

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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SPECIAL NOTICE.

In consequence of the recurrence of Good Friday, next week's 'LIGHT' will be published two days earlier than usual.

NOTES BY THE WAY.

Someone has sent us a copy of 'Gems' containing a very fair specimen of the usual penny-a-liner nonsense on 'What ghosts really are.' They are simply 'Phantoms of the beholder's brain,' we are told. But the beholder has to have a special brain, or, at all events, a special bump; and somebody called 'Cross' has assured the writer that all believers in Spiritualism are weaklings with a 'distinct protuberance a trifle nearer to the forehead than the exact centre of the cranium.' It is true that 'Cross' has never proved it, but he is quite sure that 'if one could get hold of the members of the various spiritualistic societies and examine all their heads,' this 'distinct protuberance' would be found.

Now that is just it. 'Cross' doesn't know it; he cannot know it; he has not tried to know it; but he is sure of it,—as sure of the presence of the 'protuberance' as he is sure of the absence of the spirits: and in both cases he is sure for the same reason,—that he does not know, and has not tried. It is a common reason, and an economical reason, as it saves a good deal of trouble.

But there is one consolation. 'Cross' or his disciple makes us a present of Socrates. He, it appears, had the 'protuberance,' and he 'believed in a "familiar spirit."' Poor Socrates! Or shall we say—Poor Cross!

Mr. Panton sends us another pamphlet, intended to prove that Spiritualism is of the Devil. He entitles it 'An appeal to Spiritualists.' We can only refer him to our notice of his former pamphlet, and to the leading article in 'LIGHT' for March 27th. This reiteration of the same Old-Bogie views is getting tiresome. Besides, if we adopted his (must we say?) reasonings, and cared to do it, it would be as easy to show that the Old Testament is of the Devil; and that would never do. We see good and bad everywhere; and we want to reach out after the good,—and believe in it.

We are interested in all fairly well-attested communications from the Unseen, whether wise or foolish, true or false; but, of course, are especially interested in any communication which bears traces of seriousness or veracity. One such appears in a late number of 'The Banner of Light' in a series of keenly interesting papers, entitled 'Evenings with artists,' 'received through a

medium for whom artists exhibit a special preference.' Of these communications, in general, the editor says:—

Many striking tests and startling proofs of their identity have been furnished by the various controls, and, in every instance, their words are taken down at the moment, and just as they are spoken. Whenever a question is asked of either of the spirits, it is answered on the instant; and many interesting facts have thus been brought to light, which are not to be found in any biography of the persons who are speaking: but which bear the impress of verisimilitude.

One of these was said to be from the late Sir Frederick Leighton. It concludes thus:—

One of my chief anxieties now, is to atone for what I left undone as the President of the Royal Academy. You may observe that those who are chosen to be rulers of great institutions are not always those who are most worthy of the honour. Had the Academicians elected Mr. Watts as their President, instead of allowing their choice to fall on me, such a selection would have been the means of accomplishing more good for British art. For he would have elevated and refined its aims; but my brother artists wanted someone like themselves, and therefore they placed me in the Presidential chair. And so it will continue to be, until artists become more spiritualised. As it is, I could count upon my fingers the whole of the artists in England who paint pictures for the love of art and not for the love of money.

Any how, a truly spiritual utterance, whencesoever it came.

'The Spiritual Medium: an exponent of the Spiritual Philosophy and its phenomena,' is a new weekly paper, dating from St. Louis, Mo., U.S. The first few numbers have been received. They contain a fair amount of interesting reading, but of a rather discursive kind, too often reminding us of a scrap book. (For instance, just glancing at a column, not at all selected, we notice a string of 'Choice expressions,' a story about a slave sale, some counsels as to not sleeping in damp beds, and the following not very spiritual paragraph,—'Allnutt says that a single pair of pigs will increase to 119,169 in six years.') But there is a seriousness about the paper which suggests staying power.

We have been wondering whether any old Spiritualists on this side of the Atlantic would like to help in any way the good people who are caring for the son of Kate Fox (Mrs. Jencken), the only living member of the Fox family. It is said that this young man possesses, in a considerable degree, the mediumistic gifts of his mother; but a frail body and (shall we say?) a frail will. He needs care and guidance. Mrs. Lillie writes, in 'The Banner of Light':—

Yesterday brought to me a letter, stating his case, saying he knew not why he wrote me except that he was discouraged with everything, was sick, penniless, without enough to buy food, medicine, or even pay room rent, and without comfortable underclothing. And I write this, feeling that when this is known to the Spiritualists of America they will not permit this young man to remain longer in distress and sickness, but will take him in their hands and to their hearts from this time henceforward. He has inherited from the mother the spiritua gifts and with them some of the physical weaknesses. God bless him, he is *ours!*

Already a call has been made for a Spiritual Jubilee, to celebrate the Fiftieth Anniversary of Modern Spiritualism, and it has been said that the house in which the family live should be bought and held in memoriam of these marked events. Very well. But let us begin this Jubilee by taking Ferdinand Fox Jencken, with his frail body, and protect it from further struggle with the hard, cold, cruel elements, which he is so poorly fitted to battle with.

This is the child who was taken by the spirits when an infant of five months, when, toying with a pencil, in the presence of reliable witnesses, his tiny hand, moved by an invisible but irresistible power, wrote several lines in clear, bold caligraph, the *fac simile* of which will be found in 'Nineteenth Century Miracles,' by Emma Hardinge Britten.

Please send contributions, friends, at once, to Mrs. Mary F. Lovering, care of 'Banner of Light,' 9, Bosworth-street, Boston, Mass. Mrs. Lovering is well known to me, and will keep a faithful account of all funds received, and also will forward to him and hold for his use, as the case may require.

'The Reformer,' a new threepenny monthly, starts well. (London: A. and H. Bradlaugh Bonner, Took's-court.) It is probably correct, as the first set of 'Editorial Notes' states, that there is not at present a paper which is doing precisely what it proposes to do,—witness its Articles on 'Soul-saving,' by Mr. Moncure D. Conway, and on 'Honouring the Queen,' by Mr. J. M. Robertson. Whether what 'The Reformer' proposes to do is worth doing is another matter. We think it is. We do not by any means expect to agree with it, half the time; but almost anything is good that helps to break up the clods of indifferentism, or to blow away the fogs of fashionable irrationality. Spiritualists are often accused of being irrational: but we take leave to say that they only ask for an open road, a fair field and a reasonable mind: and, at present, they look with friendly eyes upon any movement which is helpful with regard to these. The work of the hour is—to make people think.

Truly, it is a strange world: and a world which often suggests the question,—Are we even half way on the road of civilisation?—to say nothing of the road of spirituality. As Mr. Stead, in this month's 'Review of Reviews,' reminds us, we are all being more or less turned out of our proper path by wars and rumours of wars (only Mr. Stead does not say 'turned out of our proper path':—we wish he did). His Article on this subject is divided into four parts, entitled, 'Civilisation and the powder-cart,' 'A scheme for the defence of London,' 'Is France at England's mercy?' 'Could Spain thrash the United States?' What sweet subjects! Under the first, 'Civilisation and the powder-cart,' Lord Wolseley's late lecture on 'War and preparations for War,' is considered under the following heads: 'War good for the soldier,' 'War good for civilisation,' 'War good for humanity,' 'War good for morality,' 'The army the best public training college': and these are all set forth as the 'heads' of Lord Wolseley's lovely sermon!

'LIGHT' is not political, any more than it is doctrinal: but it has its ideal of what true spirituality is, and what true humanity is: and it ventures to say plainly that Lord Wolseley's sermon seems to it to be morally and spiritually insane. Of course it is natural that the head professional fighter should magnify his office, but we think it would be a great deal better if he would defend his bloody business on the ground of 'painful necessity,' without attempting to elevate it into ethical importance, or even to turn it into a cult.

HE who regards Man as the consummate fruition of creative energy and the chief object of Divine care is almost irresistibly driven to the belief that the soul's career is not completed with the present life on earth.—'The Destiny of Man,' by PROFESSOR FISKE.

KEELY'S PHILOSOPHY.*

Keely conceives the basic Universal element to consist in a force which includes both mind and matter, and manifests itself in rhythmical relations. These rhythmical relations have been experimentally found to express themselves in triune modes of vibration, bearing the relation of thirds, and may be defined as assimilative, individualising, and resultant.

He describes the triune manifestations of this force as:—

- { Positive, radiating, propulsive, dispersive, Enharmonic.
- { Negative, focalising, neg-attractive, polarising, Harmonic.
- { Etheric, celestial, Dominant.

None of these can exist independently. All three are present in every stream of force. Their relations are as $33\frac{1}{3} : 66\frac{2}{3} : 100$.

These three modes of vibration exist in six different orders of atomic subdivision of matter, or of vibratory motion, of which we are capable of cognition: Molecular, Inter-molecular, Atomic, Inter-atomic, Etheric, Inter-etheric.

Material aggregation is caused by the second law, that of focalisation or negative affinity or attraction, which, meeting in mutual affinity or equilibrium, establishes a neutral centre of attraction, where the vibratory force of all three orders is held in sympathetic coincidence or harmonised motion, *i.e.*, balanced activity, entailing temporary suspension of propulsive radiating activity, and consequently latent force.

