

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 Spiritualist Alliance' has an unbroken reputation for liberality, inquiry, breadth. Whatever may be its merits or demerits, no one will deny that it is extremely hospitable. Comparisons are not always pleasant, but they are sometimes necessary. We will venture on one:—While 'The Psychological Research Society,' which professes to be seeking and *is* seeking, admits to its closely-guarded platform, year after year, only a very few speakers, with scarcely any variety, 'The Spiritualist Alliance,' which professes to have found, really plays the part of the seeker, and readily admits to its platform every variety of inquirer, from Mr. Myers to Mr. Morse, from 'Miss X' to Mrs. Bliss, from Professor Oliver Lodge to Mr. Leadbeater. We congratulate 'The Alliance.' It is something to be proud of. It is a tradition to be ardently retained.

Mr. Leadbeater and Professor Lodge, for instance, who addressed 'The Alliance' in succession, are really very wide apart, as Psychological Researcher and Theosophist. Mr. Leadbeater is a Spiritualist, and something more: Professor Lodge is a Spiritualist or something less. The one has tried to march on, right and left, above and below: the other is willing enough to march, but not without the regulation knapsack, buckles and straps. We respect both: we admire both: we welcome both: we stand between both: but we decline to be bound by either; and neither of them would really wish us to be so bound.

We do not need to be told that some Spiritualists have been excited and credulous: but we are quite as sure that some Psychological Researchers have been over chilly and suspicious: and, to tell the truth, we hardly know which we deprecate most. Excitement and credulity may at any rate open doors; while chill and suspicion, especially in spiritual matters, may very easily shut them. No: we prefer our own *via media*; and we think that Time, which 'tries all,' will justify us.

Some ardent Spiritualists may have felt, during Professor Lodge's Address, that he only held a brief for 'The Psychological Research Society' and took no pains to hide it. We do not think so. Professor Lodge gave us all we want, and, for the rest, he was bound to vote with Science and its own special methods and ways. We should be sorry to have him do otherwise: but, on the other hand, we should be sorry to see all Spiritualists proceed on his lines. To take his own really helpful illustration:—we do not want everybody to play the part of Archimedes, 'studying the weights of bodies and the properties of materials, the sections of a cone and the conceptions of mathematics.' We want also some who will reasonably but adoringly

play the part of the old Chaldeans, 'gazing and contemplating and almost worshipping the majestic dome of Heaven with its fixed and moving stars.'

Professor Lodge has somehow got a wrong impression as regards our feeling respecting 'The Psychological Research Society' and its doctrines. He says he supposes that 'the hypothesis of the "subliminal self" stinks in the nostrils of all true Spiritualists.' This is about the only sentence we wish away. The impression it suggests is all wrong. We are occasionally amused at seeing how hard the Psychological Research people work their half a dozen hypothetical cabs, but we are really interested in them ourselves, and we should like nothing better than to have Mr. Myers or Mr. Podmore or Mrs. Sidgwick or 'Miss X' come once a quarter, and tell us how they get on. We have no closed doors and windows.

But, as we have said, Professor Lodge gave us all we want. He endorses our 'facts': he 'makes confession that on certain definite points of fact and knowledge' we are 'ahead' of 'orthodox science,' and that we have 'something clear and distinct to teach' it: he declares that 'the facts known to' us, 'and not known collectively to' men of science, 'are facts which, in all probability, will be found to have quite an unique interest for humanity.' That is a very large testimonial, and we are abundantly content with it. It is a strong encouragement to us to go on in our own path, and very much in our old way. It also suggests the enormous responsibility and duty which lie at our door, ceaselessly asking for our attention and our zeal.

One other matter we must not pass over. Professor Lodge certainly suggested that Spiritualists are not careful enough in sifting evidence and in repressing impostors. He also suggested that we are rather too ready to publish floating and unverified tales, and that we resent the slow patience of Psychological Researchers.

As to this last, we pause. It is not the slow patience we object to, but the tedious resistance: and, as for 'patience,' it is precisely what we ask for. What we say is that the Psychological Researchers are impatient—that they are too ready to cry 'Fraud!' pack up their bags and run away: as witness the case of Eusapia Paladino. Much of what they call 'fraud' is a part of the subject which may yet supply us with one of the most helpful clues to the elucidation of hidden causes. We, of course, know that there are cheats and only cheats. By all means let them be quenched: but there are mediums who may also be manipulators, and of every degree—a most interesting point. *Is* 'The Psychological Research Society' patient here?

As to impostors, we think the Professor exaggerates. Our own impression is that Spiritualists are the leading expositors of fraud. Why should they not be? and, as for idle and unverified tales, that is a pure matter of opinion. We are responsible only for 'LIGHT,' and hope we can honestly say:—

Let the galled jade wince: our withers are unwrung.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STAINTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—
M. SPEER.]

No. LVIII.

CHRISTMAS DAY, 1873.

Hail, good friend, the blessing of the Supreme rest on you. We desire to greet you, and to say to you that we are pleased to find that you have taken so wide a view of our mission to you. We did not think that you had grasped so well all the details of the movement. Go on, and complete the good work. It will be valuable to you in the hereafter.

Have you any corrections?

We will tell you when it is completed. For the present we have another link of evidence to give to you. A friend is here who would speak with you. Remain passive that he may be able to use your hand. . . . He is unable. Wait still, and do not seek for more after he has written.

+ I. S. D.

No. LIX.

JANUARY 16TH, 1874.

Can you tell me whether any of you remain at Dudley Villa?

Yes, friend; the guides remain, and there are others.

Can you not manifest for them?

No. We might do so, perhaps, with great pains and with little effect.

Could you not show your presence?

We do not know: not in any way that would be readily perceptible.

Could you not rap?

Not in the absence of a medium for such manifestation. Its production requires the presence of a special organism; otherwise we could not produce sound.

Can you tell me the special peculiarity?

I am not able to explain to you. It is a physical peculiarity, which we cannot dispense with. We are unable to tell you, save that it is the force which we use for our manifestations.

Psychic force?

If you please so to call it. Raps can only be made when the force is given off. We could not produce a sound when it is absent; nor could we move any object. The phenomena which are connected with clairvoyance would be more readily induced in your absence.

The floating light in the room?

That is there always. What you call floating masses of light are the evidence of spirit presence, perceptible not to the natural but to spiritual sight. Some persons have the faculty more developed than others. Some see naturally without development. Others never see the form but detect the haze of light which surrounds the spirit body. The faculty would vary, too, according to the

physical condition of the body, and state of the atmosphere. We could more readily show the light, and so indicate our presence, in the absence of a medium.

Mrs. S. says that Dr. S. and she sat the other night after my leaving, for two and a-half hours, and thought they saw light, but heard no sound?

They could not hear any sound, because the spirits would not be able to produce it. They would see light because spirits would be present. We do not attempt any manifestations in your absence, but spirits are present and then care is exercised.

I wish you could have rapped or brought scent?

I was not present, friend, and do not know whether any manifesting spirits were there. But we do not manifest for the sake of producing the phenomena. They are, in our hands, subservient to our mission. We do not produce them idly, nor do we wish to produce them, save for purposes of conviction. We could not produce them, save by developing one of our friends as a medium for the purpose; and that we could not do, and should not be allowed to do by the Chief.

Why then? I wish you would.

Friend, you are rash and ignorant. We do not so work. The source whence we derive our power is the same whether the vehicle be one or other. We have concern with that which is higher and more important. The evolution of phenomena is the least part of our work. They do but subserve our mission. Rise, friend, to higher views.

Yes. But I should find it a great boon to be able to observe the operation.

You would not be able to observe or record more accurately. Rather, you are now able to record your own observations better. Had we developed others only, you would have requested that you might have the conviction of agency in yourself. You will ever seek for fresh arguments until conviction has lodged in your mind. Cease perversely to weary about details of no import, and rather dwell on the solemn importance of our mission and its aspects to man. The rest is of little moment. I am summoned. + RECTOR.

[Three hours afterwards.]

I was summoned to my work. What do you wish?

Are you acquainted with what is written and said on Spiritualism?

We are acquainted with what comes under our notice through you, and with some other writings. We are able, as you know, to inform ourselves on points such as interest us.

Do you know what is printed in the 'Quarterly Journal of Science'?

It is well said from the view of the scientist. It will draw notice to a part of the subject with which scientific minds must deal. We go far deeper, and are concerned, as we say, with interests vastly more momentous. Points such as those which touch the public mind through what you know as science are but the husk which encloses the kernel with which we deal. Still, it is necessary that names accredited amongst you should testify of what they know. It is little, how little you cannot yet understand, but it is the commencement, and the view will expand. It is necessary that such views should be limited at first, and we rejoice that acceptable statements of truth should be given in such measure as men can bear them by those on whom they rely; better far, than the rash and foolish and indiscriminate statements of those who believe more fully but who know not how to state their knowledge with discretion. We hail such aid. But we penetrate more deeply, and are concerned with other branches of the subject.

I fancy that the paper will draw attention and provoke opposition. I entirely go with you. The world is quite unable as yet to receive what is claimed by you.

That is true. It is not intended to do more than prepare the way. The Chief has said so. He knows better than to force on the unwilling that which will but injure them, without benefiting their souls. God has never worked so. He does not work so now. And man may not hasten His time. Man may help, but he may not judge for himself as to the mode. He must work under the direction of those who can see farther and know better than himself, otherwise he will but be a hindrance and a clog. He must accept our guidance and rely on our judgment. This, friend, is what we demand, and what few will yield. Hence our difficulties. Man's rash folly and the undeveloped spirit's antagonism combine to hinder our progress. Patience, good friend! You know not of the working of the plans by which we are governed.

