, taking health for granted, diffuses health. The mind should be taught to take the sunny side, to see wholesomeness, to expect health, to have confidence in all the forces it is conscious of, to exert itself in a really confident way. 'Nothing succeeds like success,' says the homely proverb. So nothing heals like a healing mind. But the healing mind needs keeping up to it and even teaching. The demons of darkness *can* be driven out, but only slowly, and then only by the incoming of the angels of light. What a happy thing for society if we could teach health! Why not? We teach people to swallow pills for the body. How much better it might be if we taught them how to systematically saturate the soul with pure and always available ideals, for thought, for love, for life!

This brings us to Mr. Wood's practical suggestion, which is based upon the idea that nothing is wanted beyond the concentration of the inner self upon suitable thoughts, trusts, confidences, ideals. 'Ideal Suggestion is the photographing of pure and perfect ideals directly upon the mind through the medium of the sense of sight.' This he carries out in a quaint and extremely simple way. The latter half of the book consists of some twenty-five short sharp sentences, and corresponding one-page meditations. The sentences are printed in large capitals on the right hand pages, and the corresponding meditations on the left hand pages. The sentences are such as these: 'God is here,' 'I am a soul,' 'Spirit is the only substance,' 'I am free,' 'There is no death,' 'I am God's child,' 'I listen,' 'I rule the body,' 'Health is natural,' 'I will fear no evil,' 'Christ is within.' Each one of these occupies a whole page. The exercise consists in reading the meditation, and in prolonged external and internal contemplation of the sentence. The theory is that little by little the soul-self will be saturated and mastered by these great thoughts and assurances, and that the body will be at the command of the spirit.

There may be exaggerations in this or that presentment of the idea, and too much may be expected of it: but we are persuaded that self-healing by self-suggestion is abundantly worth consideration. If it leads to nothing else, it will certainly supply useful discipline in self-control.

## LONDON SPIRITUALIST ALLIANCE.

Notwithstanding the severity of the weather, the gathering of members and friends of the London Spiritualist Alliance at the social meeting in the French Drawing Room, St. James's Hall, on Friday evening, 22nd inst., was larger than was generally expected. This was the more gratifying in view of the exceptional character of the musical programme, which included violin solos by Signorina della Rocca, a young lady of attractive personality and distinguished musical skill. The selection given by this artiste included a Nocturne (Chopin), Gipsy Airs (Sarasate), Mazurka (Wieniawski), and Cavatina (Raff), the pianoforte accompaniment being supplied by Signora della Rocca. So meritorious was the performance that it is deserving of more than passing notice. As a violinist Signorina della Rocca elicits a full, sympathetic tone; her bowing combines breadth, clarity, and delicacy; while intonation to the highest tone is true. Her execution of passages in chords is singularly firm and pure, and all the other elements of fine expression are fully developed. Though still in her teens, the artiste is evidently a young lady of considerable individuality of character. Her musical training was conducted, in part, at the Conservatoire of Paris, but her remarkable technique is as much an outcome of personality as of Conservatoire training—possibly even more so. In these days, when the cult of the mechanical in music has attained such power, any example of a return from the dull level of intellectual artifice towards the heights of spiritual and intuitional art deserves the warmest recognition from all of us. Perhaps not a small part of the secret of the exquisite skill displayed by the Signorina lies in the fact that the consciousness of her accomplishment was obviously lost in the true artist's devotion to the expression of the composer's ideas.

The vocal portion of the programme was contributed by Miss Plummer, to whom thanks are due for two songs, 'My Dearest Heart' and 'The Land of Yesterday.'

Signor della Rocca, his wife, and daughter are all good Spiritualists.

## NOTICE.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on *Friday next*, February 5th, at 7 p.m. for 7.30 p.m., when an address will be given by Mr. J. J. Morse, entitled 'Before Life and After Death.' Mr. Morse has chosen an interesting subject for his discourse, and we are sure that his many friends will be pleased with the opportunity of hearing him again after his long absence.

## SPIRITUALISM AND ORTHODOX CHRISTIANITY.

At the Cavendish Rooms, the headquarters of the Marylebone Association of Spiritualists, on Sunday evening, the 17th inst., Mr. G. H. Bibbings, whose name is becoming favourably known as a lecturer of considerable promise, delivered a discourse in which he dealt with Modern Spiritualism in relation to Orthodox Christianity.

MR. THOMAS EVERITT, the President of the Association, occupied the chair, and in the course of some preliminary remarks said: Mr. Bibbings is one of those mediums who have been so powerfully influenced by the unseen world that they have been compelled to come out and devote their lives to the cause. He is a man highly qualified for the task he has been called upon to fulfil, namely, to proclaim to his fellow-men the grand truths which he has learned.