It is the molecules that are the true centres of equated force held in perpetual neutralised oscillation. That they are formed of all three modes of vibration is shown from the fact that they respond to all the three modes of concordant impulse. The chord of a given mass of matter is the same as the chord of every molecule of the mass, as each must represent the same note in its oscillatory motion. They are centres of harmonised vibrations, held in temporary suspension by laws identical with those of resonance. These centres can be broken up by certain orders of vibration, or resonant induction, disturbing their equation. Every mass consists, therefore, of vibrations in harmonic equilibrium, related in proportions of thirds, and consequently in harmonic relation or sympathy to every other mass or motion.

This sympathy may be increased or decreased by resonance, *i.e.*, by harmonic vibrations, which bring out, in acoustics, what the microscope reveals to vision. If the harmonious balance of the three orders of force held in equation in the neutral centres of the aggregated mass is disturbed, then the latent force existing in the neutral centres is released. This is the foundation of Keely's discovery.

Keely disturbs this oscillatory equilibrium, and alters the relations of the three orders of vibratory force constituting the molecules, by resonant impulses set up by striking the same chord in three octaves, representing the third, sixth, and ninth of the scale.

The sixth, or Harmonic, reduces the range of molecular oscillations and increases solidification. The ninth, or Enharmonic, extends the range of molecular oscillations, and increases the tenuity. The third, or Dominant, induces rearrangement of the modes of vibration into another form, or transforms the mass into its initial forces.

Keely can discover the chord of any mass by a few acoustic tests. He seeks to alter the dominant or etheric mode of vibration in the triple flow of force. The three metals—gold, silver, and platinum—give vibrations equal to 3 : 6 : 9. A wire made in these three metals transmits concordant impulses in those proportions. The interaction of the dominant and enharmonic elements of the triple flow of the current gives rise to rotation.

Science asserts that molecular aggregation is attended with dissipation of energy. But Keely shows that molecular aggregation is attended with the absorption of energy, and that incalculable amounts of latent force exist in molecular spaces, imprisoned by the infinite velocity of molecular rotation. This latent energy, accumulated in molecular aggregation, may be awakened and brought into intense vibratory action by the means of sympathetic liberation, *i.e.*, stimulating resonance from without. Consequently, all corpuscles and atoms of matter may be divided and subdivided by a certain order of vibration concordant with their mass chord.

Disturbance of equilibrium and sympathetic equation constitute the dual power that governs all the varied forms of life

*'Keely and his Discoveries,' By MRS. B. MOORE. Kegan Paul and Co.

and motion that exist terrestrially; of which the electric and magnetic is the prime mover and regulator. Molecular differentiation is the devastating dragon that wrecks the physical world, using the seat of the cerebral forces as its intermediate transmitter. The system of equating molecular differentiation is the St. George that will conquer.

The luminiferous ether is the one substance of which everything is composed. It is the great sympathetic, protoplasmic element—life itself. It is the celestial mind-force, an inter-etheric element.

The substance of the brain is molecular, while the mind that permeates the brain is inter-etheric. The brain is the resonating receptacle, where the sympathetic celestial mind-flow acts. It becomes when thus excited part and parcel of the celestial itself; the finite is thus associated with the Infinite. This controlling medium of the physical has its seat in the cerebral convolutions, from which it radiates as sympathetic emanation, and this sympathetic outreach is mind-flow proper, or will-force. The action of mind is a vibratory etheric evolution, controlling the physical by successive orders of transmission, etheric, atomic, molecular. Animal magnetism is the transmissive link of sympathy in the inter-atomic subdivision of matter. It is the etheric flow, and not the magnetic, or electric, that sends its currents along our nerves.

The action of the celestial mind-flow produces the motion of the molecules in all vegetable and mineral forms of Nature. It is the controlling medium of the Universe. All forces in Nature are mind-forces; magnetic, electric, galvanic, acoustic, solar, polar-terrestrial, all are governed by triune streams of celestial affinity, as also the molecular and inter-molecular, the atomic and inter-atomic. These are all modifications of the One force, and all are composed of triple flows, carrying positive and negative radiation, or propulsive and attractive outreach. The positive vibrations are the radiating or propulsive; negative vibrations are the ones that are attracted towards the neutral centres. The rotation of the earth is controlled and continued by the action of the positive and negative sympathetic streams, which make it into a great magnet. It is these sympathetic flows which regulate the motion of planetary masses in their relation to each other. These flows may be compared to the field of a magnet.

It will be noticed that Keely's system presents many analogies with the teachings of occult schools. The Universe, both etheric and material, is constituted of one element, comprising mind, substance, and force. This element exists in six different modes (degrees, states, planes), with inter-connecting links, the finer of which permeate and control the grosser. The mutual interaction of the implicit positive and negative forces produce rotation or circulation, entailing differentiation; while the inherent negative attraction tends to focalisation or materialisation. The positive radiation, again, by increasing the tenuity, refines. These forces, as described, suffice to account for self-particularisation (individuation), and for a circle of 'becoming' from an ethereal to material state, and back again to tenuity. And the existence of these forces has been experimentally demonstrated and made the basis for the mechanical liberation of almost unharnessable energy. But, of course, 'official' science will 'deny' for a generation or two to come.

Keely's experimental exposition is, of course, limited to states coming within human cognition, and consequently not pertaining to what have been called spiritual states. Yet he has been able to deal with the force pertaining to etheric states, and which is only cognisable in its effects induced in lower orders. This would imply that he had intuitively grasped a law pertaining to the plane of effects, and consequently in unison with the cause thereof, which has its prior field in domains transcending human perception, whether these be called spiritual, psychical, or vital.

DR. PEBBLES.—During Dr. Peebles' third trip around the world—in which Australia is the first stage—he is studying and noting the laws, customs, and religions of nations, giving special attention to Spiritualism, Theosophy, and reform movements. By the time he reaches England, in the latter part of the year, he will have material ready for a volume of about five hundred pages. It is his intention to illuminate this with illustrations. This will add materially to the cost, but the price in handsome binding will not exceed 7s. 6d., and a cheap edition, lightly bound, will be issued at 5s. Orders and subscriptions will be received at this office.—'Harbinger of Light,' Melbourne.

SPIRITUALISM IN PARIS.

Being in Paris a few weeks ago, I was fortunate enough to meet, in my hotel, with a Croatian gentleman and his wife who were both Spiritualists. I thus had certain opportunities of investigating 'Le Spiritisme' whilst there and observing the methods adopted, which were as interesting as they were unexpected.

It has since struck me very forcibly that all sincere and sympathetic Spiritualists must of necessity take a deep interest in the work going on, and progress made, regardless of nationality or location, being united in spirit by a close brotherhood, inseparable from sharing the reality of belief and consolation of heart which Spiritualism offers. In the hope, therefore, that my experiences may be interesting to others, I am writing a brief account of my investigations whilst there.

I found that M. Hincovic (the Croatian gentleman) was a member of the 'Fédération Spirite Universelle,' and to his kindness I was indebted for an introduction to other members of the society, and attending the séance I propose describing. The president of this society is M. A. Laurent de Faget, a distinguished poet and Spiritualist. Amongst his works I may mention: 'Les Pensées de Carita et les Réflexions de Marie' (dictées spirites), 'La Muse Irritée,' 'De l'Atome au Firmament,' 'L'Art d'être heureux,' &c.

One Thursday evening we made up a party from the hotel, and under the guidance of M. Hincovic found our way to the séance room, 55, Rue du Château d'Eau. The room was quite small, the walls painted a pale green, and destitute of any decoration except a few printed notices dealing with spiritualistic work. At the end opposite the door was a long platform, slightly raised, with a narrow table running from end to end. The rest of the room was filled up with a few chairs in front, and behind them narrow forms.

The séance room opened at 8 p.m., and sitters were supposed to be in their seats by 8.30 p.m., but the door was not closed till 9 p.m., and people kept arriving till then, when every available inch of accommodation was occupied. The proceedings took place in a fearfully glaring gas light, and the atmosphere after a short time was terribly bad. In fact, the whole conditions were about as 'impossible' for good results as could well be imagined; and I can now fully realise why Spiritualism in Paris does not flourish, although directed by many earnest workers. Gradually all the seats at the table were filled up by writing mediums who, with pencil and paper before them, sat to write under control any impressions they received during the evening. The clairvoyant occupied a chair slightly away from the table. The lady who presided over the meeting was Madame Laffineur, a healing medium and magnetiser. At first it surprised me that a conductress of the proceedings should be necessary, and I fancied she was a trifle over zealous as I noted the continually keen glances she had for all present; and she bustled about incessantly, giving directions, which, to my mind, jarred somewhat on the harmony of the meeting. Later on I saw the wisdom, nay, more, the absolute necessity for her vigilance, for the greater portion of the sitters were either inquirers more or less sceptical, or, worse still even, idlers who had dropped in for an evening's entertainment, and who did not hesitate to discuss the proceedings incessantly in loud whispers, although frequently called to order by the conductress. After repeated requests for silence to two young women behind me, Madame Laffineur rose in wrath, and informed the offenders: 'that if the talking continued they would be turned out.' Preferring, after this broad hint, to leave unassisted, they got up to go, but as this necessitated a general commotion and the opening of the door, harmony was disturbed, but an example had to be made! Madame Laffineur sat down with a triumphant smile, whilst I shuddered to think of how the séance would have proceeded without a conductress.