+ RECTOR.

Are there other great spirits concerned as well as Imperator? I mean in other spheres of work?

He will tell you what he sees fit. We may not answer for him.

At least you can tell me whether he is going to write?

Not now. He was about to speak but was prevented.

Who is that who draws? It looks just as if my hand had done it unconsciously.

No, friend, even as now, you were the unconscious instrument. You will hear of all from the Chief. It is useless to question me, since I am not permitted to reveal what is in the plans of the wise and holy Spirit who rules over our work. Farewell.

+ RECTOR.

'THE GATES AJAR.'

Some of our readers may remember the interest created several years ago by the appearance of a little book, entitled 'The Gates Ajar,' written by Mrs. Elizabeth Stuart Phelps. Of how that book 'came to be' Mrs. Phelps gives the following brief account in her autobiography, 'Chapters from a Life,' published by James Clarke and Co.:

I have been asked, possibly a thousand times, whether I looked upon that little book as in any sense the result of inspiration, whether what is called spiritualistic, or of any other sort. I have always promptly said 'no' to this question. Yet sometimes I wonder if that convenient monosyllable in deed and truth covers the whole case.

When I remember just how the book came to be, perceive the consequences of its being, and recall the complete unconsciousness of the young author as to their probable nature, there are moments when I am fain to answer the question by asking another: 'What do we mean by inspiration?'

That book grew so naturally, it was so inevitable, it was so unpremeditated, it came so plainly from that something not one's self, which makes for uses in which one's self is extinguished, that there are times when it seems to me as if I had no more to do with the writing of it than the bough through which the wind cries, or the wave by means of which the tide rises.

The angels said unto me, 'Write!' and I wrote.

DECEASE OF A WELL-KNOWN HYPNOTIST.

The 'Berliner Tageblatt' announces that M. Carl Hansen, the well-known Danish hypnotist, died on Tuesday of last week at Altona. Born at Odense in 1833, M. Hansen went to Australia in 1853, and from 1859 onward he devoted himself to mesmerism and hypnotism. On his return to Europe his experiments and demonstrations attracted a great amount of attention. He visited London in 1889-1890, and gave many successful illustrations of his great hypnotic power.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street East.

'THE DANGER LINES IN HYPNOTISM.'

The 'Hypnotic Review' for March contains an interesting article by Thomas J. Hudson, the author of 'The Law of Psychic Phenomena,' on the dangers of hypnotism. The conclusions he reaches, as stated by himself, are as follows:—

1. That the hypnotised subject is not that unresisting automaton which has been pictured by popular imagination; that, on the contrary, he is hedged about and protected from evil influences in exact proportion to his deserts, and that if crime is ever a possible result of hypnotic suggestion, it is only so with those who, in their normal state, could be more easily influenced to commit a crime than they could be in a condition of hypnosis.

2. That all the manifold benefits of hypnotism can be obtained by perfectly normal means, without the necessity of producing an unpleasant hallucination with its consequent shock to the nervous system, by simply following the lines of truth when making a suggestion for any beneficent purpose whatever.

3. That the laws of hypnotism constitute no exception to the rule that the forces of Nature, when once understood and intelligently utilised, are always promotive of the highest good to mankind.

4. That hypnotism constitutes no exception to the rule that, in all the relations of life, the boundary lines between the realms of good and evil, between danger and safety, are clearly defined by conscience and truth.

Mr. Hudson has one excellent characteristic—he is able to see a subject on its many different sides; but this quality of manysidedness, although it guarantees its possessor against prejudice, has a grave disadvantage of its own; for it is very likely to lead to confusions and contradictions, in both cases without consciousness of the fact on the part of the writer. The general reader in such cases gets a confused impression from what he has read, but is not able to tell why; for the contradictions occur, as a rule, in different pages or chapters: and it is not often that those contradictions are forced upon his attention, as sometimes occurs in Mr. Hudson's case. A glaring example is contained in the following paragraph, the italics being ours:—

But while the importance of skill and experience is not to be underrated, it is, nevertheless, true that *often* the most skilful and experienced hypnotist will leave his subject a nervous wreck. I admit that *this is rare*, but it is *possible*, nevertheless."

So, if one person asserts that Mr. Hudson declares that 'the most skilled and experienced hypnotiser' *often* leaves his subject a nervous wreck; and another person, who also swears by Mr. Hudson, asserts that Mr. Hudson, on the contrary, declares that such a catastrophe is a bare *possibility*, or, at all events 'is rare,' both would be right!

There are two things connected with the danger of hypnotism which writers on the subject seldom appear to take into consideration. The first is that a hypnotic subject is just as amenable to a gradual process of demoralisation as a person in a normal state, and that it is therefore no proof that he will not end by doing something contrary to his conscience, because when that thing is for the first time coarsely suggested to him he determinately refuses. The second thing is that in the hypnotic state, just as in the natural, prohibited things that are contrary to nature, or to reason, are much more strongly entrenched in conscience than those which are matters of conventional morality. For a hungry man, for instance, to take a loaf of bread without paying for it, is not only natural, but also warranted by our communistic instincts, which we are told are a hereditary legacy from early and savage times, before the blessed invention of private property. The same man when not hungry is apt to be much more moral and conscientious; and whether hungry or not, the man who would steal one thing will sometimes not steal another—the Irish, for example, are more prone to steal a natural product than a manufactured one.

It is when a large-minded writer, who endeavours to conciliate all parties, and to reconcile all prejudices, comes to sum up, that he finds it necessary to pair off contradictory arguments and assertions, and this process necessarily leaves his 'conclusions' rather bald and flavourless.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International 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.

FURTHER PHENOMENA WITH EUSAPIA PALADINO.

WITH NOTES ON THE PROCESSUS THEREOF, BY
'QUÆSTOR VITÆ.'

The 'Annales des Sciences Psychiques' gives an interesting account of some further phenomena produced at a villa on Lake Como, at which Eusapia Paladino stopped two days on her way to Paris last September.

One of the ladies was told to put her hand on to a table, Eusapia (not yet fully entranced) placing hers over it. She was then told to lift her hand upwards, when, to her great surprise, the table adhering, rose with it about a foot, and only fell when Eusapia removed her hand from that of the lady. Materialised hands were repeatedly seen and felt by all the experimenters. The hand is stated to have been similar in appearance and warmth to a small-sized human hand. It was projected from the cabinet on a shoulderless arm, in a sleeve of different cut and colour from that worn by Eusapia. On some occasions it appeared above Eusapia's head, but more often it came from below her skirts, rising from the floor, her skirts appearing to be used as a temporary cabinet. The materialised hand took some music off a piano and threw it on to the table; it took hold of the feet and knees of some of the sitters (Eusapia's hands being held and visible); it struck notes on the piano, and carried a guitar over the heads of the experimenters. Applause by invisible hands was produced in the air over their heads (as at Choisy).

Surely these phenomena, taken in conjunction with those produced at l'Agnelas, at Paris, and at Choisy-Yvrac, should convince the Cambridge experimenters that if the results occurring in their presence were unsatisfactory, it is not only the medium who must be held responsible therefor. If Theosophists are unbiassed searchers and not mere dogmatists, the description of the astral operator by the Choisy clairvoyant should convince them of the untenableness of their theory that such phenomena are produced by elementals, which Mr. Leadbeater in his pamphlet on the astral plane has now told us are thoughts. Thoughts are units of vital-consciousness in the process of taking form, but they are *not* self-conscious; they pertain in that state, as differentiated units of conscious being, to the not-self. They may be called beings in the sense that all life is being; but they are not self-conscious beings, having been differentiated from the Universal-Self into the not-self.

This is, of course, in contradiction with metaphysical views, which regard 'thought' as pertaining to the Universal-Self solely. But I respectfully suggest that metaphysic knows nothing with regard to the process of the *a priori* thought mediation, the existence of which it nevertheless recognises as a logical necessity. It recognises absolute Thought and its mediation into relative thinking, but does not pretend to know how the mediation is effected; nor can psychology tell us how Thought is differentiated or particularised into thoughts. It knows nothing of the existence of thought-units as units of being. The same ignorance necessarily exists with regard to the mediation of Absolute Being or Reality into relative, particularised being (or of the differentiation of Self into not-self). Modern metaphysic, indeed, identifies these two significations as one and the same, while this exposition presents them as a dual-unity, as the positive and negative aspects respectively of each other, or the masculine and feminine; distinguishable, yet in reality inseparable.* Selves only are self-conscious (forming integral units in the Universal-Self), and only selves consequently can act as operators and exteriorise thoughts (substantial-thoughts, living-thoughts), or thought-forms, as they have been called, from the fact that they carry form, and that they are sometimes visible to clairvoyant perception. In the previous notices on these phenomena, this explanation with regard to their origin and constitution was, indeed, presented. But a self-conscious operator is the necessary precondition in the production of thought-forms. If by elementals, units of the universal element in the process of taking form, *i.e.*, thoughts, are meant, then these phenomena are not constituted *by* elementals, but *of* elementals, and that by the determining action of a self-conscious operator, who both receives, differentiates, and transmits vital being, but can transmit nothing apart from precedential reception. But the universal element is not only thought or

* Modern Absolute Idealism identifies substance with thought, thereby obliterating the feminine signification in the Universal, and exalting the masculine fatherhood into the sole Reality in Deity: as the Church has done. This position practically would make man into a soulless spirit.

spirit, it is co-existent substantial being or soul. Consequently, these differentiated units are not only thoughts *per se*, but they are substantial also, and their substantial form represents, or reflects, their implicit thought content.