Miss Florence Morse having given an accomplished rendering of 'The Lighthouse Pier' (Roedel),

MR. G. H. BIBBINGS took up the subject of the evening. It had been said, he remarked, that comparisons were odious, but to him it seemed that this depended very much upon the question, by which side of the comparison a person was affected. The comparison between orthodox Christianity and heterodox Spiritualism had so far been, in popular estimation at least, to the disadvantage of the latter. It was his intention that evening to try as far as possible to put the two side by side, without overstating a single point, without discriminating in favour of Spiritualism and without under-estimating the merits of the conventional faith. Let them bring reason to bear, and put the two fairly and squarely side by side; then, if it were possible, they might see what were the real claims of each; and if there were anything in either of them which called for their admiration or evoked their sympathy,



SIGNORINA DELLA ROCCA.

let it be ungrudgingly admitted. Many people thought that ecclesiastical Christianity should be tenderly dealt with, mainly on the ground that it had been the religion of their parents. Adherents of the orthodox faith might be, in the main, excused for saying hard things of Spiritualism, as any man might be excused, in a sense, for speaking dogmatically concerning matters of which he knew nothing. Those who were the sharpest critics of Spiritualism—its most violent opponents—were frequently people who actually prided themselves on their ignorance of the subject. Ask a man what he knew about Spiritualism when he started a loud-mouthed denunciation of the subject, and he would admit freely and frankly that he knew nothing of it. Truly one might say with Shakespeare, 'A Daniel come to judgment . . . oh, reason, thou art fled to brutish beasts!' And so when reformers are met with the appeal, 'Speak lightly; deal gently with the old ideas,' let them remember how little these old ideas had done to give the world greater liberty and promote its progress—how little they had accomplished in the way of knitting the souls of men in fraternal unity. The religious ideas of our forefathers may have been the best they could attain to, and if they were sincere in their belief, then their descendants had nothing to quarrel with them about. Whether their ideas were the best that the present generation could entertain was another question. God came to every race of men 'with revelations

fitted for their growth'; and so one was forced into this position—the world rolled on and rolled round, and the nineteenth century, fast receding into the eternity of the past, had created new demands; its dreary gospel of materialism, the product of the narrow theology of by-gone days, had created new demands and a spirit of inquiry that would not be repressed. That question, 'If a man die, shall he live again?' had begun to create disruption in the ranks of creedal religionists, for when love went out and dogma came in, disruption was the inevitable consequence. So, from the folds of ecclesiastical religion, from the organisations of creed-bound pietists, came the wail of discontent uttered by those whose minds were beginning to expand. Men's souls could not for ever be fed on old traditions and out-worn doctrines. The knowledge that the two worlds were once linked in holy communion did not help men to-day apart from to-day's knowledge that the two worlds are still, as they always have been, one. One heard the miserable clamour of intestine strife, the bickerings over some question of phraseology, the quarrel over a rite or a vestment—things that caused the reason of the world to revolt. One found that the largest congregations were the congregations of the streets. The unspiritual doctrines were ceasing to attract—the religious ideas of early years (almost entirely emotional) were becoming out-worn, reason was asserting itself, and Theology was bewailing the fact that it was no longer able to retain its hold on the affections of its more intelligent children. Why was this? He (the speaker) would not waste time in an effort to enter into the minutiae of the matter. He would simply offer a few hints and present some broad comparisons. Orthodoxy still outraged the reasoning mind by insisting on the total depravity of mankind and its consequent reprobation, while 'that miserable little system of Spiritualism' which, growing slowly and quietly, worked with other systems of liberal thought for the emancipation of humanity, was slowly moving the world into a 'rebellion of Mind.' Modern Spiritualism claimed that from the earliest ages of the world, from 'the morning twilight' of the past, from the time when man began to exercise his rudimentary powers of reason, there had been pioneers, reformers, prophets and leaders. There had been one long, grand 'Excelsior,' upward, onward, ever higher, until to-day humanity never recorded so many victories in the region of mind, and never was so much the conqueror in the region of soul, as evidenced by countless examples of self-control, self-sacrifice, broad-minded charity and devotion to altruistic ideals. Spiritualism had been decried as a superstition, as a hysterical product of a sensation-loving age. Yes; but it had brought Nebuchadnezzar to his knees; it had given the lie to the miserable materialism of the day, and had dealt the death blow to the abject faithism of yesterday. A fast-disappearing form of religious belief pointed its adherents to an angry Deity, enduing the eternal Spirit of the Universe with the weakness and errors of a human being. That Infinite Spirit, whose grace and beauty were faintly shadowed in the violet nestling in some mossy nook, or the rainbow with its exquisite tints, and whose power and omniscience were indicated in the majestic march of countless suns and planets, had been represented as a harsh, capricious, and jealous being, dooming his offspring to eternal torment. But Spiritualism had brought a new conception to the front; it had made the eternal Giver of the Sunshine brighter than the sun. It had shown the world, not by mere repetition, speculation, or theory, but by the unimpeachable evidence of fact, the infinite Spirit of the Universe; had demonstrated that His eternal wisdom, love, and power have been exercised from the beginning in the interests of His children, and that He spoke to them continually through the lips of poet, prophet, dreamer, and philosopher. 'If ye being evil know how to give good gifts unto your children, how much more'—aye, infinitely more, might the Father of all be trusted to provide for His humanity. True, some of them were prodigals—yonder miserable wreck by the riverside waiting for the baptism of death; that wasted creature stretched on the straw mattress of the workhouse infirmary, waiting to be gone with the load of care and sin—but Modern Spiritualism, governed by the logic of fact, governed by the dictates of experience, gave to a waiting, searching, questioning humanity this assurance—for whatever it was worth—that though there might be many prodigals, there were no reprobates; that eternal love was superior to human blindness; that some time, somewhere, somehow, there was expiation, and when the night had

rolled away, and the storm had ceased, peace, perfect peace, would be the heritage of all souls.