At 8.30 a young lady (writing medium) opened the meeting by reading aloud the purposes of the society, and the rules to be observed during the séance. This was followed by a short prayer and a *résumé* of the previous meeting. An elderly lady, of fresh complexion and kindly countenance, then rose, and seated herself at a small, round polished table on the floor by the side of the platform. The conductress then distributed a few slips of paper amongst the sitters, on which they were to write their names, and a process termed 'invoking the spirits' was gone through. These persons were called up in turn to the table, concentrating all their thoughts upon the spirit they

desired to communicate with, who was supposed to come to the table and answer questions by tilts obtained through the mediumship of the elderly lady.

This proceeding, to my mind, savoured so strongly of diabolical black magic that I longed to rise and protest; and although this will meet the eye, doubtless, of many present that evening, I cannot help here publicly expressing my intense satisfaction that the subsequent results were as absolutely worthless and mendacious as one would have expected.

One person after another came up, and although the table tilted violently and messages were given, with hardly any exception they were nonsensical or lying. At last even the elderly lady had had enough, and with an 'Il ne veut pas répondre,' she took her hands off the table and leant back with a sigh of mingled weariness and disgust.

I thought to myself, 'What a sad spectacle for believers!' 'What a mockery for sceptics to handle, if this is offered them as a means of conviction!' and I breathed a deep sigh of relief as the clairvoyant was placed in front of the table, with a chair opposite to him, to conduct the next part of the proceedings. This gentleman had a pale weird face, with very prominent light eyes, and as he described his clairvoyant impressions he gesticulated and writhed about in a way which was at first somewhat startling. He was, however, on the whole very accurate; to one man he made a statement of such a nature that he wrote it down and handed it to him (as being undesirable to give it publicly), greatly to the discomfiture apparently of the sitter.

On presenting myself he gave a very full description of my interest in the work and my spiritual surroundings, into which it is unnecessary to go here, being of private interest only. The conductress then requested me to sit at the table with five other mediums, and at my suggestion the light was somewhat lowered, and we placed our hands on the table. Almost immediately it began to move violently, and by tilts we were told 'we ought to be five at the table, and that a change had to be made.' One lady and gentleman had to leave, and a lady amongst the outside sitters came to the table. As the room seemed to me to be full of magnetism, I asked my own spirit friends to knock (a form of manifestation, so I was afterwards informed, rarely obtained there). Judging by the *fureur* these knocks occasioned, alike amongst those at the table and outside the circle, I realised that something *unusual* must be taking place. The people surged round us, standing on the forms, and one could have heard a pin drop. I asked various questions mentally and audibly, and the knocks in reply were so loud that they were heard all over the room and the air fairly teemed with suppressed excitement. I then suggested, as being more convincing, that we should take our hands off the table, joining them in a circle over it, at the same time concentrating all our thoughts upon obtaining movements under these conditions, to assist our spirit friends as much as possible. After waiting a short time the table twisted slightly, and finally tilted into the clairvoyant's lap. Enthusiasm could no longer be restrained. Someone turned up the light, and all crowded round to see, and, as the hour was very late (after 11 a.m.), the séance had to be concluded.

Several people present came up to me afterwards, and we made plans for further sittings, and I promised to come to the meeting the following Sunday at 2.30 p.m.; but alas! the fates decreed otherwise. The fearful heat of the room, combined with a wet night, increased a cold I already had, and after a very feverish night I was shortly in the grim clutches of 'La Grippe,' suffering proportionately; and I can never forget the exceeding kindness of those (hitherto strangers) who sat by my bedside, showing me in every possible way their sincere sympathy in my misfortune, and before leaving I was able, by introducing several mediumistic people to each other, to form a little circle, which is to sit in future regularly for development with my kind friend Mrs. Johnstone, whose daughter is rapidly developing as a trance medium. Influenza, in combination with a thoroughly French hotel (*verb. sup.!*), made me feel so ill and homesick that as soon as I could get up I turned my face towards England, to recruit on the South Coast, instead of going farther, as I had intended.

To those who do not already know, it may be interesting to learn that the spiritualistic doctrine was founded in France by Allan Kardec. The Société Fraternelle, 7, Rue Terraille, Lyon, publishes (for 30 centimes) a 'Discours prononcé à Lyon,' par M. H. Sausse, giving much interesting information about this great and good man.

'Le Spiritisme,' par Allan Kardec (15 centimes), can be obtained at 24, Rue des Petits-Champs; it is a little pamphlet, very simply written, now in its forty-fourth edition, and specially suitable for investigators. The Fédération publishes a fortnightly paper, called 'Le Progrès Spirite' (20 centimes), and an excellent monthly paper, called 'Revue Scientifique et Morale du Spiritisme,' is edited by M. Gabriel Delanne, author of 'Le Phénomène Spirite,' 'L' Evolution aninique,' &c.

There is also 'La Revue Spirite,' published fortnightly, whose editor is the well-known M. Leymarie. Amongst the most eminent writers I must mention M. Albert de Rochas, Colonel Directeur de l'École Polytechnique à Paris; and M. Charles Richet, Professeur à la Faculté de Médecine à Paris. These two learned men have published their sensational experiences in sitting with the Italian medium, Eusapia Paladino. There is also the 'Revue encyclopédique Larousse,' dealing with 'Occultisme et Spiritisme.' This comes out every Saturday, and is now in its seventh year (price 50 centimes), and can be obtained at the Librairie Larousse, 17, Rue Montparnasse, Paris.

All my inquiries as to reliable mediums in Paris seemed only to reveal their scarcity; writing mediumship seems most common, but of materialising mediums there appear to be none.

A friend, in whose opinion I have every confidence, spoke most highly of the mediumship of Madame Gouge, 13, Rue de l' Arsenal, but my unexpected illness prevented my having a sitting with her, as I had intended.

Being unable, for the same reason, to be present the following Sunday, I sent a message to Madame Laffineur through M. Hincovic, suggesting 'the undesirability of *invoking* spirits to communicate, as by thus drawing them back to earth conditions they might possibly have their progress retarded; it also opened the door too widely to mischievous and undeveloped spirits, a thing at all times to be guarded against. The results of these invocations spoke for themselves, and were calculated to disgust rather than convince inquirers, however sincere.' I suggested 'the advisability of employing the time devoted to invocations far more profitably by appointing some capable teacher to answer any questions dealing with the subject put by any present, to cope adequately with the individual difficulties which investigation in its earlier stages presents,' as it appeared to me that instruction was greatly needed if real progression was to be made. On his return M. Hincovic told me that Madame Laffineur received my opinion with the utmost courtesy, thoroughly agreeing with my suggestions. During this conversation one of the writing mediums was standing by, listening to my message. When M. Hincovic left Madame Laffineur, this gentleman came up to him and said that 'my message was almost identical with spirit directions he had obtained at the previous séance whilst seated at the table writing under control.' This unlooked-for confirmation of my intensely strong impressions was very welcome.

In conclusion, I can but acknowledge, with heartfelt gratitude, the universal kindness I received from all the Spiritualists I met whilst in Paris. I have a great admiration for those working under the most unfavourable conditions, and reaping but little reward for their labours. I cannot but think far better results could and would be obtained by conducting the public séances somewhat differently as I have suggested, dwelling upon the beauty and reality of spirit teachings, rather than confining the proceedings to results which, however convincing to the eye, cannot touch the heart or raise the spiritual nature, thus losing the real essence and practical value of Spiritualism.

EFFIE BATHE.

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.

WHEN from the dawn of life we see all things working together towards the evolution of the highest spiritual attributes of man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral Being. The everlasting source of phenomena is none other than the Infinite Power that makes for righteousness.—'The Idea of God,' by PROFESSOR FISKE.

THE MYSTERIES OF MAGIC.*

Eliphas Lévi's occult writings have so high a reputation, and Mr. Waite's translations and studies thereof are so widely appreciated by all students of the mysteries, that we might well be excused if we had merely notified our readers that a second edition, revised and enlarged, of 'The Mysteries of Magic' has just appeared, and if we had then left it to them to take the obvious hint. It is not enough, however, to ring the dinner bell, for diners like to see a bill of fare; so we propose to say a few words about the contents of this volume, for the benefit of those who have neglected to make the acquaintance of the first edition.

A work of five hundred closely-printed pages seems rather an appalling 'dish' to lay before even the hungriest reader nowadays; but this is not a book to be devoured all at once, while it is hot from the press, as it were; for it is a kind of 'bovril' of the multifarious and discursive writings of the great French 'Magus,' and a little of it goes a long way, in the sense that a few pages give the reader plenty of matter to reflect about. It is a book to put down with a marker in the page where one left off.

In a 'Biographical and Critical Essay,' with which the book begins, Mr. Waite gives us a very discriminating account of the life and ideas of Alphonse Louis Constant, *alias* Eliphas Lévi, and explains that he has been at pains to reconcile, as far as possible, Lévi's earlier and later writings, for in some respects these are in glaring contradiction. According to Madame Gebhard, one of his pupils, Eliphas Lévi was 'of a short and corpulent figure; his face was kind and benevolent, beaming with good nature, and he wore a long, grey beard, which covered nearly the whole of his breast. His apartment resembled a *bric-a-brac* shop. . . . In one room there was an alcove in which stood a bed covered with a gorgeous quilt of red velvet, heavily embroidered with gold, with heavy curtains to match. His habits were simple; his memory was wonderful.