If this interpretation of Mr. Leadbeater's meaning is correct, if elementals are thought-forms, *i.e.*, thoughts, then it is because Occultists have never recognised the logical dependence of thinking on *a priori* thought (spirit) mediation, that they have never been able to explain and rationalise the position of elementals in their theories of the Universe. Also it is because they similarly ignore the logical dependence of individual being on the precedential mediation (interiorisation, influx) of vitality (being, soul, psyche), and because they fail to recognise the co-existence of spirit and soul or thought and substance, that they have failed to understand what the elementals, about which they have talked so much, really were.

Again, if elementals are thoughts, as has been stated, then the absurdity of the pretensions of a certain school, to 'command' elementals, becomes self-apparent. But those pretensions are no more illusory and fallacious than their similar pretensions that man generates thought, the truth being that thought pre-exists to its mediation through any particular man, who is determined thereby. Similarly 'being,' or soul, or psyche, or 'vital pabulum' pre-exists to its mediation through any particular man. The pretensions of Occultists to generate thought-forms of themselves, *per se*, is mere fallacious illusion, therefore, both as regards the thought thereof and the substantial pabulum thereof.

It is evident from the above that neither metaphysic nor occultism can *per se* present a true solution of the problem of being. Metaphysic deals pre-eminently with the spiritual, thought, masculine signification of being, and ignores or belittles its feminine, substantial, ontological signification. Occultism deals pre-eminently with the psychical, vital, substantial signification of being and ignores its masculine, logical, dialectical signification. It is only in the dual union and equilibrated coinciding of the two that a complete solution will be found. In other terms, both of those systems pertain to personal, *i. e.*, divided, non-equilibrated states and reflect the conditioning limitations thereof which are transcended in reunited, equilibrated, individ(e)ual (indivisible) states.

OUR NEW OFFICES.

Suitable premises—that is, as good as we can afford—have been secured for the future offices of 'LIGHT' and the London Spiritualist Alliance, at 110, St. Martin's-lane, about three minutes' walk from Charing Cross, and not more than five or six minutes from our present address. Due notice will be given of the removal, but in the meantime there is much work to be done, and a good deal of expense to be incurred, in the way of furniture, fittings, and lighting, in order to make the rooms as cheerful and attractive as possible. For this purpose it is estimated that from £75 to £100 will be required. It is very undesirable that this should have to be defrayed out of current receipts; and to save such an unpleasant necessity we rely on our friends to help with contributions. Remittances in aid of the Furnishing Fund are accordingly invited. They may be sent to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, S.E., and will be gratefully acknowledged.

[The Treasurer acknowledges with thanks the following contributions: Mr. and Mrs. W. P. Browne, £5; T. S., £5; Mrs. Sainsbury, £1; Mr. Thaddeus Hyatt, £1; Rev. J. Page Hopps, 10s.]

LONDON SPIRITUALIST ALLIANCE.

A meeting of Members, Associates, and friends of the Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday next, April 9th, when 'Tien,' speaking through Mr. J. J. Morse, will answer questions from the audience. Persons wishing to put questions to 'Tien' would do well to come prepared with them already written.

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.]

'Light' and the Catholic Church.

SIR,—Allow me, another of the Roman Catholic Church, well known to the Editor as such, to say that I echo in every part of it the letter of an 'Irish Catholic Priest.' Saturday without 'LIGHT' would be to me no Sabbath. Its appearance causes a certain calmness as of some peaceful benediction as I sit down with its pages in my hands. And it is not with me only, but with at least three other Catholic priests (yes, of the Roman Obedience) that the same loving reverence for 'LIGHT' is cherished. Its impartiality, its reverent tone, its respect for the feelings of others, all commend the journal to me and to them. Only twelve months ago a priest (of the Dominican Order) wrote to me from abroad that he was coming 'with great expectations, since our last converse on the subject, to inquire into these great tidings of good news, which both Spiritualism and Theosophy bring to me.' From another priest (of the Dominican Order, too), I have a letter of the same purport as to the consolation he ever derived from the pages of 'LIGHT,' and from another of the Franciscan Order the same kind of testimony and appreciation; and yet another from a Secular, and many from laymen. And I trust and hope for many and many more such, for the light is spreading—yea, into the darkest corners of Christendom. Only two years ago I received a copy of a Greek translation in substance of the teachings of 'The Perfect Way,' written for the clergy of the Greek Church (published in Athens). So that in the Churches East and West 'LIGHT' is known and appreciated; and may 'LIGHT' go on and prosper, and fulfil its blessed mission is the prayer of

ANOTHER 'IRISH PRIEST.'

Spiritualists' O.P.S. Victorian Commemoration.

SIR,—I notice that various efforts are being made to commemorate the long reign of the Queen, funds for hospitals, &c., being instituted. I therefore beg to suggest that loyal and benevolent Spiritualists all over the United Kingdom should contribute sums from one shilling upward to 'The Order of Progressive Spiritualists' Sick and Benefit and Pension Funds.' It is well to help other existing institutions, but I am afraid Spiritualists as a body are not sufficiently alive to the necessity of helping their own. The O. P. S. funds have done an amount of good, but much more might be accomplished if they were more generally supported. I would suggest that this effort be called 'The Spiritualists' Victorian Commemoration,' and that all contributions be acknowledged in the spiritual papers, and sent to either the hon. treasurer, Mr. R. Fitton, 44, Walnut-street, Cheetham, Manchester, or to the hon. secretary, from whom all information *re* the O. P. S. funds can be obtained, and to whom particulars of the case of those in need of help should be forwarded, publication of the names of those assisted not a necessity.

(MRS.) M. H. WALLIS,

164, Broughton-road,
Pendleton, Manchester.

Hon. Sec. O.P.S. Funds.

Hypnotism and Mesmerism.

SIR,—Whilst thanking Mr. Percy W. Ames for kindly replying to my questions, I must protest against the meaning he has read into one of my statements, and disclaim any intention or wish of holding that unremunerated work is necessarily superior to that which is adequately paid for. I think the sentence which follows the one referring to the body of paid men fully indicates the construction to be placed upon it, which is, that to me it is inconceivably strange to hear any freedom-loving man advocating the restriction of something which is peculiarly within the personal rights of each individual, to the exclusive hands of a body of men, one of whose governing principles is to demand *their* price for that which they have taken the precaution to lock up from all who do not conform to that body's dogmatic opinions and laws, thus throttling open competition even among themselves.

Of course, if the public were able to *compel* the paid and unpaid attendance of *any* member of that body to which *they* have granted an exclusive charter, we should be treating the subject in a very different way. But as such is not the case, we

must treat the medical man's demands for further monopoly as we would those of any other confessedly money-making man. I am sure Mr. Ames will see the force of that!

In replying to his qualifying reasons, I will do so first from the position of the theory of suggestion, and then from that of the action of an occult influence.

If in hypnotism and mesmerism we are dealing with something which amounts to telling a man to get well, and leaving his imagination to so act upon his vital force as to drive it in healthy action to where required, we are face to face with a fact very simple in itself, but whose consequences are perhaps multiplex, necessitating certain primary requirements on the part of the giver of *suggestions*, which Mr. Ames sums up under three heads, viz., intellect, physical capability, and moral impulse. These he thinks the medical man possesses in a higher degree than all non-medical men, on account of the combined action of a knowledge of anatomy, physiology, scientific training, and *traditions of profession*. This to me seems most extraordinary, and it is the first time I ever heard that a medical schooling was the only one for the cultivation of the intellect, observation, reflection, and judgment.

However, whilst admitting the undoubted advantage a medical man *should* have over his lay brothers by his special training in general medicine, I contend that unless he is naturally adapted also, he will not be superior to the average man either intellectually, physically, and morally, or as a hypnotist. He may be better equipped, but that equipment will not supply what capabilities Nature herself has omitted. It can improve, but it will not transform an average intellect into that of a genius. As for its generating superior moral motives, I will suggest that the ordinary medical student does not demonstrate his improvement in this direction very forcibly; and although he can become outwardly sedate and staid when he is a fully-fledged M.D., he is still the same individual at heart, also in head. He likewise occasionally proves himself human in the inclination to put his power in controlling personal liberty and signing death certificates, to questionable uses.

In asking me whether I would prefer the unqualified practitioner for any other curative process, Mr. Ames raises the question of what constitutes a qualification. I reply, that if he holds that passing an examination *always* qualifies a man in the business he undertakes, then I say at times I should much prefer some *unqualified* practitioner.

Finally, Mr. Ames endeavours to throw force into his contentions by mentioning the contraction of muscles under suggestion, or mechanical excitement, and also by saying that the beating of the heart is likely to be injured, but in what particular way under hypnosis he does not specify, which accordingly renders it difficult to reply to him. However, permit me to reply in answer to his first statement, that no rational person would support ignorance dabbling with un-studied matters; but surely anatomical knowledge is not necessary to countermand any definite or indefinite suggestion given by an operator? Otherwise, why have doctors themselves been known to become hopelessly at sea with hypnotic subjects? Is it not because the question is such a purely psychological one in foundation that they have not known how to tackle it?

But I consider the latter part of Mr. Ames' letter really enters the sphere of *experimental* hypnotism, with all the arguments for and against, with which we are not dealing.

From the occult point of view, the whole set of reasons are at once placed at a discount by admitting the universal distribution among mankind of a subtle power which, in the case of the professional operator, necessitates the gift by nature of a superabundance of the therapeutic agency. And although its usefulness and power *may* be enhanced by true medical knowledge, such would not be *absolutely* necessary.

In conclusion I must say, personally, I am glad to hear that he disclaims advocating *legal* restriction; but he must certainly see that his contentions support such restriction.