Dealing with the old tenet of eternal torment, the lecturer remarked that unending burning was reserved as the penalty for the non-acceptance of doctrines, the irrational character of which was explained by their apologists on the ground that they were eternal mysteries. But the fires of hell were burning themselves out, and no one seemed sorry that their last expiring flames would soon be gone. Even the few remaining supporters of the doctrine were getting a little confused as to what the lake of fire and brimstone really meant, and the Spiritualist had the right to complain that when he came fairly, squarely and brotherly into contact with the question, and offered to reason it out kindly and patiently, his opponents sheltered themselves behind phrases, and shifted their ground in a way that was embarrassing to the methodical mind. Black was white; white was some other colour. This was hyperbole; that was rhetoric; this was merely figurative; that was symbolical. There was no pinning the theological disputant down to a definite issue; he seemed to have matriculated in a school of misleading phrases and verbal jugglery. Nevertheless Modern Spiritualism never belittled the reality or the severity of hell in the spiritual sense. The man who slandered his fellow; the man who under the cloak of marital relationship was an adulterer; the man whose lasciviousness tintured his thought and speech; the man who departed from principles of fidelity in his business connections; the man who conceived evil against others or himself, must at last descend to the rock-bottom of personal expiation, be the gloom ever so deep, the anguish ever so poignant, the road ever so rough, the work of reform ever so seeming-hopeless. Spiritualism did not (as it had been accused of doing) respond to the modern desire for ease, comfort and convenience, by making the entrance to Heaven an easy one. It taught man that his life was in itself hell or Heaven. It declared that the evil deed, the lack of faith, the breach of probity, all sins of omission and commission, would have to be recognised, repented of and purged away, here or hereafter, before the soul could know peace.

Dealing with an accusation frequently brought against Spiritualism by the cruder minds amongst the votaries of the old order of things in religion, the lecturer said that never had there come a good thing into the world since ecclesiasticism became formalised and established but it was found to have something to do with the enemy of mankind. It would almost seem that the Devil had really been a benefactor of the race, so many good things had been attributed to him!

Modern Spiritualism had given to the world not only a broader and nobler view of the Eternal Father—not only had it enlarged and beautified religious ideals, but it had also given a new meaning to that which was the greatest incident of life—that which was called death. It had solved the perplexities of the bereaved concerning the fate of their departed friends, it had allayed their grief and filled them with new hope and courage. To questions to which the old forms of faith had given rise, Spiritualism had come with satisfying answers. It attracted the thinkers, and then confirmed them in their thought. One single movement of the despised table, a little crude description by the clairvoyant, sufficed to dispel doubt and bring to hearts left desolate the conviction that death is not the end—hope came back to the hopeless and love breathed anew the atmosphere of life. (Applause.)

THE PRESIDENT, in closing the service, said that every Spiritualist, he felt sure, could endorse all that had been said by the speaker in regard to the power of Spiritualism. It was a grand and inspiring truth, a truth with which every Spiritualist was anxious that his brother man should be made acquainted. That was why the Marylebone Society opened their doors every Sunday, and he therefore felt justified in bespeaking for the society the sympathy and support of the audience.

The proceedings closed with an invocation by the lecturer.

THE MRS. GORDON FUND.—Received from Mrs. Cherry, £1; A. T. T., 2s. 6d.

MEDITATIVE self-knowledge is the true school of reverence, of sympathy, of hope, and of immovable humility, for there we see, side by side, what we are and what we ought to be; for there, too, we meet, spirit to spirit, the Almighty Holiness that lifts us to Himself.

## LETTERS TO THE EDITOR.

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

£100 for a Genuine Spirit Photograph.

SIR,—About a year ago, 'Truth-Seeker' wrote letters to 'LIGHT' under the above heading. In July last, having, by spirit guidance, found 'Truth-Seeker's' name and address, I sent him two such photographs, and prepared myself to receive a cheque for £100 by return of post. But only an empty letter arrived, part of which I transcribe as follows:—

'Please accept my best thanks for the two photographs you so kindly sent me. I wish that I could get such pictures under test conditions. Can you not induce your photographic friend to submit to fair test conditions? . . .'

Being pressingly occupied at the time, I had read only the heading and the signature, but saw afterwards in the body of his letter that the heading only remotely pointed to his requirements. I did try to induce Mr. Bournell, the photographer, to enter the lists, but agreed with his non-compliance after he reminded me that there is no case on record of a man who is not a developed medium obtaining phenomena. 'Truth-Seeker's' £100 test was for himself to be the photographer medium to take the likeness, with a scapegoat medium present in the room ready to be branded and exiled in case of 'Truth-Seeker's' bad luck.

'Truth-Seeker's' test is unpractical, if not frivolous, it being the same as testing a materialising medium by supplanting him in the cabinet, and putting the medium in the outer circle. I have it from a most reliable source that 'Truth-Seeker' (whose pseudonym I respect and hold inviolable) called on the photographer in November last, requesting a photo of a spirit alongside one of himself. The photographer declined the attempt till he would come again and bring a clairvoyant with him to confirm or otherwise what he as a seer would see; a test that is practical and good. Unless 'Truth-Seeker' is clairvoyant he cannot take photos of spirits. Mr. Bournell never uncaps his lens till he sees the form in position by the sitter, and the form itself gives the signal to him to do so.

'Truth-Seeker' went again, taking his clairvoyant with him, the following week. Both the seers did see a form posing beside 'Truth-Seeker'; and the two—sitter and form—were photographed; and so pleased was he that he paid double the amount asked. The effect of 'Truth-Seeker's' letters in 'LIGHT' has been to put a stop to the sale of my genuine spirit photographs, and lead thousands of intelligent inquirers after truth to deprive themselves of the pleasure of seeing them.