The first Part, 'On the Threshold of Magic,' treats of definitions of Magic, of the qualifications of the Magus, and of the distinction between Magic and Mysticism. Part II. is about the doctrines of occult force, and treats of will power, the Astral Light, and so forth. Part III. is on the 'Written Traditions of Magic,' and deals with the Kabbalah and the Talmud. Part IV. is upon 'The Doctrine of Spiritual Essences, or Kabbalistic Pneumatics'—about the Astral body, 'fluidic phantoms,' and spirits. Part V. is about 'Ceremonial Magic'—necromancy, spells, elementary spirits, and so on. Part VI. treats of Divination, Astrology, and the Book of Hermes. Part VII. is given up to 'The Science of Hermes.' Part VIII. is called 'Key of Magical Phenomena,' and treats of the spirits and miracles of ancient and mediæval times. Part IX. gives us Lévi's explanation of modern phenomena, including Spiritualism, of which he was very much afraid. Part X. is on the 'Religion of Magic,' and elucidates such problems as Faith, the True Christ, the Mysteries of the Logos, and so on. Part XI. is on 'The Great Practical Secrets,' or how to attain to eternal life. Part XII. relates Eliphas Lévi's thaumaturgical experiences, and gives a curious account of the assassination of the Archbishop of Paris. These twelve 'Parts' are followed by an epilogue, in which Mr. Waite embodies 'the Spirit of the Author's Philosophy,' and gives us his 'Three Credos'—as a Magus, as a Catholic, and as a philosopher. Some valuable 'Notes' and the index complete the volume.

We cannot refrain from giving our readers a sample of Lévi's wonderful ingenuity, as a set-off for the rather bald table of contents we have just laid before them. Eliphas Lévi applies the Kabbalistic method of 'inverse' interpretation to the first chapter of Genesis, thereby discovering that if exoterically it teaches that God made man in His own image, esoterically it plainly reveals the fact that man made God in his own image. Here is 'The Occult Genesis; Chapter I.':—

From the beginning the vastness of heaven and the extent of earth have created in man the idea of God. But this conception was unformed and vague; it was a veil of darkness over an immense apparition, and the spirit of man brooded upon his conceptions as over the face of the waters.

And man said: Let there be a supreme intelligence. And there was a supreme intelligence. And man saw that this

idea was good, and he distinguished the spirit of light from the spirit of darkness; and he called the spirit of light, God, and the spirit of darkness, the devil; and there was a realm of good, and a realm of evil. This was the first night.

Man also said: Let there be an impassable boundary between the dreams of heaven and the realities of earth. And man made a division, and he separated the things which were above from the things which are below, and so it was arranged. And man called his imaginary separation heaven, and the evening and the morning were the second night.

And man said: Let us divide in our worship the mass of vapours from the dry vault of heaven. He gave to the heaven which was without water, the name of father; to the mass of vapours, the name of mother. And man saw that this was good. And he said: Let us make all the vegetation of symbols, where doctrines issue from one another, as the seed from the herb, and the herb from the seed, to germinate in heaven.

Let us plant the Edenic apple, with its mysterious and ever renewing fruits. And the sky brought forth symbols like grass, and mystical trees flourished. And man saw that this was good. And the evening and the morning were the third night.

Man also said: Let there be mystical stars in my sky, and let them divide knowledge and ignorance, day and night! And it was so done; and man made two splendid divinities: a greater for the initiated, and a lesser for the common people, and small gods numerous as the stars. And he placed them in the asylum of his sky, to rule the earth and to divide knowledge and ignorance. And man saw that this was good, and the evening and the morning were the fourth night.

Man also said: Let the clouds bring forth flying dragons and fantastic animals. And the clouds brought forth monsters to terrify children, and winged devils. And man blessed them, saying: Increase and multiply, and fill heaven and earth; and man set in turn upon his altars all the animals of earth. And the evening and the morning were the fifth night.

Man then adored animals and reptiles of every kind; and having seen that this throve with him, he said: Let us make a God in our own image and likeness, and let him be king of the mythological leviathons, and of the celestial monstrosities, and of the colossi of hell. And man created God in his own image and likeness, and said to Him: Grow and multiply Thy images: I give Thee the empire of heaven and the domain of earth. And it was so done; and man saw all that he had created, and it was very good. And there was an evening, and there was a morning, which were the sixth night.

All this is undeniably clever, and it contains the hint of a deep philosophical idea; but there is considerable difficulty in distinguishing a Kabbalistic inversion like this from what matter-of-fact people call a parody. We entirely acquit Eliphas Lévi, however, of any intention to burlesque the first chapter of Genesis. He was a great 'Occultist,' and Occultists are always tremendously in earnest, however strange, however absurd, their sayings and doings may sometimes appear to the uninitiated.

NEW PUBLICATIONS.

- Annual Report of the Smithsonian Institution, Washington, U.S.A. 1894.
- 'The Windsor Magazine,' for April. London: Ward, Lock & Co., Salisbury-square, E.C. Price 6d.
- 'The Gallows and the Lash.' An inquiry into the necessity for capital and corporal punishments. By HYPATIA BRADLAUGH BONNER. London: William Reeves, 185, Fleet-street, E.C. Price 2d.
- 'Confucius: His Life and his Doctrine.' By MARIUS DESHUMBERT. Translated from the French by CAPTAIN E. M. PERCEVAL, R.A. London: Williams & Norgate, 11, Henrietta-street, Covent Garden, W.C. Price 6d.
- 'Primitive Christianity.' Vol. I. Containing the Lost Lives of Jesus Christ and the Apostles, and the authentic Gospel of St. John. By JOSEPH RODES BUCHANAN. Published by J. Rodes Buchanan, San José, California, U.S.A. Price 2dol.
- We have also received 'The Lyceum Banner,' 'The Amateur Photographer,' 'The Prasnattara,' 'The Occult Science Monthly,' 'The Light of Truth,' 'The Literary Digest,' &c.

* 'The Mysteries of Magic.' A Digest of the Writings of Eliphas Lévi. With Biographical and Critical Essay. By ARTHUR EDWARD WAITE. Second Edition; revised and enlarged. London: Kegan Paul, Trench, Trübner and Co. 1897.

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SPIRITUALISTS AND PSYCHICAL RESEARCH.

Professor Lodge's Address calls to our mind, and makes it desirable to refer to, some not entirely pleasant sentences in an Article by Miss X. in the last 'Borderland.' Praising, for instance, M. Leymarie, she says: 'One cannot but wish that such sentiments were more common among English inquirers, that one were not in England limited to the Society for Psychical Research or nothing, if one would maintain the critical attitude, the only attitude possible to the thoughtful,' &c. 'The Society for Psychical Research or nothing' is not kind to 'The Spiritual Alliance' and to 'LIGHT.' To speak frankly, it is rather pert, and not quite what we expect from Miss X., who for once has allowed her smartness to run away with her nice sense of propriety.

Passing on, Miss X. refers, again with praise, to a group of thinkers in Paris who 'continued the investigation of Eusapia after Cambridge had abandoned it as wholly futile,'—the very thing we recommended, and the very course we praised. But perhaps we have not the correct idea of Miss X.'s phrase, 'the critical attitude.' Perhaps by that is meant a resolute refusal to believe, and an equally resolute determination to go on criticising, whatever happens. If that is what is meant, we differ from her in thinking that this is 'the only attitude possible to the thoughtful': on the contrary, we think it is a tiresome and stupid 'attitude,' and likely to give people the cramp. We maintain that 'LIGHT' is critical, and no one can ruthfully say that it rushes into credulous courses. In fact, while Miss X. and others blame it for over readiness to believe, others are just as certain that it is over suspicious. We think the truth lies between the two extremes: and we are quite satisfied with our 'golden mean.' It has done well for us, any way: and, of course, it is pleasant to see these very, very clever people admitting that we have been, in a way, right, after all.

At the same time, we are really entitled to ask whether prominent Psychical Researchers know the history of modern spiritualistic research. They are very apt to call us 'enthusiasts,' but do they know the genesis of our enthusiasm? We were not born so. In Glasgow, Manchester and Liverpool, for instance, Spiritualism is rather ardently advocated. Why? Are Psychical Researchers aware that the ardour of to-day is the result of more than thirty years of patient, dogged, careful inquiry? Men and women whose names will soon be forgotten, but who were as careful, as resolute and as honest as the best of our Psychical Researchers, bought their knowledge at a great price; and, in reality, made it possible for Psychical

Researchers to come into existence. What if we admit that some of them were too ready to accept the claim that the operating power was a spirit, or even too ready to accept the name the power announced? That really did very little harm; and, for the purpose of the experiment, merely as an experiment, it may have done a great deal of good. None of us positively know, in any given case, whose is the intelligence that lurks behind the phenomena, or why it announces itself as John Milton or Aunt Ann; but many very experienced and careful observers have noticed that nagging and suspicion, and, in general, the airs of the very superior person, have a tendency to nip off phenomena and bring the curtain down. So that the element of receptivity had its value after all, in encouraging the development of phenomena.