Paris.

A. W. LAUNDY.

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.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

ADDRESS BY PROFESSOR OLIVER LODGE, D.Sc.

A conversazione of Members, Associates, and friends of the London Spiritualist Alliance was held in the Banqueting Hall, St. James's Hall, on Monday evening last, when Professor Oliver J. Lodge, D.Sc., delivered an address on "The Attitude of Scientific Men to Psychical Investigation in general and to the Spiritualistic Hypothesis in particular." There was a large attendance, the company including :—

MR. E. DAWSON ROGERS, *President.*

Madame d'Albert
Mr. Percy W. Ames, F.S.A.
Mr. & Mrs. E. Charlton
Anne
Mr. Thos. Attwood
Mrs. Armytage
Mr. & Mrs. W. P. Browne
Miss Browne
Miss Edyth Brown
Mr. J. L. Bain
Mr. A. Butcher
Miss J. A. Butcher
Mr. & Mrs. J. Bowskill
Mrs. Vincent Bliss
Miss Bliss
Mr. Bertram
Miss Bertram
Mr. T. Blyton
Miss Blyton
Miss M. Consuelo Blyton
The Hon. Mr. and Mrs.
W. F. Burt
Mrs. Bentall
Miss Bentall
Mr. and Mrs. J. Braund
Miss Ada Braund
Mr. H. A. W. Candler
Mr. G. F. Conquest
Mr. F. Berkeley
Mr. Blackinann
Mr. Herbert Burrows
Mr. W. W. Baggally
Mr. H. Buchanan
Mr. F. Butterworth
Mrs. Blackwood
Mrs. Bell
Miss Bennett
Miss Barnes
Miss Alex. Basilewska
Miss Baker
Mrs. Brinkley
Miss Brinkley
Mr. L. Bristol
Mrs. Barry
Mrs. Butler
Sir J. J. Coghill, Bart.
Colonel Coghill, C.B.
Dr. & Mrs. G. W. Cameron
Mr. & Mrs. W. E. Carbery
Mr. and Mrs. J. F. Col-
lingwood
Miss A. M. Collingwood
Mr. and Mrs. F. Clarke
Capt. and Mrs. G. Clarke
Mrs. J. H. Chadd
Mrs. Leuty Collins
Mrs. R. Clare
Mrs. Damer Cape
Miss Chaston
Miss Cartisser
Mr. & Mrs. J. T. Davies
Mrs. Russell Davies
Miss Russell Davies
Rev. Dr. & Mrs. Maurice
Davies
Mrs. Darling
Miss R. Darling
Monsignor A. Dinny
Mr. E. Dottridge
Mrs. Dixon
Mrs. Dennis
Miss Dutton
Mr. & Mrs. W. H. Edwards
Mrs. J. H. Emes
Miss Maud Emes
Mr. and Mrs. T. Everitt
Mr. and Mrs. W. S. Flint
The Honble. Everard
Feilding
The Honble. Mrs. Forbes
Mr. St. George Lane Fox
Miss Fuidge
Mrs. Finlay
Mr. J. A. Gray
Mr. Charles F. Gray
Mrs. E. H. Gray

Mr. and Mrs. D. Gow
Mrs. Graddon
Miss Graddon
Mr. B. D. Godfrey
Mr. J. Gudgeon
Mrs. Lampard Green
Mrs. Grace Goodall
Rev. H. Gollanz
Mrs. Gunn
Mr. G. E. Gunn
Miss Goulding
Miss A. Godbold
Mr. and Mrs. F. E. Hesse
Miss Hesse
Mrs. & Miss E. C. Holmes
Mrs. and Miss Hunter
Mrs. Hammant
Mr. Richard Hopton
Miss M. Hopton
Mr. and Mrs. Harris
Mr. C. J. Harris
Mr. & Mrs. T. Heywood
Mr. H. Hawkins
Mr. Brian Hodgson
Miss B. Hammond
Mrs. Hehn
Mr. Richard Harte
Miss Harte
Rev. J. Page Hopps
Mr. J. Jellis
Mrs. Culver James
Miss Jennings
Mr. Algernon Joy
Mr. Pusey Keith
Madame Therese Kubler
Mrs. Kindelan
Mr. & Mrs. W. J. Lucking
Mr. and Mrs. C. Lacey
Mr. and Mrs. H. Lucas
Mr. F. W. Levander
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Mrs. W. B. Lewis
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Mr. W. D. Lush
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Mr. R. A. March
Dr. T. C. Marsh
Mr. T. R. Mason
Mr. J. A. P. Marshall
Mrs. Danson Martinez
Mrs. Millett
Mrs. H. Mundy
Miss Matthews
Miss Messenger
Mr. J. Martin
Mr. A. Myall
Mr. L. Milne
Mrs. Mason
Mrs. Stuart Menteth
Miss MacCreadie
Mrs. W. Murly
Mr. J. McGeary
Mr. Adrien L. Matthey
Mr. Ernest Meads
Miss A. Newbold
Mr. Edouard Nairac
Miss Helen New
Madame Ourry
Mr. Hy. Osborne
Mr. C. L. Osborne
Mr. & Mrs. Buist-Picken
Mr. and Mrs. A. Pritchard
Mr. Paul Preyss
Mr. A. Peters
Mr. R. Parga
Mr. F. H. Prior
Mrs. Price
Miss Porter
Miss Powell

Miss Peele
Miss Philpot
Miss Pursell
Mr. Dawson Rogers, Jun.
Miss Dawson Rogers
Miss A. Dawson Rogers
Signor and Signora della
Rocca
Signorina della Rocca
Mr. and Mrs. W. Stewart
Ross
Mr. & Mrs. C. H. Rushton
Dr. A. T. Rake
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Mr. H. Rumford
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Mr. J. Sunderland
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Dr. G. Schack Sommer
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Mrs. H. Stannard
Mrs. Swanston
Mrs. Parker Stanley
Mrs. Stanley
Mrs. Stephens
Miss Spencer
Miss Sainsbury
Miss Stannus
Miss Minnie Shoultz
Miss Sanderson
Miss Synon
Miss Samuel
Mr. and Mrs. Morell
Theobald
Mr. & Mrs. Wm. Theobald
Miss Amy Theobald
Miss F. J. Theobald
Colonel G. Le M. Taylor
Dr. C. Lloyd Tuckey
Mr. R. Palmer Thomas
Mr. & Mrs. E. Thompson
Mr. and Mrs. R. Thoburn
Mrs. Lawrence Times
Mrs. Tisdall
Mrs. S. Tooley
Miss Annie Titmas
Miss Thom
Miss Ethel C. Turpin
Miss A. Rowan Vincent
Mr. T. W. Vanner
Miss Vanner
Dr. A. Wallace
Mr. and Mrs. A. E. Waite
Mr. and Mrs. Wilfred
Williams
The Honourable Percy
Wyndham
The Hon. J. Waldegrave
Dr. George Wyld
Mr. E. W. Wallis
Mr. A. Wigglesworth
Mr. C. H. Willsher
Mr. E. Westlake
Mr. J. Whitaker
Mr. Hy. Withall
The Misses Witball
Mrs. Theodore Wright
Mr. W. West
Mr. W. Webb
Miss Winterbottom
Miss Mack Wall
Mrs. M. Winstanley
Miss Williamson
Mrs. E. A. Young, &c.

was rendered during the evening : Pianoforte duet, 'Overture to Ruy Blas' (Mendelssohn), the Misses Withall ; pianoforte solo, 'Je pense' (Meyer Helmund), Miss A. Thieballier ; violin solo, 'Faust' (Alard), Signorina della Rocca ; song, 'For all Eternity' (Mascheroni), Signor della Rocca, with violin obligato by Signorina della Rocca ; pianoforte solo, 'Inquietude' (Pfeiffer), Miss A. Thieballier ; violin solo, 'Divertissements sur des Mélodies Russes Favorites' (Vieuxtemps), Signorina della Rocca. Signora della Rocca, who is an accomplished pianiste, was the accompanist. Special reference may be made to the exquisite violin playing of Signorina della Rocca. For so young an artiste her execution is remarkably fine, and exhibits the highest qualities of intonation and expression. This was particularly exemplified in her rendering of the piece by Vieuxtemps.

The grand piano used on the occasion was kindly lent by the Messrs. Brinsmead.

During the portion of the evening devoted to the address by Professor Lodge, the chair was occupied by the President, MR. E. DAWSON ROGERS.

THE PRESIDENT, in the course of some introductory remarks, said that Professor Lodge had a special claim upon the consideration of all the Spiritualists present, in virtue of his fearless adhesion to and his painstaking investigation of phenomena which were generally tabooed by his scientific brethren. That showed a dauntless and an honest spirit, and one entirely worthy of their admiration. (Applause.)

ADDRESS BY PROFESSOR LODGE.

PROFESSOR LODGE then delivered the address of the evening. He said :—

I have been asked to speak to you to-night, notwithstanding the fact that I am an outsider, and not a Spiritualist.

I appreciate the courtesy of the request, and suppose that you wish occasionally to have addresses not from members of your own body, and will not resent the expression of necessary differences of opinion.

At the same time, I realise that this is a sort of family gathering, and that you would not care for the presence of hostile persons. I am not a hostile person, else I should not have consented to come. On the contrary, in the course of purely scientific investigation which is my proper business, I have come across some facts which have been long familiarly known to you, but which are not known at all to orthodox science. To certain scientific men, of course, they have long been known, as the names Augustus de Morgan, Alfred Russel Wallace, and William Crookes testify ; but to the great bulk of scientific men of the present day they are unknown, and in orthodox scientific societies they are not mentioned.