He was not so generous (in view of the injury he did me and the forty spirit people I have the honour to present in photography) as to finish the education of the readers of 'LIGHT' on the subject, neither by reporting that I had sent him two photographs that he esteems as psychic, nor by relating the photographer's success with him, nor by writing to say that he had found, when too late, that such a test as he proposed was not a practical one.

It is said, 'If you want a thing done, do it yourself,' and I now rely only on the Editor's goodness to ventilate this matter out by inserting this letter.

156, Iverson-road, N.W.

J. H. EVANS.

'The Hypnotic Magazine.'

SIR,—Some months ago you published a very favourable notice of 'The Hypnotic Magazine.' I fear you have helped to make the editor of that periodical entirely 'too big for his boots.' A friend sends me the magazine, and I have noticed a gradual change in it—a change which consists in its having become almost wholly the vehicle for the expression of the private opinions of Mr. Sydney Flower, its editor—opinions which not unfrequently seem very like prejudices.

In an editorial note, for example, we are told that 'Theosophy is such an entertaining piece of foolery!' In another editorial note we learn that 'as to table rapping, unconscious muscular reflex is responsible for the raps'; unconscious muscular reflex being the same thing as 'muscle reading,' a name which Mr. Flower applies to certain psychic phenomena, and apparently imagines that he has thereby explained them. Indeed, editorial notes and comments seem to be Mr. Flower's strong point. It is amusing at first to find the writers of

articles contradicted point blank in editorial foot-notes, but it soon comes to seem like bad taste and bad editing. Americans appear to be more long-suffering than we are; no editor in this country would keep his contributors were he to tell them in foot-notes that they are fools—which is what it virtually comes to.

Mr. Flower regards psychic healers as so many charlatans, and the current number of his magazine contains two articles by himself—one on Schlatter and Schrader, the other on the Vermont blacksmith, Bradley Newell—which are written in the worst possible spirit, just what a materialistic scoffer might write, not what one should expect from a serious student of the obscure forces of Nature.

But is Mr. Flower a serious student even of hypnotism? I must say that I do not think that he is, and I will tell you why. In a 'New Year's Greeting,' which prefaces this number, he says:—

I will give fifty dollars in cash and much gratuitous advertising to the first person who can successfully perform two simple feats of ordinary mind-reading or telepathy. The conditions shall be such that there shall be no possibility of fraud in connection with the tests. I am anxious to establish the truth of telepathy, and shall be very willing to lose this sum of money in exchange for the satisfaction derived from the establishment of this important mental property. I am very willing to be convinced, and no needless obstacles will be put in the way of the competitor to prevent him from winning the prize.

Now, in the preceding paragraph, Mr. Flower says: 'I propose to devote some space every month to the exposure of certain so-called phenomena,' and he gives it to be understood here and elsewhere that he considers a telepathist 'a faker.' It is perfectly evident that Mr. Flower's object is to expose what he considers fraud, and that the wish to establish 'the important mental property' of telepathy is a mere pretence. That is not the way a serious inquirer investigates; nor does Mr. Flower's language look like that of a real seeker for knowledge. His offer is a challenge, a defiance, and his splendid 'prize' of £10 is simply equivalent to a bet that he will subject candidates to conditions which will prevent the successful performance of the 'feats.' He does not name these 'feats,' nor the conditions, nor say what 'obstacles' he considers 'necessary.'

If Mr. Flower is not aware that by this challenge and defiance he destroys his chance of getting good results in his experiments, I fear he does not know much about psychic investigation. To disturb the equanimity of the subject in any way is to court failure; unless, indeed, failure be reckoned as success, as it would naturally be if the object of the experimenter were to expose a fraud. At all events, if Mr. Flower is the expert in hypnotism he professes to be, he must surely know that the above challenge would act on any sensitive as a powerful suggestion of failure.

It seems that Mr. Thomas Jay Hudson is soon to be 'permanently associated' with 'The Hypnotic Magazine'—I should say, the sooner the better!

RICHARD HARTE.

Psychometry, Clairvoyance, or What?

SIR,—With reference to your highly interesting article on Mrs. Graddon, I beg to submit the following experience, which I believe will be of general interest.

On the 15th ult. I missed an important official book of which I had charge, and could not find it in any desk or cupboard I was in the habit of using. It soon became necessary for me to report the loss, which was serious enough to cause me three sleepless nights. As a last resource it occurred to me to consult Mrs. Graddon.

Like your interviewer, I wrote my questions on scraps of paper, which I placed in her hand so that she could not see what was written thereon.

She said: 'I see something of a light colour, looks like a book, ruled in a peculiar way, like squares (right) and partly written on (right). I feel that I must go somewhere. Where do you wish me to go?'

'That is exactly what I want to know. Where is that book now?'

'It seems to be in an office. I see a nest of pigeon-holes.' (As a matter of fact there were two such nests in different offices, and I had searched them both several times.)

'This is an old set, made of unpolished wood, very dusty, in a dark corner of the room, with a space of about one or two inches behind it.' (This identified one set.)

'Your book is not in, but on the top of, this, mixed with some papers. You will find it there.'

I had still so little faith in this statement that I devoted an hour next morning to an exhaustive third search in my office in Aldersgate-street. I then went to the other office in which was the set of pigeon-holes described by Mrs. Graddon. Two gentlemen were in that office at the time, who knew of my loss, and in their presence I went straight to the place indicated by the medium, and there found the missing book!

Not even my scepticism was proof against this direct evidence of supernormal power, of which I am unable to divine the true nature. Perhaps some of your better-informed readers could say; or would your interviewer be willing to mention the nature of the test he obtained?