Of course we know that this will evoke a smile and the acute remark that what we disparage as nagging and suspicious, and the airs of the very superior person, really detect fraud or show up ignorance. That does not in the slightest degree follow. Admit, for a moment, that spirits are really at the back of the phenomena—spirits good, bad and indifferent,—mainly, let us also admit, 'indifferent,'—does it not seem to follow that if we doubt them, nag at them, disbelieve them, and try only to bowl them out, they will either pay us back in our own coin or cease to bother with us? We can, in this way, perfectly understand why the poor, credulous Spiritualist may succeed better,—really, as a matter of pure experiment, succeed better,—than the clever scientist who honestly puts him down as a credulous enthusiast. There is real scientific value in that occult saying,—'I thank Thee, O Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes.' This does not mean that the Father makes a selection, arbitrarily hiding from one and giving to another, but that, by a natural law, 'the wise and prudent' are out of the way of getting certain things which, to the unsophisticated, are life's commonplaces: and of very many things that is true,—even as to our physical senses. The dog, in some important respects, is far superior to his master; and plain John and Mary, in the little room behind the shop, may have access to powers and conduct experiments which would make Psychical Researchers stare. What does it matter, if John and Mary call things by wrong names, and never dream of bunging up the living water with deadly doubts? They really test the phenomena thoroughly, persistently and patiently, year after year, and let them have their own way. So, without knowing it, their methods are the methods of true science. They are the best of Psychical Researchers.

THE NEW OFFICES.

From this date the Offices of 'LIGHT' and the London Spiritualist Alliance, at 2, Duke-street, Adelphi, will be closed to visitors, in consequence of the pending removal to 110, St. Martin's-lane, W.C.; and while the change is in progress no books can be sent out from the Alliance Library. Due notice will be given of the opening of the new premises, and in the meantime *postal communications* may still be sent to 2, Duke-street, Adelphi, as hitherto.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on *Friday*, April 23rd, at 7 p.m. for 7.30 p.m., when an address will be given by the Rev. J. Page Hopps, entitled, 'Some Suggestions concerning Work that Spiritualists can Easily Do.'

THOUGHTS SUGGESTED BY PROFESSOR LODGE'S ADDRESS.

The following is from the pen of a highly-esteemed contributor who takes an earnest and intelligent interest in our work:—

In the midst of life we are in death; death physical and death spiritual! If we needed an apology for what we have to say we should herein find our excuse, our justification, nay, our urgent duty. At the conclusion of the admirable address which Dr. Oliver Lodge delivered before the members and friends of the London Spiritualist Alliance on the evening of March 29th, he observed, in a tone of gentle regret, that 'Mr. Page Hopps was an enthusiast'; and our hearts echoed 'Yes, thank God, he is.' Dr. Lodge admitted that in itself enthusiasm was a fine thing—that without it no great good had, perhaps, ever been effected; but still he begged to remind us that it was not a characteristic of the scientific mind or method. Now here, we thought, Dr. Lodge overlooked a point which might well be urged in defence of such enthusiasm as is found in our ranks, and, to our shame be it said, that is little enough. Enthusiasm on the part of learners and investigators is liable to do harm as well as good, but Spiritualists to-day do not stand in the position of the inquirer into spiritualistic phenomena. The Society for Psychical Research stands in that position, and is working in a most systematic and laborious fashion, to discover if indeed there be any truth in our report, while the London Spiritualist Alliance represents such people as have passed through the stage of inquiry, and landed feet foremost upon a solid rock of knowledge.

Enthusiasm, then, with us is the result of knowledge gleaned from hard facts, and wisdom is justified of her children. Very slowly, but still with unflinching step, the Society for Psychical Research is advancing towards many of our own conclusions, and we await its ultimate verdict with entire serenity. We must, however, decline to waste time and energy in for ever re-considering first propositions; for a new world is being unfolded before our delighted eyes, a world into which we all must presently pass, and concerning which, therefore, we are wise to learn all we possibly can, and a world, moreover, in which our loved and lost may yet be found.

'Orthodox science,' as Dr. Lodge said, looks askance at such a body as the Society for Psychical Research, but the attitude of orthodox science has already brought her near derision and contempt, and the sooner she changes her course the better will it be for her reputation. And, after all, what is this we allege? And what support, theoretically at all events, can we claim for our allegation? We say we *believe* that the real man does not perish with the physical body, but lives on in a new form. Who else says this? All the religionists of the world; all the world's greatest teachers and reformers—everybody, in fact, except the materialists and agnostics, and even some of these will admit it as a possibility. How, then, is it that in a sense we stand alone, or nearly so; that our literature is boycotted, and our teaching often wilfully misrepresented? What is the sum and substance of our offence? Simply that we 'go one better' than the rest, and declare ourselves to be in possession of proof of the truth of what we and so many others have professed to believe all through the ages. What is the unavoidable inference? That the orthodox professions of faith are professions only, and that in reality the world is too steeped in materialism to care to know whether these things are as we say or not.

When a rumour comes that gold has been found in some far-off corner of the earth, men rush there from all parts in eager quest at any cost or risk, but our glorious news of the finding of what is more precious than gold and diamonds—the discovery that the life after death may be demonstrated for us now and here through the operation of natural laws; that those who have passed through the valley of the shadow are signalling to us, striving to attract our attention that they may gladden our hearts with the news of their safe arrival upon the distant shore, and give us, if possible, the benefit of their fresh experiences—all this, and vastly more, attracts but little notice, or is condemned unheard as false. In the face, then, of widespread apathy, insincerity, ignorance, and prejudice, enthusiasm arising from a knowledge of the truth of our claim, the righteousness of our cause, the importance of its mission, the perception of its

illimitable possibilities, and the unspeakable consolation of its revelations, is a thing to be prized, and should burn in our midst with unquenchable force. In fact, we venture to think that it is owing to the lack of enthusiasm among Spiritualists that the cause has not made even greater progress. There are Spiritualists everywhere doing nothing at all; supporting no paper and no society; holding their own meetings, enjoying the results, hiding their convictions, and ignoring all responsibility. It is no excuse to say the world does not want to learn. Here and there crouches many a stricken soul, seeking bread and finding only stones, afraid to own up to the dread fear gnawing at his heart that what is lost is lost for ever. These are people we want to reach; but there is a larger view to take and a more obvious duty to fulfil, and that is to be 'faithful to our trust,' as Professor Lodge said on the 29th. Is it a hopeless task to seek to arouse some sense of responsibility in those to whom the new light has come? Is it fair to let a few do all the work? Are friends wilfully blind to the necessity of helping on our cause in every conceivable manner? Or is it only heedlessness? Think of the persecution going on in this year of grace! There are husbands tormenting wives, brothers tyrannising over sisters, parents persecuting children, and children persecuting and despising parents, all because of their adherence to their own highest and strongest convictions. Here and there a case arises in which an open avowal of our belief would be attended by consequences too disastrous to the well-being of others to make it permissible, but these are exceptional cases. As a rule we stand to lose what is of little value—a certain outward show of deference and regard. But what cares the custodian of an immortal truth—a doorkeeper at the Temple of the Most High—for a few averted eyes or contemptuous smiles? As a body, the Church has ranged herself against us, pursuing a course as suicidal and short-sighted as it is inconsistent with her professions of faith. That the Press should also be ranged against us is less surprising but equally fatal to our well-being. The Press, at least, makes no pretension to a supreme interest in the care and cure of souls. The Press is a machine for making money, and cares very little whether it does harm or good so long as its pockets are well filled. The Press has to cater for the multitude, and the multitude has a liking for food of an over-ripe and rank description. The Press, therefore, as a rule, leaves Spiritualism severely alone, hoping to compass its death by starvation; and any record of our writings, sayings, or doings is usually remarkable for a malicious inaccuracy.

We know the truth of spirit-life and the possibility of communion, and it is our high privilege to declare it. We need no longer tremble at news of failure or fraud. We are not investigators into the very basis of our belief, and we are alive to all difficulty and danger. We know some cheats must always be with us; we know that there are many and serious difficulties in the path of investigation; we know that fraud is often mistaken for phenomena, and phenomena for fraud—the latter most frequently; we know that fraud may be on the part of the medium, the control, or the *sitter*; we know that it may be conscious or unconscious; we know that fuller knowledge has caused very suspicious features to wear a totally different aspect, as is explained by Mr. Aksakof in his experiments with smoked paper. In short, we know a great deal more about our own subject than anyone else can tell us, and are in a far better position for judging of the phenomena than outsiders, inasmuch as we have access to private mediums of unimpeachable character. There is one mistake very frequently made by those who come to address us from opposite camps. They talk to us very much as though we stood in precisely the same position as Spiritualists of forty years ago, and they also have a tendency to forget that we can be both intelligent and right-minded at times. Even Mr. Leadbeater, courteous, charming, and interesting as we found him, ruffled us somewhat by his very fervently-expressed hope that at least we 'would not seek to detain a spirit to its injury'! We hope not, indeed; and, moreover, it may be permitted here to observe that this very anxiety on the part of Mr. Leadbeater shows him to be fully aware of the probability of our holding communion with the real Ego, and not an unsubstantial remnant of the same! Here is one of the contradictions of the theosophical teaching, but there is no need to dwell upon inconsistencies which are patent to all. If we differ from the Theosophists in our practice of seeking communion with the departed, we are at least doing so

at the instigation of our spirit friends, for the movement was not initiated on this side ; nor does it seem reasonable to assume that the propriety of their visits is a question that we are to determine for them. We do not evoke their attendance ; we only try to furnish such conditions as shall permit of their approach should they be able and willing to come. We would like to do as Mr. Leadbeater suggested, and intensify our points of agreement, for they are many and vital, but no one likes to abandon his colours. All who believe in the spiritual nature of man, his survival of death, and ability to manifest himself here afterwards, might well march under the same flag, but we have no thought of abandoning our own name. At present it expresses our views as well or better than any other. It has been despised and rejected of men, and we will stand by it until such time as, in a more enlightened world, honour shall be rendered to whom honour is due.