I lay no claim to a first-hand knowledge of facts akin to that of Dr. Wallace and Mr. Crookes, but I am aware of the existence of certain facts not yet recognised by science which are familiarly held true by you. Hence, it seemed to me proper that I should not hold aloof when asked to come and address you, but should come and make confession that on certain definite points of fact and knowledge your body was ahead of our body, and that you had something clear and distinct to teach us.

I will go further than that. The conviction has gradually grown upon me that the facts known to you, and not known collectively to us, are not merely facts of ordinary interest, like the constitution of the sun, or the distance of the stars, or the nature of light, or the age of the earth, or the origin of species, but are facts which, in all probability, will be found to have quite an unique interest for humanity, since they appear likely to throw some light, not, indeed, upon the past or the future of the terrestrial human race, but upon the destiny of man as possibly existing distinct from this or any other planet.

I say that they appear likely to throw light of this kind, and you may impatiently feel that it is certain that they do. You will, I trust, allow me to proceed cautiously in

The musical arrangements were under the superintendence of Signor della Rocca, and the following programme of music

this matter, and maintain that the deductions from the facts are by no means so certain and well-grounded as the facts themselves. In the early days of a science hypotheses are often useful, but not until they have developed into established and luminous theories are they entitled to any authority or weight.

If I had to read a scientific paper on the facts, I might, or might not, be competent to make out a case; but if I had to read a scientific paper on the meaning and consequences of those facts, I know well that I am incompetent. I can but speak for myself. The conviction which, as I say, has been growing upon me that these facts *have* an important meaning is a subjective conviction—I could not express it in accurate and conclusive terms. It is a question rather of probabilities than of proof; hence, though I hold it myself, and hold it with some strength of conviction, I can find no fault whatever with another person to whose mind the same facts present themselves in some other guise, and lead him to other conclusions.

Now, the very name of your society shows that you are in no doubt about the general meaning of your facts; you may differ as to details—it is to be hoped you do, or there would be a dead level of stagnation, not at all conducive to healthy growth and progress in knowledge—but in the rough you have collectively adopted the spiritualistic hypothesis, and you, perhaps, feel impatience with those who find themselves unable to adopt this hypothesis with the same ease and fulness.

Pardon my calling it a hypothesis, but you will admit that it must rank as a deduction from facts rather than as a fact itself; and unless it can be shown to be the one and only possible deduction, so long as it remains only the most probable deduction, it cannot be regarded as an established theory, as certain as, let us say, the kinetic theory of gases, or the electro-magnetic theory of light.

You have held the spiritualistic hypothesis so earnestly and so long that perhaps you fail to realise the difficulties which it presents to the ordinary outside mind. In case it is of any interest, I may mention some of these difficulties. De Morgan, I think, spoke of it once as 'sufficient, but ponderously difficult.' With great deference I venture to doubt its complete sufficiency, unless, of course, it be held in some form more elaborate and refined than that in which I usually meet with it in the current literature of its believers.

Consider, for instance, any one simple and fundamental fact. It is a fact that under certain conditions, not yet properly investigated and reduced to essentials, it is possible for a piece of matter to change its place in an unusual manner without the ordinary and normal intervention of any of the persons present. A savage, seeing for the first time a locomotive or a magnetic needle or an electrified body so behaving, might express, and historically has expressed, the opinion that it was due to the agency of a spirit; meaning thereby, as I understand it, some

living and active being inhabiting space but not visible or tangible or appreciable directly by our ordinary senses. The being need not have had any incarnate experience on earth, it need not be the disembodied spirit of a former inhabitant of this planet, though that possibility is not excluded; all that is essential is some spiritual or mental activity analogous to our own spiritual and mental activity, but not associated with any material body.

Now, *a priori*, nothing definite can be said against the hypothesis that active and conscious living entities inhabit free space, for, however puzzling and unknown are the phenomena of life, we yet know that a multitude of living entities inhabit the surface of, at any rate, this one of the many lumps of matter flying through space; and we know that life has never yet been evoked by any attempted combination of the forms of matter available on this earth. Hence the hypothesis that it has come from without, and

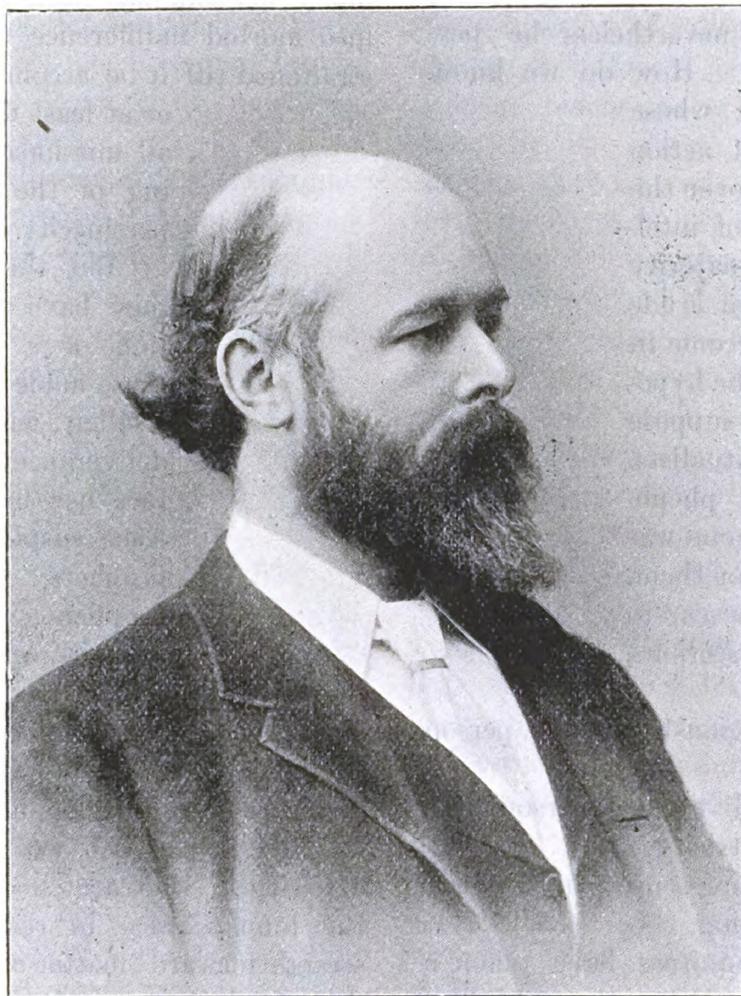
exists in greater quantities in space than on the planetary masses, is not an unjustifiable and demonstrably false hypothesis.

But suppose it granted; the only conception that we can form as to the possible actions and powers of such—as we will call them for short—'spirits,' must be abstracted and generalised from our knowledge of the actions and powers of the less material parts of our own nature; and one of the things we have learnt about that is that we are unable to move objects without some form of material or etherial contact. Hence, if we proceed by reasonable steps and do not make blind jumps, we must assume that spirits generally require some kind of material agency to achieve material results.

But this, no doubt, will be granted by the supporters of the hypothesis; and thus these hypothetical beings are not purely and entirely spiritual, but have in some rudimentary

or residual form a connection with matter akin to that which we possess. It may seem that the power of moving matter is a small power; but if it be considered, it will be found that our own material powers are limited to that. The only thing we can do to matter is to move it about, and place its parts in such positions that mutual actions, mechanical or chemical or electrical, may occur. So we are postulating, for the uncorporeal beings, mechanical power the same in kind as our own, notwithstanding that we possess a special and elaborate machinery for the purpose, which we call our body, and which is the true *medium* between spirit and matter.

So we have now the double hypothesis,—first, that such living beings exist; and, second, that they can, if they choose, move pieces of matter and interfere in the course of our existence, as we interfere, let us say, with the existence of the fish in the sea. The further question now arises, How comes it, then, that the human race is not fully aware of the action,—why is it not a part of ordinary experience? Why may the majority of people live their lives, why may a multitude of experimenters conduct delicate experiments, and never see the slightest trace of a phenomenon which



From a photograph by Barraud's, Ltd., Oxford-street, W.

PROFESSOR OLIVER J. LODGE, D.Sc.

anyone could feel it necessary to refer to spiritual interference? How is it that nothing happens except in the presence of a person in an abnormal state?

If the presence of a given kind of person is necessary and sufficient for the production of any given class of events, then it is not unreasonable to assume as our working hypothesis that the events are caused by that person in some fashion or other,—a person who, though called the medium, may really all the time be the agent, not necessarily the fraudulent agent, but the unconscious agent, or the agent in some unexplained way which is known neither to the operator nor to us. How do we digest our food, effect secretions, supply sufficient blood to the brain and other parts, send messages along the right nerves, and so on, in the ordinary activities of the body? All these processes we carry on unconsciously and in ignorance of how they are done. We used our nerves and our brain centres long before we knew that we possessed such things. Any person who is not a physiologist is in blank ignorance as to a host of functions which nevertheless he performs with accuracy and despatch. How do we know that a 'medium' is not a person whose powers of unconscious and ignorant action are a little more extended, so as to cover the motion of objects or the acquisition of intelligence by processes to which the majority have no clue? This is, no doubt, a crude form of the hypothesis which has become in highly skilled and philosophic hands the hypothesis of the 'subliminal self,' and I suppose it stinks in the nostrils of all true Spiritualists.

But observe that, whether the phenomena are due to spirits or not, someone was sure to postulate spirits to account for them. There are three favourite hypotheses to account for anything unusual or mysterious,—Spirits, Electricity, and Cheating.

The earnest inquirer and religiously-minded person thinks, Spirits.