I enclose, but of course not for general publication, the names and addresses of the two gentlemen referred to, both of whom can vouch for the statements I have made.

J. M.

#### Hypnotism and Mesmerism.

SIR,—On perusing Mr. Lovell's answer to my letter, I must still confess to an inability to grasp his meaning as other than what I stated. But as he says he has no intention of confusing the two sciences, I will reply in accordance therewith.

Therefore, I say on the strength of my experience and close study of this subject, not to speak of the opinion of old and modern experts, that many of Mr. Lovell's statements in regard to hypnotism are entirely erroneous and not borne out by facts. And I unhesitatingly assert that neither he nor any one else of his opinion will be able to produce *one* authentic case of a patient or subject being forced to act against his absolute desires and the innate dictates of his individual nature, or conscience. It does not matter how passive a subject's 'will' becomes to the operator during hypnosis. It has over and over again been proved up to the hilt to be *willingly* so, and consequently it can assert itself on any strong desire from the individual to do so.

Mr. Lovell speaks of the 'dire' consequences of *suggestion*. Yes! All will heartily endorse his opinion where those suggestions are given by incompetent, interested, or thoughtless people. That it is natural for *all* of us to be impressed by suggestion in one form or another, goes without saying. *We do not require to be hypnotised to be so influenced.* And it is here where Mr. Lovell and Mr. Edwards themselves demonstrate the dangers of suggestion. For to suggest or intimate the proposition of an *unwilling* 'will' being overcome by a more powerful 'will' is about the most dangerous suggestion which can be made to any receptive nervous system. It directly plays upon the *imagination* and often has a paralysing effect for the time being upon the rational senses of many people and subjects, until a too strongly antagonistic suggestion is given which will cause the system to react. The more acquaintance one has with the *proved* influence of suggestion on the imagination, the more difficult one finds it is to avoid giving suggestions of a *leading character*.

As for hypnotism rendering a subject like a weathercock, I must point out to Mr. Lovell that, apart from my contentions, he very evidently loses sight of the glaring fact that a majority of hypnotic subjects *remember all that has been said to them in the hypnotic states, after they are released*; and the rest always remember what was suggested to them in a previous hypnosis when they are again hypnotised. Therefore, the so-called danger of passivity is reduced to a minimum by this one *fact* alone. Let it also be remembered that the passive state ceases comparatively very shortly after release from hypnosis, and is only sensitive to its own particular operator. It is not continuous, as Mr. Lovell seems to imply. Indeed, if *hypnotic suggestion* were as powerful for evil as he would have us believe, how is it we do not find cases continually brought before the public?

Finally, on the question of voluntary passivity of will, I would ask, Which is the most dangerous state of affairs to face?—a passive 'will' which can be called to action at the wish of the subject and mostly by the operator, or a possibility, as contended by Mr. Lovell, of the absolute obedience of a weaker but unwilling 'will' to one more powerful?

Mr. Lovell says that all the good of hypnotism can be obtained without hypnosis. But what does he understand hypnosis to mean? To myself the word describes *any* of the many degrees of susceptibility to suggestive treatment into

which the nervous system passes. Therefore, I question Mr. Lovell's statement.

It is also interesting to note his quotation about Dr. Luys, of the Hôpital de la Charité. Is he aware that Dr. Luys and his school greatly favour a belief in magnetic influence? Hence it is not very wonderful that the great sceptic, Dr. Ernest Hart (of the 'British Medical Journal,' I believe) went to great trouble to prove a gullibility on his part.

In regard to Mr. Lovell's statement at the end of his letter on the action of one will upon another, I must say that if he means by that the giving and receiving of impressions, intuitions, impulses, &c., from one brain or system to another by will power, all well and good. But it is quite a different thing to say that the recipient 'will' or individual *must* or is doomed to obey those impulses, &c., which evidently is contended by both Mr. Lovell and Mr. Edwards.

In answer to Mr. W. H. Edwards, I begin by helping him out of his difficulty in regard to my mesmerism by stating that I apply the term 'mesmerist' to myself as a believer in the action of a vital or nervous influence between operator and patient; also to distinguish one mode of treatment from another, as many others have to; not with any desire to lead people to suppose I adopt Mesmer's theories. To the word 'magnetist' I object.

With reference to Mr. Edwards' contentions as to the power of the 'will,' he will possibly find my answer to Mr. Lovell meet his case as well, and will doubtless be still more startled when he sees therefrom the reality of the possibility of serious harm arising to mesmerism or magnetism by such erroneous contentions as both he and Mr. Lovell put forward. Whatever opinions the old masters held, I refuse to accept them as infallible, although I greatly value their works. Faith is all very well, but without reason and investigation it is not good for advancement or science. They overlooked many important factors which were left to Dr. Braid to point out. And Mr. Edwards would not get away from that fact if he spoke on the 'hollow pretensions' of the hypnotist for a month.

I deny that the medical faculty on the whole are students of Dr. Braid. They have adopted his terminology and apply it indiscriminately to all the classes of phenomena under discussion. That is all. And if such men, therefore, call themselves hypnotists, it does not follow that they are such in the original sense of the word; more especially not so when we hear them upholding the power of the 'will' over 'will.' Consequently Mr. Edwards' remarks as to my being grossly incorrect are to be considered somewhat hasty. Braid even mentions the prejudice caused against *mesmerism* by the advocates of the power of the 'will over will,' and states exactly what I contend, that subjects are *even more* fastidious as regards propriety of conduct under hypnosis; *vide* 'Neurypnology,' p. 10. I also refer Mr. Edwards to p. 48 of Dr. Gregory's 'Letters on Animal Magnetism,' where this great authority of the past himself says: '*Were we capable of trying to persuade the sleeper to do a bad action, we should soon discover that he is awake to moral obligations, and usually more so than in his waking condition.*' I could quote other old writers to the same effect. It might be as well if some mesmerists studied these old authors with closer attention.