SPIRITUALISM AND SCIENCE.

I listened to Professor Lodge's address at St. James's Hall the other evening with much interest, as well as to the speeches of the mover and seconder of the vote of thanks, and I feel impelled to write you a few lines upon a point of, I think, some importance. It is, that we ought not to try to force from men of science expressions of agreement with us which will damage their reputations in the eyes of their scientific brethren, and thus lessen their usefulness to ourselves.

When I had listened to Professor Lodge I asked myself, 'Where do my own experiences come in?' and I found that if I gave more than a lip adhesion to all the wise things he said about caution in investigating, and hesitancy in believing anything not established by science, I should have to ignore my own experiences, which prove to me, beyond the shadow of a doubt, that there are invisible entities which, in certain conditions, can become for a limited time as solid as ourselves, and who are perfectly 'human' in form, intellect and emotions.

At the same time I find it impossible to challenge a word the lecturer said about the necessity for caution. How is this antinomy to be solved? I think its solution is simple enough. There is an immense difference between the kind and amount of evidence required to justify belief that comes from the evidence of one's own senses, and belief which is founded on the evidence of someone else's senses. Take a simple example: I see a cow jump over a gate out of a field, and run down the road. For me it is a simple fact; but a gentleman from Cambridge (let us say) comes along, and I tell him what I saw. He answers me politely that cows do not jump over gates, and that I am hallucinated; or perhaps that some yokel has been playing me a trick by dressing up in a cow's skin. He tells me that if I wish my assertion to be believed, I must trace the cow back to find out where it came from, and forward to find where it went to. I must find its owner, its footmarks in the field and on the road, and any scratches it made in getting over the gate; also who else saw it jump the gate, who saw it while still in the field, and who saw it on the road; and so on, and so on.

Now, however impatient all that might make me, who actually saw the cow jump over the gate, and who refuse to be hypnotised into the idea that I did not, still I cannot deny that in certain circumstances all the caution of the gentleman from Cambridge would not only be justified, but absolutely required; for instance, if someone had offered £5,000 reward for evidence that a cow could jump over a gate. In the case of 'spirits,' the stake is infinitely larger, and the fact to be proved infinitely more extraordinary. I find, in fact, that I have no right to do anything but applaud the caution of the gentleman from Cambridge. But, then, *I saw the thing happen!* May I not believe in it until the gentleman from Cambridge can be persuaded or convinced that it is no lie?

The solution of the antinomy lies in a little extension of the meaning of 'objective' and 'subjective.' The evidence of our senses, which we are obliged by our very natures to believe, is in reality subjective evidence even when it applies to external objects; but the evidence of someone else's senses is objective for us in all cases. It takes a small amount of subjective evidence to convince; but an almost endless quantity of objective evidence is needed, and even then it is only belief on hearsay that is established.

Now there is no reason why a person should not wish to acquire both kinds of belief at the same time, why he should not wish to believe because his senses testify to the event, and

also because it has been 'established' to the satisfaction of men of science. A person in this position would be constantly fighting with himself, as it were; for he would have to make his objective disbelief sit upon his subjective belief to keep it down—he would have constantly to argue with himself: 'I must not believe, because the gentleman from Cambridge does not believe'; and just as people sometimes merely 'believe that they believe,' while they really do not believe, *so they sometimes believe that they don't believe when in reality they do.*

I think it is only this psychological paradox of the co-existence of subjective belief with objective disbelief that will explain the attitude of a good many people, both scientific and not, in regard to Spiritualism. It not only explains the confusions in their statements of their opinions, but also accounts for seeming lack of common-sense in their proceedings. Their subjective mind is seeking for evidence of the one kind, at the same time that their objective mind is seeking for evidence of the other. Therefore, there is a very perfunctory kind of search for truth, and every excuse is made and taken advantage of to shirk the evidence. Even Professor Lodge would discard evidence coming through any medium that had ever been caught tripping. As very few mediums indeed do not, from some cause at present unknown, occasionally 'cheat,' this precaution, if stringently applied, would relieve men of science from almost all obligation to investigate. But why do not they investigate the tendency to 'cheat'? That, to a Spiritualist, is one of the most interesting problems connected with the subject, and one of the most important. Again, nothing but the paralysis of mind produced by the conflict between the subjective and objective selves prevents the men of science from investigating in the same manner as thousands of common individuals have done, namely, by really giving up a little time and a little money to the investigation. A six months' tour among the mediums of America should be obligatory on every man of science who undertakes to tell us what we ought to believe. They would then be able to leave the A B C of Spiritualism, and get on to 'words of one syllable.' At present it is pitiable to see a bevy of professors 'establishing' beliefs for us; one scientist hanging on to one of the medium's arms, another scientist clinging to the other arm, a third holding the medium's feet, a fourth 'controlling' his knees, a fifth standing behind to watch his head; and still, in their united wisdom, unable to decide whether the raps that are coming at the other end of the room are made by the unfortunate medium or not. This is no burlesque of the investigations that are being made by those who are now formulating our spiritual beliefs for us in the name of Science, as everyone knows who has followed the adventures of Eusapia Paladino among the swamps and jungles of Science. If an inhabitant of the Planet Mars got a peep of five or six elderly gentlemen struggling with a medium, apparently on the principle that 'it took six policemen to get him to the station,' he would probably be puzzled to determine whether it was a lunatic being overpowered by his keepers, or a keeper being overpowered by his lunatics, unless some gentleman from Cambridge happened to come in at that moment and explained to the Martian that it was only a number of men of science seeking to establish the existence of the soul and the reality of the future life!

RICHARD HARTE.

I listened with much interest to Professor Lodge's elaborate estimation of Spiritualism on March 29th; and I must congratulate Spiritualists on having secured the sympathy of a man now regarded as our rising physicist, and we may, indeed, congratulate ourselves on having as our friends the most renowned naturalist, the most subtle chemist, this rising physicist of our day, and the (recently departed) profoundest poet since the days of Shakespeare.

Not that the trained naturalist, chemist, or physicist is necessarily more competent than others to sit in judgment on spiritual facts; but because we long for the day when the eyes of the scientific world will be opened to the reception of the science of sciences, the key to the interpretation of the hidden mystery of the Universe.

Professor Lodge excuses scientific men for their scepticism on the ground of the scarcity of the facts and the difficulty of obtaining them. But here he is surely in error, for the facts are innumerable, and their demonstration is perfect, to those to whom they are revealed; that is, to those who approach the subject with a devout desire to find truth instead of the desire to

detect fraud ; to those who, although not recognised as scientific experts, are yet honest men, with persistently clear reasoning faculties, and especially to those whose spiritual instincts are opened ; these, I say, have no difficulty in finding abundant facts which are to them as certain as is the fact of their own existence.

Then Professor Lodge is scandalised by the amount of fraud found in connection with mediumistic experiments, but if the spirits who reveal themselves through mediums are in part purgatorial spirits, these frauds are consistent ; and further, to me it is most probable that these frauds are often manufactured by those sceptical and adverse minds which, instead of by sympathy encouraging phenomena, sit as criminal judges, and are ever ready to don the black cap and to condemn their mediumistic victims to stripes, imprisonment, and moral death, and who in fact hypnotise these victims into imbeciles and tricksters.

Professor Lodge regards the Society for Psychical Research as altogether admirable in its scientific methods of investigation. Now I have the honour of being a member of that society, and moreover one of its original founders, and I regard it as a great society, not only because of its many members but because of the high quality of its members, and I believe that through the persistent labours of that society, Spiritualism, and that within a measurable distance from the present time, will be acknowledged as true, by a majority of the Fellows of the Royal Society at present under forty years of age ; and therefore it is that I rejoice in the prosperity of that society.

Yet, regarding the methods of investigation pursued by some half-dozen members of that society, I have this against them : that they manifest far more interest in detecting fraud than in discovering truth, and that with a credulity which is amazing they regard all outside evidence as presumably fraudulent, but all conclusions which they derive from their own inner consciousness as almost necessarily scientific, this credulity culminating in the announcement that in the *Subliminal Self* is to be found the way to all the mysteries :

Now, this Subliminal Self may indeed occupy the region of delusion ; but the society has not yet attempted to explain how the Subliminal Self could, with intelligence, give answers to questions, and that, perhaps, in Greek, and written within closed slates ; or how it could, by placing a finger *not below* but on the top of a heavy table, raise that table, say two feet, from the ground ; or how it could pass an iron ring, say nine inches in circumference, over a hand, say ten inches in circumference, and that in an instant, and while both the hands of the subject were firmly held by two trained spiritual experts.

Again, Professor Lodge is scandalised that mediums should advertise to produce phenomena at a fixed hour nightly for, say, five shillings, and all sensible Spiritualists will sympathise with the Professor in this difficulty. There is, however, no reason why the hour for experiments should not be fixed and regular ; for this is indeed an advantage ; but the five shilling fees are certainly a temptation to return, if not by facts, then by fictions, something for the money.