The casual onlooker and carelessly-minded person does not *think* particularly, but *says*, Electricity.

The scientific and legal and common-sense person sometimes thinks, and always says, Cheating.

A few careful and studious inquirers have taken a fourth line, and while by no means excluding the possibility of the first and third surmises, try to see how far the unstudied and only half-known possibilities of human agency, manifested by a certain small percentage of individuals, sometimes in the form of genius and inspiration, sometimes in the form of insanity and disease, sometimes when in a state of trance, sometimes when hypnotised, sometimes in sleep, sometimes when apparently normal, may not by investigation be extended and found to cover also those other singular and more material phenomena.

You do not think so. And perhaps it will not turn out so. But the attempt has to be made. If attempts were not made to use a hypothesis for everything it is good for, we should never sift the good from the bad, the false from the true. We should be littered up with a bundle of hypotheses, and afraid to test and strain any of them for fear of offending the susceptibilities of those who have elected to believe some other.

Going back now to the question I suggested before, viz., the question how it is that if spirits can act upon our material surroundings, all mankind is not familiarly aware of this fact; why is it so rare? When speaking of it before, I likened it to our own interference with living beings in some other environment, say the fish; and one answer to the question is that, supposing the fish intelligent and communicative, they might be found still incredulous about the existence of the human race. A few of

those near the surface would have legends, and those near the shore would be strongly convinced, of the existence and activity of humanity; but the great bulk of the deep-sea fish might be serenely unconscious and profoundly sceptical.

An answer on these lines seems to me, on the whole, a good and sufficient one; but it need not seem so to everybody. There is no cogency or compelling power in an analogy, and until we have a conclusive demonstration to which people will not listen, we have no right to vehemently complain of their incredulous attitude. Of course, in so far as they are shutting their eyes to truth, the loss is their own; but a man who perceives and realises a new truth cannot rest satisfied with the indifference of his fellow mortals, but burns to deliver it to them. It is for no ulterior or sordid motive that he feels this; it is natural and instinctive. A man who has composed an oratorio, or written a great book, or composed a poem, or received an inspiration, or perceived a fact, cannot rest with his burden, unless his soul has been seared into hardness and warped into morbid indifference by repression and neglect; he is straitened till it be accomplished. This is the mainspring, or at least the only wholesome mainspring, of all missionary enterprise. This is the meaning of the enthusiasm of the teacher, the pertinacity of the prophet.

But then, not all those who *think* that they have a great poem, or a divine revelation, or a new fact, are *really* trustees of these noble things. Some of them are merely swollen with their own vanity, and their deliverance results in wind. The human race has by long and bitter experience become suspicious, and sometimes it stones its prophets, not knowing that they are prophets; while at other times it has set on high its self-seekers and windbags, believing them to be somewhat. It is no proof, therefore, to mankind that you believe yourselves the exponents of a mighty truth, because it has happened before now that believers in such things have turned out mistaken.

How, then, can we secure the attention of the men of science, who are no doubt the accepted leaders of the human race in respect of questions of bare and straightforward matter-of-fact truth? It must be by demonstration; it must be by facts; not by hypothetical explanation of such facts. The spiritualistic hypothesis may be true, and to its believers it may stand in the place of, or be equivalent to, a religion; but to the outside world it will seem nothing more than a hypothetical explanation of a series of imaginary facts. Before they will listen to the explanation they must be assured of the facts, and when they are assured of the facts there may be various rival apparent explanations which may struggle for a time, until the fittest, and surely we may hope the truest, ultimately survives.

What is needed first is demonstration of fact—of fact without any admixture of fiction. It is wonderful how small a trace of fiction spoils the taste of a whole bushel of fact. The merest modicum of cheating or of misstatement is like leaven; its influence is liable to spread through the would-be investigator's mind till it has permeated the whole of the evidence, and has produced an utter distaste and repugnance to the subject.

Now, this is one, I think it is even the chief, cause of the backward development of your subject, considered as a science. The demonstrations are dependent on the power of individuals in an abnormal or unusual condition, and perhaps this weakens their moral sense, or perhaps there is some more subtle cause at work; but whatever the explanation, unsatisfactory elements are liable to make their appearance at any stage in the most disheartening way,

and the attainment of a really crucial and flawless proof seems at present withheld from us.

And besides this liability to unconscious, or only semi-conscious fraud, there is another more diabolical danger, viz., the presence of impostors—the real and genuine unbelievers, who, perceiving, as they think, a set of credulous fools, set themselves to earn coin by performances of the most barefaced and organised duplicity. I marvel sometimes at the patience and gentleness of treatment accorded to these wolves. On the principle, I suppose, of the wheat and the tares, and the difficulty of discrimination, they are allowed to remain and mislead ignorant persons in security; but they have a most deadly effect all round, and it seems to me that at any cost an effort should be made to root them out. I wonder if you will permit me to ask whether, as a body, just now you are not somewhat supine—more supine than your fathers were who toiled and suffered somewhat in the good cause. You have a truth which the world has not received; you are the trustees of it; are you being faithful to your trust? It is not for me or for any outsider to answer that question. By placid contemplation and *laissez faire* nothing will be accomplished towards introducing this new truth to mankind.

It might be possible for your Alliance, if it was thought worth while, to devise some practical system adapted to guard inquirers against known impostors, and to guard yourselves from being thought to believe in persons who pretend to possess what they have not got. I feel also that more precautions should be taken against the publication of spurious and lying tales. It seems to me that incidents are sometimes published as genuine on absolutely no real evidence. What sort of repute would a scientific society have which should publish all the papers sent in? Even when there is no temptation to deceive, yet the mass of incompetent and vague stuff sent in to such a body as, say, the British Association, every year is considerable. So it is to the meteorological department of an observatory. It all has to be carefully sifted, and a quantity of chaff rejected. The mere wish to be quoted in a report or a paper seems, strange to say, to operate on the minds of feeble persons, and causes them to invent phenomena that never happened; while the astounding vanity of the ignorant is constantly leading them to suppose that they have discovered the nature of electricity, or the structure of the ether, or the solution of some other recondite and sometimes impossible problem. By the Royal Society the care taken is still greater, and every paper, no matter how high the standing of its author, is submitted to two referees, or to a special committee of experts in that particular branch of science, for scrutiny and report before it is accepted. Sometimes, no doubt, it has unfortunately happened that some sack of wheat has been thus mistakenly rejected along with the chaff—*humanum est errare*—but the need for caution and scrutiny is felt to be so pressing that the risks inseparable from deficient omniscience must be run. All this care being taken in the region of perfectly orthodox and accepted science, how is it likely, think you, that a mass of unsifted testimony, containing unsupported anecdotes on the bare word of Dick, Tom, and Harry, and subjected to no kind of evidential examination or verifying process, how is it likely that such a mass of testimony should affect scientific persons? Those who have not grown acclimatised to it, it affects with nausea.

Now, I would urge that if the possibility of a given class of events is believed, the publication of any given instance of the occurrence of such an event should take place only after a careful scrutiny, and with all possible verifying circumstances. The suppression of a given event is no great loss, provided such events certainly occur from time to time. The publication of a spurious instance for the edification of scoffers does unmitigated harm, even when

the contradiction or the hostile evidence is scrupulously published at a later date. But if there is any tendency to suppress or minimise the hostile evidence, then the harm done is of a still more serious character, and raises questions even concerning the honesty of persons of really the most unimpeachable character but of partially defective judgment. If it is possible for ghosts to appear or for unwound clocks to tick, it does not follow that every asserted instance of such events is necessarily true. Even if ghosts appeared once a month, good people might still mistake patches of moonlight for them, and fraudulent miners might still wind clocks on the sly.

Even if it were certain that when an exceptionally gifted person is fastened up in a cabinet other forms may perambulate the room animated by other intelligences, but making use of the person's corporeal organisation for the manifestation, even if this, I say, were certainly authentic, it would not follow that the performance of every person who chooses to charge a guinea at the doors for the demonstration was to be encouraged. The chances are surely against their being genuine. They should run a severe gauntlet before being accepted, if they are to make a living by it. From what little I know of occult phenomena they are not to be brought on at a given time for a given coin of the realm. The mere acceptance of money is not the most deadly symptom; it is the pretended control of the afflatus at a specific advertised time which strikes me as the most suspicious circumstance. I would not dogmatise against anyone in this unknown region; but I would be most scrupulously careful not to sanction or assume any kind of responsibility; it might be well even to exclude a self-advertisement of such persons, unless they had been critically examined and passed by a committee of sane and competent and responsible persons.

Well, but of late years a body has arisen, a body to which I have indeed the honour to belong, but not as a leader, only as a worker in the ranks, and therefore I may speak of it without compunction, though I must by no means be understood as speaking for it; it has no representative voice, and if it had would not choose mine. A body, I say, has arisen which is imbued with the kind of feelings I have been representing, and which, although scientific and philosophic in a high degree, nevertheless on the average believes in the possibility of those phenomena of which you are assured; it believes at any rate in the possibility of phenomena not known to orthodox science. This body recognises the importance of immense caution and of absolute and undiluted truthfulness if it is to make headway among the mass of material which previous generations had accumulated. It has set its face keenly against the least trace of imposture, and visits with unflinching severity the slightest lapse from integrity even of persons endowed with genuine power. It sifts every anecdote presented to it, worrying the details with amazing pertinacity, till it can feel assured of integrity and first-hand responsibility for everything it publishes. In so doing it may make mistakes. It may occasionally admit an occurrence in which a flaw is subsequently discovered; it may frequently exclude testimony of a sound and valuable kind. It makes no pretence to infallibility, and it does the best it can, but at least it takes trouble; and it feels assured of this—that it is safer to reject many accounts of genuine occurrences than it is to admit as genuine a single fraudulent or unscrupulously reported transaction. If it perseveres in this course it will ultimately gain the ear of the orthodox scientific world. Indeed, it is making a scientific atmosphere for itself, and after some years may be able to dictate terms of truce with other scientific societies of no better or more scientific standing than itself. At present, however, it is looked at askance, by you on the one hand, by orthodox science on the other; by you as too sceptical, by science as too credulous. Well,

it must put up with this. It sees before it a definite path, and it realises that though its progress may be slow, it must at all costs be made secure. Better a halt for ten years and then an assured advance, than a constant tremulous beating about the bush and finding oneself in swamps or among the arrows of savages.