It would not be amiss to know from where Mr. Edwards obtains his percentages of the non-successful hypnotisations? He should in justice quote his authorities in making such assertions, and give us proofs, not doubts, as to the alleged injury caused by hypnotism.

Perhaps it will interest Mr. Edwards to hear that a good hypnotist will not attempt to control a patient's will in the sense he implies. The aim of a competent operator is not to control a patient's 'will,' but *to help the patient to control himself*. This can only be done by *strengthening* his 'will,' and judiciously directing those desires which it is meet he should thereby cultivate to healthy action. There is a vast difference between this *fact* and the principle put forward by Messrs. Lovell and Edwards.

'Trilby' is interesting as a novel, but I am afraid she won't work in practice.

This theory of the power of the operator's will over an *unwilling* subject's 'will' has always been the bugbear to mesmeric advancement, and it is too late in the day to shirk the *fact* and plant it upon the back of hypnotism also. It is neither true, straightforward, nor scientific.

7, Rue Brunel, Paris.

A. W. LAUNDY.

## Occultism—Is Secrecy Necessary?

SIR,—As one who has suffered much in bringing Occultism before the public, allow me to reply to Mr. Redway's letter.

We write books and deliver lectures when our Masters desire it, that facilities may be given to draw those who are *ready* within the occult circle, not to convert ordinary humanity.

The words written or spoken are not always to be taken literally, but those who are ready to receive occult truth will find within their own souls the true meanings, and what is of still greater importance, they will become telepathically connected with our Masters as they read or listen, and so these Great Ones will be able to speak to their souls when alone.

Some people say, 'Show me phenomena and I will believe.' These think they confer a great favour on the occultists by their conversion. But the Masters do not trouble their pupils to use up valuable occult force merely to convince the curious. When such people are ready, the truth will come to them, not before; meanwhile they must be drawn to the path by the ordinary experiences of the world.

The powers of Occultism are put forth for wider aims, affecting human destiny—the manipulation of religions, and the impregnation of the earth plane with spiritual ideas. And these wonders are effected through astral travels and telepathic action, not by the methods so dear to Englishmen, of public meetings, united societies, committees, donations, &c. From occult action come, directly or indirectly, all new ideas.

But if so, why not make all our knowledge common property?

To make public some of the methods would be to dissipate the power, as some subtle gas confined is a dangerous explosive but harmless when let loose. These powers are good to the good and evil to the evil. The same force which can comfort, heal, and guide, will in the hands of the 'man in the street' kill or sexually enslave the victim of his desires. Then again Occultism does not agree with the conventional ideas of good and evil, nor with the laws and customs of a puritanical Christianity. The fashionable physician who gloats over vivisection, the plutocrat whose money comes from the murder of a thousand Africans, or the respectable society madam who has married for wealth, are, to the occultist, as bad as, if not worse than, the murderer or the Magdalene. We must, then, bear the constant gibes of the ignorant as to our conceit, our delusions, our assumptions without proof, for the Masters of Wisdom are determined that their secrets shall not be revealed to the unprepared. The occultist must work in silence; he must be willing to pass out of this world unappreciated and without hopes of fame. But he has his reward in being given, while here, a glimpse of the *real* truth. He sees behind the manifestations of Spiritualism and the inspirations of Theosophy the real Powers, who are working for their own sublime ends. The Emperor Julian, after being shown a manifestation of the gods, said: 'Truly the gods exist, but are not as men,' and we may say the same of our Masters. Occultism has revealed to its students that there are existing as guides of this planet those who are more worthy to be called gods than any created by human fancy. Ordinary humanity will feel more and more their beneficent influence as they come into touch with them, but there can be no forcing spiritual evolution; such would only result in much misery, with no counterbalancing advantages.

15, Lanark-villas, Maida Vale. A. F. TINDALL, A.T.C.L.

Mrs. Ellen Green.

SIR,—I feel sure that your readers would feel interested in knowing something of Mrs. Green's valuable gifts, when exercised in private. One evening, recently, a lady and gentleman met Mrs. Green at my house, for the first time. We had no formal sitting, and were merely spending a social evening in a friendly manner; but Mrs. Green began to speak to the gentleman, first of his characteristics, then of his past life, of his failures, and his efforts to recover lost ground—leading up to a remark as to the likelihood of his living to a good old age. The listener here remarked that his grandmother lived to the age of ninety-five, whereupon Mrs. Green exclaimed, 'And was she burned to death?' The gentleman, in amazement, replied: 'Yes, it is true. She was blind, and her clothes caught fire, and her husband—who was ninety-five—died shortly afterwards of a broken heart.' If all this is nothing more than what some claim to be thought-reading, it is surely worthy of the careful attention of the student of man's nature in some of its more obscure aspects.

JOHN LAMONT.

## An Astral Mystery and Some Possibilities.

SIR,—I should very much like to know whether any of your readers, interested in the more recondite phases of Spiritualism, can confirm from their own sources of intelligence—or can explain—a very strange communication I have received from a spirit whom I am pleased to regard as one of my guides.