As to the money question generally, mediums, who often become more or less unfit for all regular business pursuits, are surely entitled to receive payment, and surely it is inconsistent to grudge mediums, who lay down their lives, as it were, in the hope of demonstrating the existence of spirit, the receipt in return of a pittance scarcely sufficient to keep soul and body together, while probably not less than fifty millions sterling a year in Europe and America is freely given to those who profess, and sometimes pretend, to save our souls or to cure our bodily infirmities.

Professor Lodge is sceptical as to 'spirits' being the cause of phenomena, but if hundreds of ghosts have appeared and revealed secrets known only to themselves, and proved their identity by many details, it seems illogical to reject their evidence ; and if visible ghosts can do these things, why should those ghosts which are invisible, except to clairvoyants, not also be credited ?

Professor Lodge agrees with Mr. Huxley that Darwin is not a Newton but only a Copernicus, and that his proposition that the Origin of Species is due to Natural Selection has not been substantiated by one single fact known to man ; and in this Weissmann agrees. Yet some thirty thousand copies of 'The Origin' have been sold, and almost the whole scientific mind of the world is keenly engaged at the present time in an

attempt to estimate the merits of Darwin with rigid scientific precision.

But compared with the question of the Origin of Species, surely that of the origin of man, that is, of his spiritual nature, is of immensely greater interest, but those who think so find the doors of the Royal Society, except in rare instances, closed against them.

How marvellous this fact will appear to the next generation ! far more astounding than that the Roman Church of the Middle Ages should have thrust Galileo into prison for asserting that the earth moved round the sun ; and were the thousandth part of the sincerity and the money and the brain-energy now expended in investigating Darwinism, expended in the investigation of practical psychology, the world would soon be overflowed as by a light from heaven.

Professor Lodge seems to me to be one not far from our kingdom of heaven. Will he not consent to sell some part of the treasure he now has, in order that he may purchase that field in which is hidden the great treasure ? Then possibly a Newton might appear who could demonstrate that *spirit* is the one fundamental substance which is at the foundation of all matter, all phenomena, and all force.

GEORGE WYLD, M.D. (Edin.)

A WONDERFUL SEANCE.

Signor della Rocca has kindly favoured us with the following extract from a letter which he has recently received from a friend in Boston, U.S.A. :—

I have long wanted to write to you, but have been waiting for an opportunity to attend a séance with Mrs. Martin before doing so. On Sunday last the opportunity came, and the results were fine. The circle was a large one—twenty-eight persons—and quite harmonious. *Fifty-eight forms appeared*, as nearly as I could count. I think there were a few more—men in dark dress, whom I could not distinctly see as I was some little distance from the cabinet. There was one feature that was new to me. A large figure appeared, draped in white, and after some preliminaries, such as locking hands, and some manipulation by an attendant spirit, the large figure slowly arose from the floor about four feet, and floated to the centre of the room, which is a large one. The movement was made slowly and apparently carefully, the attendant spirit making passes about the lower part of the figure during the movement out and back. On reaching the cabinet again, the figure slowly descended and entered the cabinet. Two friends came to me, having both materialised under my chair, shaking me out of it and throwing the chair into the middle of the room. . . . After that there was a number of materialisations outside the cabinet, one of the forms appearing on the top of the piano, which was an upright.

What are we to say in regard to this marvellous séance ! It seems scarcely possible to imagine a fraud carried out successfully on so large a scale, without a hitch and without detection. On the other hand, if the phenomena were really genuine, as Signor della Rocca's friend evidently believes them to have been, it is important that they should be observed under conditions which would place their genuineness beyond all reasonable doubt

A TRANSFIGURATION.

AMID the crisped clouds that slept serene,
High in the dim blue of the autumn noon,
Like a foam-flake upon some still lagoon,
What seemed a tiny spheric cloud was seen ;
But when the twilight fell with dusky sheen,
The cloud grew strangely luminous, and soon
Glowed with bright beams, and lo ! it was the moon—
An angel glittered where a ghost had been !

D. Gow.

THE FURNISHING FUND.—Contributions of £5 by 'F.G.S., 'Cosmopolitan,' £1 1s., Mrs. Bliss, 10s., F. J. Clarke, 10s., and 'M.M.W.,' 5s., are gratefully acknowledged. Remittances may be made to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E.

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

A PRETTY CATECHISM OF SPIRITUALISM.*

The 'Librairie des Sciences Psychiques' has just issued a 'Catéchisme de Doctrine Spiritualiste' by 'M.A.B.' against which we feel it our duty to protest. It is not a Catechism of Spiritualism or of Spiritualist Doctrine in the sense in which we use those terms in English speaking lands, but purely and simply a Catechism of Roman Catholicism, somewhat idealised by an extremely dilute infusion of occult ideas.

The book begins with a philosophical definition of God, as 'the sum total of the visible and invisible universes, and something more.' God is incomprehensible, but, 'for our race, Jesus the Christ is our contemporary God, who is active among us (*en mission*), I was going to say in charge, to receive our prayers and become our preserver; the help, sent out by the Divine College to allow the souls to ascend who are seized with the desire for a higher life.'

The chapters devoted to 'Man,' 'Man's Duties to Society,' 'On Free Will,' 'The Child,' and 'The Soul,' contain nothing very characteristic, being the usual blend of conventional morality and pious exhortation which one finds in most religious treatises on morals; but the remaining chapters are purely Roman Catholic, and have no other claim to the name 'spiritualiste' but that to which they may be entitled by reason of their Roman Catholicism.

In the chapter on 'Pacts' with the Devil, we read:—

Q. Must we believe that pacts made with the evil spirit oblige the Ego to give up its soul to him after a lapse of time?

A. These pacts are real, whether consented to or not, by the very fact that when the soul of a man allows itself to be invaded and possessed by an infernal entity, it entirely gives itself up.

Q. Is there such a thing as a written and signed pact with the Evil One?

A. Yes, there are still in our day men who are silly and wicked enough to make agreements of that kind with the Devil.

In the chapter on 'Sacraments' all the seven sacraments of the Church of Rome are insisted upon. This is how the 'Sacrament of Marriage' is spoken of:—

Q. Ought Marriage to be civil or religious?

A. The religious marriage is the only one admissible, since marriage is an affair of conscience. Civil marriage is only the registration of the contract.

The chapter on 'Churches' goes into the details of the duties of priests and bishops, and their relations to each other. The chapter on 'The Pope' is concerned chiefly with the re-establishment of the temporal power. We read:—

A. The Pope, or Supreme Chief, of a religion, ought to possess a territory large enough for the revenues to assure perfect independence not only to himself, but also to the members of the clergy who work directly under his orders, and to his dependants (to whatever religious order they belong) who solicit the honour of working in the fields as well as in the papal habitation, or in his numerous dependencies.

Q. This territory, would it be the actual property of the Papacy?

A. Yes, this territory should be absolutely neutral, and fraternally recognised as such, by the Great Powers that divide the world between them.

This is followed by the old and well-known claim of the Church of Rome to be the religious head of all other Christian sects or Churches, which will one day be again re-united to her, and submissive to her rule.

This precious Spiritualist Catechism ends with an approval of out-door religious processions!

In its way, it is encouraging to find that our enemies are now obliged to introduce themselves to the public under our name in order to gain a hearing, but this must put us on our guard against false friends!

THE man who said that 'life is a poor thing when youth and curiosity are gone' was not quite wise. It was an ungrateful speech. There is bitterness enough, but nothing can cancel the priceless minutes that come to all of us in the course of our strange passage. Perhaps it would be fair were we to strike a balance instead of moaning over one side of the account. The thought of death is chilly, yet even that importunate thought, which strikes us so bitterly at passing times, is not near so poignant as the living joy that is ours at times, when the name of death would sound like a word in an unknown tongue.—

JAMES RUNCIMAN.

* M.A.B. 'Catéchisme de Doctrine Spiritualiste (Esoterisme Elémentaire)'. Deuxième Edition. Paris: Librairie des Sciences Psychiques. 1897.

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.]

Spiritualism in South Africa.

SIR,—Some time ago I wrote you with reference to our progress in Spiritualism here, and promised to write you again. Although I have been rather tardy in keeping my promise, still news of our doings may be of interest to your readers. In the first place, I must thank those of our Spiritualist friends who have so kindly sent us papers and books for our reading-room. During this last summer our rooms have not been patronised so well as we should have expected; but when one takes into consideration the extreme heat we have to endure here during the day, we may fairly excuse many of our friends who are exposed to the heat all day for not putting in an appearance regularly. I have no doubt that when cooler weather comes again our rooms will again be well patronised.

We have four regular sittings at our rooms during the week, and we have progressed so far as to get direct raps on the table. As I said before, we lack the experience of those who have given this subject a life's study, or I have no doubt we should have made more progress than we have done.