But whether we are immortal or not, we are at least, in a very practical sense, certainly mortal, and during one of these halts the leaders of that Society may be removed. I see no chance of replacing their judgment and discretion by others of equal value, and quite possibly some such check is in store for the society. Very well, so be it. I myself am inclined to hold, as at any rate a tenable hypothesis, that affairs are regulated, on the large scale and as to general tendency, by higher forces. If so, we must in those higher powers have faith. If they do not think it well for the human race to receive too speedily a great accession of new truth, who are we to repine and try to force it on?

We have all, perhaps, hoped to be honoured by being the vehicle of some new truth to mankind. If we are so utilised, well. If not, well also. Eternity is long, and there is plenty of time. I myself, two years ago, experienced some phenomena familiar to most of you. In my haste I reported on them. I did not then know that the person who in some way caused those genuine phenomena was also willing to cheat when they would not appear. I learned that later; I ought to have learnt it before I reported, and incorporated the whole of the facts in my report. I have gained experience; but even tentative and provisional acceptance of the facts has been thrown back. Possibly they must now wait for a fresh investigator, one of greater skill and judgment, before again they have a chance of catching the ear of the scientific world.

But I beg you who are already acquainted with the facts not to imagine that you have any ground for war with the Society for Psychical Research in this matter. The evidence was tainted—that is enough. Tainted evidence is utterly useless for public purposes. The Society must bide its time. Some day another Home may be vouchsafed to us. I venture to say that he will meet with a different reception this time. There will not be wanting a Mr. Crookes to investigate him; there will not be wanting a Dr. Carpenter to misrepresent and slander the investigation; but I hope and believe that this time there will not be lacking official and responsible persons willing to look into the matter and obtain a first-hand experience of the facts for themselves. If it should not be so, the scientific world, the custodian of mundane and material truth, will have failed in its duty. Up to the present time I do not feel sure that it has so failed. It ran perilously near it at the time of Mr. Crookes and Home. It must be left to the judgment of posterity whether it did or did not at that time run over the frontier of the truth-seeking camp into the opposite camp of blind and blatant fanaticism or obscurantism. But for myself, I should not dare to pass an adverse judgment. The Society for Psychical Research had not then existed. No long and patient sifting of evidence for many years had taken place; there were no traditions of security to which to appeal. The half-way houses of telepathy and automatism had not been built. The facts were all there, of course, and had been for ages, but they had not been treated with adequate patience and care; and finally the great experimenter, Faraday, had reported adversely on certain pretensions which he had investigated.

Yes, you will say, Faraday now—how utterly mistaken was his attitude, and how far he misled his confident disciples. Well, I do not find myself entirely able to approve the whole of Faraday's attitude to the subject, but he did investigate certain facts which by believers were put forward as important—the facts of table movements under contact,

and he showed them to be possibly all due to unconscious muscular action. I was not myself awake at the time, but I venture to surmise that believers had not then realised the potency of unconscious muscular action; just as, later, they did not recognise the power of muscle reading to simulate the phenomena of telepathy. Now, as I know that telepathy is a fact, I am ready to admit as a pious opinion that, intermixed with much that we confidently call muscle reading or unconscious muscular guidance, there may be an element, sometimes perhaps a large element, of true telepathy; but I maintain that as evidence of telepathy it is utterly worthless, so long as the possibility of the faintest trace of muscular guidance—*i.e.*, sense guidance of any kind—is allowed to remain unexcluded. The more convinced I am of telepathy the more strenuously would I sift out of the evidence for it anything in the slightest degree doubtful or indistinct.

When one is hesitating about whether a thing is true or no, and has to be guided by probabilities, then one may have to submit one's judgment to inconclusive evidence and only half-proven facts, in order to make an estimate of probability one way or the other. But as soon as the evidence is conclusive, it is not so easy to adduce supporting evidence. Henceforth any evidence which is not supporting is liable to be obstructive and cumbersome. Faraday discovered, or let us say emphasised, the power of unconscious muscular action. He did not go to the root of the matter, and he never saw anything of the more striking and remarkable phenomena such as we know of. He was observing the trivialities of drawing-room table-turning, and he exploded it. What a pity that he was not shown something better! Yes; but that was what was looming large in the eyes of the public just then. Somebody was exploiting it; that was the phenomenon then called spiritualistic. All true Spiritualists should have repudiated it beforehand, and said: 'Not this evening party amusement, but these other more serious and noteworthy events are what we mean by Spiritualism, and what demand investigation.' They might have anticipated that a physical explanation could, perhaps, be given for minor facts; but they could have said: 'We are not so hard up for facts that we wish to claim every trivial occurrence which in any place may be said to occur; wait till we tell you of an occurrence which it is worth your while to investigate.' Perhaps they did say so, and were not listened to. It is not unlikely. But then the better phenomena are not always available. We are told that the phenomena that you get in your houses are too delicate and sometimes too sacred for investigation; that they would be impossible in the presence of strangers. That being so, we must wait patiently till stronger and more decided, though perhaps more elementary, things occur.

But must it not be admitted that some of the phenomena asserted to be occurring at private séances—assuming they are genuine—involve what appears to be a waste of power; unless, indeed, they are a sort of rehearsal? I can only go by hearsay, and the worst of it is that after stories have been published I feel no guarantee that any subsequent contradiction will be equally published. I hope, indeed, that it is so. I regard it as vitally important that it should be so, but I feel no security. Hence when I quote asserted events, I quote them as mere legends or assertions, not as facts of which I have any, even third-hand, knowledge. But about a year ago a number of remarkable phenomena were reported as occurring in the house of one 'General Lorrison,' a gentleman of probity. They were not published by the General himself, and the real evidence for them is therefore not known to me, but they were related as if authentic, and they were assertions of a series of phenomena of a verifiable kind, *viz.*, the transport of actual goods, mostly provisions, from New York to the

South of England. Now, perhaps it may have been impossible to subject this transfer to investigation except at the risk of stopping it, or there may have been other reasons, but anyway no serious attempt seems to have been made to make the conditions rigorous at both ends and the facts certain. If such an attempt had been made it might have failed, but if no such attempt was made what on earth was the good of the whole thing? The nett upshot would appear to be that the General acquired by spiritual parcel post some American eggs which his own hens might just as well have laid, and some New England fruit which he might equally well have bought in the market at home. I venture to think either that the event did not happen, or that if it did happen it was wasted for humanity. Unevidenced phenomena are practically useless to the world. To the favoured person to whom they occur they may, no doubt, give some information in matters of detail, but if he believes them genuine he is accepting a serious responsibility if he hides his light under a bushel.

Then, again, I might ask whether it would not be well, even in the most private and friendly sittings, to arrange for good notes to be taken and a critical record kept. Some labour is involved in this, and that may be distasteful, but surely no science was ever established without hard work. Some one or two individuals of your body are so working, in the same spirit as Dr. Hodgson has worked for eight years on the case of Mrs. Piper; and though the result is not immediate, that does not matter. Requests for corroboration, again, and for fuller details, should never be considered insulting. Full details are well known to be essential to the formation of a judgment in every scientific paper, and corroborative circumstances are mentioned with the greatest care in connection with every new departure, in proportion to its newness and its magnitude. It is the mark of a truth that it will stand a thorough sifting and probing, and will emerge the better for the process; hence such probing should be encouraged.

But now, you may urge that not only do scientific men condemn the spiritualistic hypothesis, and ignore its believers, who, being satisfied themselves, take no adequate pains to verify their assertions and convince others, but they likewise decline to look at the evidence adduced by the scrupulously careful Society for Psychical Research. They do not confront and confute it,—as Mr. Crookes has said,—they shirk and evade it. Well, they do; as a body they take no interest in our investigation, and even the individuals who bestow occasional distant glances in our direction are few and far between. This, I think, is largely because the class of facts concerning which we have evidence of the most convincing description are facts of a psychological character, none of them clearly and obviously connected with either the physical or the biological region as usually studied. The orthodox psychologists might, indeed, take the matter up, and, as you know, Professor James conspicuously has done so; but the majority of them are unused to experiment, and mistrust anything obtained by its aid. Philosophers of the very first magnitude, like Kant, did realise the place which the phenomena of clairvoyance and the like might have in a comprehensive scheme of the universe, and to them we should not have had to appeal in vain on behalf of telepathy. Such men as these, however, are rare, and no single generation can complain because it does not find them on the planet. For myself, but as one who is clearly no judge, I may say that it seems to me possible that posterity will look back at this age as not without importance in philosophy. I do not think that the careful and critical work of the Psychical Society will go for nothing. I do not think that the comprehensive and unifying and synthetic scheme of Mr. Myers, if he lives to complete the great work he has in hand, will find its place upon the dustbin of exploded

heresies, or be relegated to the museum of antiquated speculations. I think that in due time it will be regarded as one of the most valuable and luminous works of the present age. I do not, indeed, know what orthodox scientific work now in process of construction is likely to stand on an eminence superior to his.