The spirit is that of an Egyptian priest of Heliopolis—a hierophant—who lived in the epoch of the Ptolemies. He is now an inhabitant of the fifth sphere, and is described by other spirit friends as bright and noble. He only communicates with me through the medium of a very dear spirit friend because he cannot spell out messages in English. But he has manifested twice with sufficient distinctness to be seen by my wife, who scarcely yet regards herself as 'clairvoyant.' He has also been described by a well-known lady clairvoyante who had no information from me concerning him.

I have ventured to give these parenthetical particulars in order to show that the communication I am going to cite was received from a source which, to me at any rate, is definite and trustworthy.

This spirit friend and another claim to have made independent visits to the planet Mars, and their accounts agree as to Mars being inhabited by a human family much in advance of ourselves. The Egyptian recently essayed another visit to that planet, but was unable to get near it on account of some atmospheric disturbance prevailing there, which induced conditions to him repellant.

Between Mars and here, however—nearer to Mars than the earth—he made a startling astral discovery. He passed through a spirit sphere, the denizens of which have the four-footed form of animals, but human countenances indicative of considerable intelligence! The Egyptian declares that he was profoundly astonished, for neither in his earth life as a priest versed in ancient lore, nor as a spirit who has twice passed to a higher sphere, had he any conception of such a state of existence as has just been revealed to him.

His discovery has caused quite a flutter to my spirit friends and myself, and, as they are no more inclined than I am to dogmatise without positive knowledge, we have simply, so far, been discussing the plausibility of each other's theories. These are: (1) That these partly human, partly animal spirits were physically developed on some unknown planet or planet-satellite; (2) That they are the spirits of primæval, human-like intelligences; (3) That they are spirits of animals approximating, by astral evolution, to the human type; (4) That they are the spirits of men who, having wallowed in animality, have been fittingly punished in this, their purgatory, by assuming animal forms.

None of these speculations is quite satisfactory to the Egyptian, to my other spirit friends, or to myself. The Egyptian, who is the only one that has actually seen the extraordinary spirits mentioned, does not incline to belief in theory number three, and he suggests that, if they were purely animal spirits, they would vary in form—as representatives of numerous species—whereas they are alike in form and differ only in size.

The subject seems to me one of tantalising interest, and, as my own reading and experiences hitherto have been almost wholly limited to Spiritualism—as distinguished from communication with sub-human and supra-human intelligences—it has occurred to me that others whose researches have been more profound may be able to explain this startling mystery.

I may say that spirit friends have told me, in reply to questions of mine concerning the 'elementals' spoken of by Theosophists that, within our atmosphere—which seems to be a sort of neutral territory for spirits of all sorts and conditions—they have occasionally seen ill-defined forms of ape-like aspect, which may be elementals, and others of fully human aspect and intelligence, *but who have never lived on earth.* These latter are so malignant-seeming—of malignity so greatly transcending that of 'evil' human spirits—that they are described to me as apparently 'eternally damned.' I am disposed, however, to consider the Egyptian's discovery as still more remarkable.

Personally, I think it is a great pity that Spiritualists devote so little of their attention to astral and celestial matters other than those concerning departed friends—matters of the deepest and most fascinating interest to the inquiring mind. My own personal experiments in the domain of Spiritualism have been brief; but I have gleaned enough to convince me that, with the aid of advanced spirit friends, who have developed intellectually

as well as spiritually, there are wonderful stores of knowledge to be gathered.

I do claim, for example, to have a general though not very minute acquaintance with the appearance of the inhabitants of Mars, and I am persuaded that, if the dream of astronomers relative to the opening of communication with Mars be capable of realisation, it can be realised with the co-operation of spirit friends. I can almost venture to submit two very important propositions as positive facts: (1) That spirits from earth's astral plane can visit the spirit spheres of Mars, and *vice versa*; (2) That mundane and Martian spirits can mentally communicate with each other as well as they can with those of their own respective planets. If the plausibility of these premises be conceded, then Spiritualists working individually, but collectively comparing notes and compiling verified facts, after the manner of astronomers, should be able to tell the world something of thrilling interest concerning Mars and its inhabitants.

EVERARD.

Mr. Craddock and the London Spiritualist Alliance.

SIR,—In your report on this subject you say: 'We have simply to say that our only failure to come to a satisfactory arrangement with his manager had reference to the proposal that the manager should manage the séances.' Now, I wish to say, as Mr. Craddock's *hon.* manager, that I never had any wish to manage any of the séances at 2, Duke-street, nor have I ever expressed a desire to do so to anyone. The expressed wish came from Mr. Craddock himself in a letter to me on January 6th, from which I quoted at the time we were making final arrangements on January 8th. In fact, Mr. Craddock has had the whole of the arrangements in his own hands. You have also stated that I promised to write to Mr. Craddock and let you know the result, 'but did not do so.' I did write the same evening to Mr. Craddock, saying that you had agreed to all conditions *except his own proposal* that I should conduct the séances, and I said that he could hardly expect you to do so, as, although you admitted to me that you believed the manifestations to be genuine, you had the Alliance to consider, and that *they* had appointed Mr. Richard Harte and Colonel Taylor to take charge and report to them on the subject. I told Mr. Craddock that Mr. Harte was the gentleman who wrote the kindly notice in 'LIGHT' about the séance held at my house, and that I had received a letter from a Fellow of Hertford College, Oxford, in which he says, 'I hear Colonel Taylor was much impressed by his experiences with Craddock.' I also told Mr. Craddock 'from the high character both gentlemen bore, I thought he could not have fairer judges, but at the same time I was sick and tired of trying to bring matters to a successful issue, and that he must arrange all matters himself in future, but if he wished me to accompany him I would do so as I had promised him.' I received an answer to this from Mr. Craddock on January 10th, in which he informed me that he was sending you his conditions. On January 12th I received a postcard from you, asking if I had heard from Mr. Craddock. I wrote you and said, 'I was under the impression that you had received a letter from Mr. Craddock, as he had written me, saying he was sending you his conditions, and so I thought it unnecessary to write, and wished, if there was any further correspondence required, you would address Mr. Craddock personally.' On the morning of January 15th (Friday) I received another letter from Mr. Craddock, in which he said that he had written to you cancelling the engagement, and had been advised to do so by several prominent Spiritualists!