You think the methods of the Society slow. But, indeed, they are rapid enough. Can you point to another twenty years in which solid progress in this department of knowledge has been more rapid? Are you not somewhat in a hurry when you object to a patient sifting and scrutiny of facts? Without it, be assured, it is all labour lost.

In so far as Spiritualism is an esoteric religion and influences conduct and feeds emotion, I have nothing whatever to say to it. Perhaps it is there in its place, and doing its most useful work: no outsider can judge of such things as that, though certainly some of the automatic writings of Mr. Stainton Moses (I mean the selections printed and published as 'Spirit Teachings') appeal with force to the admiration and sympathy even of an outsider; and it is largely for this reason that I am here as a visitor to-day. A conviction of the certainty of future existence has to me personally been brought home on purely scientific grounds; not in such form that I can as yet formulate them distinctly so as to convince others, but amply sufficient for my own life. As sure as I am that other persons exist at all, so sure am I that the decease of the body does not mean the cessation of the intelligence; the mind and the brain are not so inextricably and essentially and indissolubly connected as has been supposed.* The brain is the material organ of mind just as the body is of the individual life, but the mind and the life have another and a larger existence. If *time* has any ultimate meaning, and if post-existence is ascertained, then a pre-existence must be granted also—not re-incarnation in the ordinary commonplace use of the term, but a larger existence, of which a portion only is manifested in space and time here and now.

Communication with the larger self and with other larger selves is not impossible, though that communion is not so easy as with the smaller selves who are displayed here amid contemporary material surroundings and with suitable organs for sensible intercourse. Partial and one-sided communication with the past inhabitants of the earth has long been possible, through books and writings; herein man has passed immeasurably above the animals and become the heir of all the ages; hereafter it may be that a further step in advance will become possible for him, as a human race, if only he persists in his calm and unbending search for solid and indubitable truth.

Do not consider scientific men your enemies. In the long run they will be your firmest and safest friends, because they are genuinely loyal to truth as far as they can see it. They have much to learn, every man in his special department, and they have not unlimited time. The miserable education of the country must have some effect in keeping them back; it certainly puts needless difficulties in their way; but still they are progressing in their present range of subjects; they are mastering, as it were, the orderly planets and the fixed stars of nature, and some day, all in good time, your subjects will swim, meteor-like, comet-like, into their field of view. It is not wilful blindness that holds some of them aloof now. It is the portentous difficulty of making thoroughly sure of the facts, in a region where the foibles and weaknesses of humanity are necessarily so prominent. The investigation of *life* has always been more difficult than the equally complete investigation of inorganic matter; hence the biological sciences are so far behind the physical ones. The investigation of mind is still more difficult; and the psychology of the future,

* Cf. Professor John Fiske, of Harvard, on 'Man's Destiny,' p. 109.

in any real scientific sense, is only having the ground prepared for it to-day. Physics and astronomy have had their Newton; Biology has only had as yet its Copernicus; Psychology is waiting, shall we say, for its Hipparchus and its Ptolemy. Permit me to surmise that in this sort of parable you are like the Chaldeans gazing and contemplating and almost worshipping the majestic dome of Heaven with its fixed and moving stars; while the Society for Psychical Research and other experimental psychologists are like Archimedes, studying the weights of bodies and the properties of materials, the sections of a cone, and the conceptions of mathematics,—all remote apparently from that gorgeous display above us, but all in the fulness of time destined to lead to the telescope, to spherical geometry, to the refinements of observation, and to the powers of analysis, which have set modern astronomy on so firm and lofty a pedestal. Meantime the busy world went on its way and attended to its own affairs, fighting sometimes and ploughing sometimes, struggling on without regard for either proper or star-gazer, except occasionally pausing to scoff at the gullibility of those who believed that in those specks up there there might be worlds not realised, or at the folly of those who supposed that by patient and laborious research a time would come when not the motions and governing forces only, but the very chemical constitution and details of structure of those distant bodies, might to mankind become intimately known.

Astronomers are beginning, or only half beginning, to contemplate the possibility of one day communicating with the denizens of Mars. Perhaps we shall be able some day to teach them that there are nearer people than those on Mars with whom they can communicate. The ocean used to separate continents, now it unites them. The vast spaces of the ether separate the worlds, bringing apparently nothing but ripples from one to the other; some day it may be found that life is not limited to those visible lumps, and that a possibility of indirect communication exists, by processes hitherto undreamt of. (Applause.)

At the conclusion of the address the PRESIDENT said he felt that Professor Lodge had paid them a very high compliment in offering them so much good advice, and pointing out what he conceived to be their sins of omission and commission. It was complimentary in this sense—that Professor Lodge evidently recognised that he could do so without ruffling their feelings. And, indeed, he might say that their susceptibilities were by no means offended by anything the Professor had said. It had all been very genial and mild compared with a great deal that they, as Spiritualists, had undergone in the past. (Applause.) Professor Lodge had observed that the various hypotheses offered to account for phenomena were Spirits, Electricity, and Cheating. He thought that the Professor had made a curious omission. He would suggest that one very important hypothesis should be included, and that the list should be amended to read 'Spirits, Electricity, Cheating, and—the Subliminal Self.' (Laughter.) For where they had heard of Electricity as an explanation once, they had the Subliminal Self *ad nauseam*. It had been remarked that the last-named hypothesis 'stank in the nostrils of all true Spiritualists.' That was not so—it only amused them. He could assure Professor Lodge that they had many a laugh over the pertinacity with which some of their friends used the Subliminal Self to account for every imaginable phenomenon. But they knew (and some of their friends in the Psychical Research Society also knew) that the Subliminal Self could not account for everything. Spiritualists had no quarrel with the Psychical Research Society. They admired its work, but they had done that same work a generation ago, and came to the conclusion that the phenomena were true. Scientific men, however, were only now beginning to recognise the facts; and only now was it beginning to be admitted that Spiritualists had observed the facts, and observed them correctly. It would, he believed, be acknowledged presently that they had also made their conclusions on their facts as accurately as they observed the facts themselves. That was coming, and the Psychical

Research Society were helping them. Professor Lodge had said that he was not a Spiritualist, but it was evident that he was well on the way for becoming so. Several passages in his very instructive and suggestive address—notably the closing sentences—clearly indicated not only his confident *belief*, but his sincere *hope*, that in the end the spiritualistic hypothesis would be fully established. He (the President) wished to move a hearty vote of thanks to Professor Lodge for his address. The Professor had done them an excellent service. He had spoken cordially, helpfully, and honestly to them, and they were all deeply indebted to him. (Applause.)

THE REV. J. PAGE HOPPS seconded the resolution, and expressed his admiration of the address. He admitted that Spiritualists were sometimes a little unscientific, a little impulsive and over-receptive; but he thought it was better to keep the door a little too much open than to keep it double-locked. (Applause.) As to the question of fraud, he thought Spiritualists were as anxious as anyone else, and had done more than anybody else, to abolish cheating from their midst. Their dearest interests were at stake in this matter. Was it likely, then, that they were indifferent to the frauds which were sometimes perpetrated? Any suggestion to the contrary was not honest, it was not fair, and it was not true. (Applause.)

THE PRESIDENT then put the resolution, which was carried by acclamation.

PROFESSOR LODGE, in a brief speech, acknowledged the compliment paid him, and in the course of his observations remarked that he believed a great deal of the opposition to Spiritualism had come from the clergy, and this suggested the curious idea that in the next century the scientific men might be found to be believing in more than the parsons did! (Laughter.) It would be a remarkable inversion of things. He did not know why the clergy opposed the subject, because it would be a tremendous help to them. (Applause.)

The meeting then resolved itself into a social and informal gathering. The musical programme was resumed, and in the interval refreshments of various kinds were provided in the rooms adjoining the large hall.

The proceedings terminated at about 11 p.m., the occasion being in all respects a very gratifying success.

The Evidence of Occasionally Dishonest Mediums.

SIR,—There was so much to admire and to cordially agree with in the eloquent address of Professor Oliver Lodge that I feel some reluctance to criticise one small matter which at first sight may appear to have less importance than I am inclined to attach to it. In his explanation of the methods of the Society for Psychical Research, with which the learned Professor avowed himself in entire sympathy, he declared that all evidence of psychical phenomena afforded by the powers of a medium who on other occasions was known to assist reluctant manifestations by the methods of the conjurer, must be rejected as tainted. I venture entirely to dissent from this view, and on grounds which the lecturer himself will, I think, approve. It seems to be forgotten occasionally, even by students of the subject, that the mysterious powers which the 'medium,' 'sensitive,' or 'psychic' possesses are purely *physical*, and bear no possible relation to moral or intellectual culture. To reject authenticated evidence because the medium employed had no scruple about cheating when necessary, is as unreasonable as for a student of anatomy to reject the interesting opportunity afforded by the muscular development and peculiar powers exhibited by the professional strong man on the ground that the latter failed to observe the Sabbath! I venture to suggest that these methods should be left to the Charity Organisation Society, and that the scientific inquirer should strictly adhere to the following rules:—

Withhold assent from all demonstrations that are not entirely independent of human testimony.

Boldly affirm those which are satisfactorily demonstrated under the well-known scientific methods for eliminating error.

The first rule will appear unnecessarily rigid to the Spiritualist, but it should be admitted, as Huxley said, as a canon of common-sense that the more improbable a supposed occurrence the more cogent ought to be the evidence in its favour. The second sometimes requires more courage, in certain scientific circles, than is always forthcoming, but if carried out would secure the incorporation of valuable evidence that is now rejected for insufficient reasons.

Lewisham Park, S.E.

PERCY W. AMES.