On the 21st inst. I am sorry to say that I had occasion to intimate to Mr. Craddock, by registered letter, 'that from that day forward I should discontinue to represent him as *honorary manager*, and that I should hold no more séances at my house with him as medium.' In justice to Mr. Craddock, I wish you distinctly to understand that my decision arose out of purely private matters, and had nothing whatever to do with his mediumship, or with reference to any of the séances held at my house. I believe that every phenomenon that occurred at the séances at which I have been present was perfectly genuine, and I consider him a splendid medium for materialisations. The whole time he has been a guest under my roof I have never found anything with regard to him to throw the least suspicion on any of the manifestations through his mediumship. Why he should object to a little light at your séances I cannot understand, considering that his control proposed it himself, at my house, and told us that the only difference it would make was that there would be *less phenomena*, on account

of its requiring more power in the light than darkness, and on two occasions we had light séances. However, now that the first obstacle is removed, I hope and trust Mr. Craddock will be able soon to see his way clear to giving you the desired séances, under such conditions as will convince the most sceptical.

D. D. MOLISON,

Late Hon. Manager for Mr. F. Craddock.

January 24th, 1897.

### SOCIETY WORK.

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

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.—On Sunday next, at 7 p. m., Mr. and Mrs. Brenchley; also on February 3rd, at 8 p. m.—E. B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Veitch occupied our platform and gave an excellent address to a good audience. Next Sunday, Mr. C. Dennis; next Thursday, Mr. Veitch.—THOS. MCCALLUM, Sec.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Ronald Brailey's guides gave an interesting discourse on 'Divine Love,' followed with clairvoyance, all descriptions being fully recognised. Next Sunday, 'Evangel.'—E. S. WALKER, Cor. Sec.

FOREST GATE.—A new society for public meetings in connection with Spiritualism will be started on Sunday, February 7th (service at 7 p. m.), at the Liberal Hall, Forest Gate, E., just outside Forest Gate Railway Station. All interested should communicate with J. VEITCH, Sec, *pro tem.*, 3, Sherrard-road, Forest Gate, E.

BURTON-ON-TRENT.—The Burton-on-Trent Spiritual Society invited Mr. J. W. Mahoney to lecture to them on Sunday last, on the 'Basis of Spiritualism.' For directness, continuity, tact, and cogent reasoning in handling the subject, he achieved an easy victory. A few questions elicited very satisfactory replies.—FRANK RABBETS, Hon. Sec.

BATTERSEA SOCIETY OF SPIRITUALISTS, TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Sunday morning a discussion took place as usual. In the evening the speeches were interspersed by solos, which helped to increase the interest of the meeting. We shall be glad to receive the assistance of musical friends. Next Sunday morning's discussion will be opened by Mr. Gathercole on 'Psychological Experiences.' In the evening, the usual speakers, &c.—A. E. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday morning last Mr. W. E. Long dealt with the subject of 'Materialism,' and showed how the war could be carried into the enemy's camp with every chance of success. In the evening he took the subject of 'Fortune Telling,' which he treated with great ability. On Sunday next, at 3 and 6.30 p. m., Mr. Thomas Wild, of Rochdale, will give clairvoyance. A few reserved seat tickets are still in hand at time of writing, 2s. and 1s. each. No morning meeting next Sunday.—R. B.

LIVERPOOL SPIRITUAL EVIDENCE SOCIETY.—On Monday evening, the 18th inst., under the auspices of the above society, at their rooms in Brougham-terrace, West Derby-road, Mr. H. S. Pearson gave a lecture, before a large audience, on the 'Life of the Poet Burns.' The sustained interest manifested all through the discourse showed that the sympathy and appreciation which were denied the poet in his day had now changed to one of respect and a better understanding of the qualities which his chequered career seemed to dwarf in their proper development. A double quartet of ladies and gentlemen enlivened the proceedings by their tasteful rendering of some of his finest songs, and the male voice trio, comprising Messrs. Hollis, Lane, and Lynch, elicited a well-merited encore by their characteristic rendering of 'Willie brewed a peck o' maut.' The solos rendered by Mrs. Pearson, Mrs. Jennings, Miss Melross, and Messrs. Wallace and Whiteway were cordially appreciated, and Mr. John H. Bromham proved himself to be an efficient accompanist. A vote of thanks to the lecturer was proposed by the chairman and seconded by Mr. Peter Burns, and a similar vote to the artistes by Mr. John Chapman, and seconded by Mr. Blithe. The chairman, Mr. Councillor Andrew Morton, who presided, was accorded the due tribute of recognition by Mr. Pearson, seconded in a felicitous way by Mr. H. Crichton, president of the society, who also gave an interesting epitome of the work in which the society had engaged since the beginning of the course, with a short outline of their prospective arrangements. The singing of 'Auld Lang Syne' by the audience brought the meeting to a close.—R. J. L.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address:—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.