We have one gentleman sitting with us now who was a confirmed atheist for more than twenty years. I am of the opinion that he is going to be a good medium. But he has strange experiences which none of us can explain, and which make him sometimes feel disposed to give it up. He has been sitting with us about eleven months, and is so earnest that he never misses an opportunity of attending a séance. The last few months he has been seized with peculiar shocks during the sitting, which have somewhat alarmed him, and now they are getting so strong that he attends with a certain amount of fear that something serious will happen to him. He generally feels the first symptoms in the back of the head, then he feels a shock through the body, and the muscles of his arms become very active, causing him to strike the table very much. During this time the room appears very light to him, so much so that he can see almost everything in the room, and dark objects moving about; but as soon as he becomes normal the room is dark to him again. This peculiar feeling lasts from three to ten minutes. Sometimes we have strong physical phenomena such as table movements, and once or twice chairs moving as well. I may say our friend is very anxious to know the meaning of all this, whether it is likely to harm him in any way; or whether he is so developing into any particular kind of mediumship. Perhaps some of your readers would give us some information on the point.

Again thanking those friends for contributions to our reading-room in the shape of papers and books, and thanking you in anticipation for inserting this,

Stockdale-street,
Kimberley, South Africa.

JAMES WHITE.

Mr. Huggins in Self-Defence.

SIR,—Having been charged by Mr. Lord in two issues of 'LIGHT,' published during the month of March, of carrying drapery, I beg to deny carrying anything or being assisted with anything of the kind. I have always allowed myself to be stripped naked wherever I have been, and if things have not gone on right it is the people I have met with who are at fault and not myself. It seems rather strange that one or two circles which I visit can get almost anything from the spirit world when I am present with them, and even at night in my own dwelling we can hear the spirit friends walking the floor and see them occasionally. In connection with my little timepiece, I may say that it was given to us as a small wedding present. After having stood for some years it commenced to tick, tick, tick, until I was brought to take notice of it. I then questioned—Was it worked by spirit power? It answered me by the usual three ticks, which mean yes. I then began to question it, asking the unseen intelligence to give me his name by the alphabet. The spirit friend spelled out his name, 'J. Batey.' Very many questions he answered correctly by the ticking. I was requested to take it to Mr. Elliot's on one occasion, then to Mr. Lord's on the same night. It also ticked in both houses. When I brought it home it still continued ticking when we spoke to it, and at this time 'Batey'

would almost tick for anybody who asked him anything reasonable. One night Mr. Lord brought a gentleman, and he came a second time and took the clock away. He did not return the clock as he got it. After this it stopped for three weeks; then I got my friend to work it again. Seeing in your paper that Mr. Lord attributes the mediumship to my wife and child for the working of the clock, I asked my friend to be candid with me and never to work the clock for anyone in future, except when I was present. I thought I would test my wife and see which of us was really the medium. I got her to stand at the mantelpiece, whereon the clock stands, and call upon someone to tick the clock, but it refused to answer; so I said to my wife, 'Call aloud, perhaps they are sleeping and need awakening.' She then asked again and again, but to no purpose. So I said, 'Call again, perhaps they are on a journey and cannot hear.' Still it was silent, and I then said, 'Are you satisfied that the clock does not tick for you?' and then I told her to leave the mantelpiece, which she did. I then said to my friend, "'Batey," are you present with me? if so, will you be so kind as to answer me by three ticks?' It was done at once, and he always replies whenever I speak to him. I very often get some grand tests in connection with my own circle friends by the ticking of the clock. I am pleased that I can get such intelligence from the spirit world, and my guides have promised never to tick for anyone in the future, except when I am present.

Why should I take drapery to a séance when we can get materialisation while I sit outside the cabinet?

8, Cross-row, Felling.

JOHN HUGGINS.

Stonehenge: 'More Light.'

SIR,—In your issues of October 24th and January 23rd last I gave particulars of my discoveries in connection with Stonehenge Temple, which for the last two thousand years has been wrapped up in mystery, and consequently is a legitimate subject for occult students and the pages of 'LIGHT.'

Since my last letter, after much patience and perseverance,—with the assistance of Mr. Henry Dyson, a gentleman whom I knew at the Cape in connection with *occult* subjects—I have completed my different models and esoteric chart in connection with Stonehenge, and, as you will see from the enclosed circular, the people of Southampton will now have the privilege of visiting 'A Unique Exhibition of the Stonehenge Druidic Temple.' My object in writing to you is to ask you to be good enough to permit me to place on record, in the columns of 'LIGHT,' further important astronomical facts which I have brought to light since my last visit to the Temple—a solar time-piece—on the 19th and 20th of March, where I went for the *express* purpose of observing the *equinoctial* sunrise and sunset. June 21st is the great day with *exoteric* sightseers to watch the sun at 3.45 a.m. rising over the Friar's Heel on "Pointer Stone."

Leaving Southampton on Friday, March 19th, at 3 p.m., for Salisbury by train, and from thence to Amesbury (eight miles) on my bicycle, I arrived in time to witness *sunset* from the Temple, which is about one and a-half mile from this village. The next morning I was called at 5.30 and started for Stonehenge to see the solar orb rise in all its majesty and glory on this eventful date, viz., 6.04 a.m., true east, which only happens at the vernal and autumnal equinoxes, March 20th and September 21st, or on the equinoctial points, *i.e.*, when the sun is passing the *mystical line* called the equator, the great day of the *precession of the equinoxes* connected with the second mighty movement of our earth and the astronomical year of 31682 of our ordinary years, which great and mysterious truth has been so ably and *mathematically* demonstrated by Major-General Drayson (one of the vice-presidents of the London Spiritualist Alliance), in his 'Thirty Thousand Years of the Earth's Past History,' 1888, which I have lately thoroughly digested, and been converted to the General's theory, which was undoubtedly received inspirationally from supermundane beings. Reverting to the sunrise, on the morning of March 20th, I had the extreme pleasure and satisfaction of witnessing the strange fact of seeing the moon setting in the west and the sun rising *true east*, simultaneously.

As I stood in the centre of the Temple I particularly noticed that a certain stone of the 'Inner Oval,' next the grand or central trilithon, had a deep groove cut right down one side of it, and which has never been explained. On March 20th the days and nights are of equal length, and the rays of the sun

darting through the Temple as it rises, strike on or near this special groove seen in this particular stone; and in order to record the great event of the equinox—or equal days and nights at this hour or date of the year—the ancient Druidic Freemasons recorded this important fact for future generations of official priests by dividing the large obelisk (9ft. high and 2½ft. thick) *exactly down the middle*, as it were in *equal parts*, just as the sun on this day rises exactly in the middle of the Temple, when *equal days and nights* occur on March 20th and September 22nd. Thus you will see that another hidden mystery has been figuratively wrenched from the stones of this mighty and once mysterious temple.

BERKS T. HUTCHINSON, D.D.S., L.D.S.

A Reply to Inquirers.

SIR,—As it is absolutely impossible for me to answer personally the many letters I have received of late asking me for particulars about the cure of my arm, mentioned in a letter of mine published some time ago in 'LIGHT,' I beg you will kindly allow me to state the full particulars.

Some years ago I met with a serious accident to my right wrist, which was caused by the inner leaden lid of a refrigerator falling on the bone. As I was completely disabled, I was advised by a doctor to go to the Middlesex Hospital, where I was attended for some time, but obtained no relief whatever. After that I went to the Royal Free Hospital, but with the same result; and likewise to Westminster Hospital, where they put my arm in splints for six weeks, when, after taking them off, my arm was almost paralysed. I was therefore recommended to go to a bone-setter in Queen Anne-street, and was treated by him for over two months. This treatment did me no good, but caused me to suffer great pain. I was then taken by a friend to St. Thomas's Hospital, where they advised me to have a series of rubbings. Having heard by that time of Professor Omerin's remarkable cures, I at once sent for him, when, after the first operation, I found great relief, and went to bed and slept the whole night, which I had not done for fifteen months. After a short time of his treatment I regained the use of my arm, and am very thankful to say can use it as well as ever. Had it not been for Professor Omerin I am quite sure I should have lost the entire use of my arm, and I can never express too much gratitude to him.

7, Hazlitt-road, Addison-road.

ANNIE DAVIS.

Madame Greck.

SIR,—Madame Greck has now left Bournemouth and returned to town. Many of your readers will, I am sure, be interested to hear that during the series of séances which I have had in the last few weeks with Madame Greck I have met with astounding instances of the extraordinary powers of her controls. As to Madame Greck herself, it is my opinion that a more honourable and trustworthy medium cannot be found.

Woodroffe, Bournemouth.

J. W. SHARPE, M.A.

Spiritualists' Victorian Commemoration.

SIR,—Thousands of shillings are wanted for the Order of Progressive Spiritualists' funds. Already received, forty-eight shillings as per the following list:—Victor Wyldes and Mr. C. L. Hilton (proceeds of séance), 11s. 6d.; Pendleton Spiritual Church, 11s.; Colonel G. Le M. Taylor, 10s.; Mr. E. W. Wallis, 2s. 6d.; Mrs. M. H. Wallis, 2s.; Mr. Cordwell, 1s.; Mr. Tom, 1s.; Mrs. Pearson, 1s.; Mr. Howarth, 1s.; Mr. Massey, 1s.; Miss Reeve, 1s.; Mrs. Filton, 1s.; Miss A. Collins, 1s.; Mr. A. G. Wallis, 1s.; Miss Byrom, 1s.; Mr. A. W. Orr, 1s.

Thanking you in anticipation for the kindly insertion of this in your valuable paper,

(MRS.) M. H. WALLIS, Hon. Sec. O.P.S. Funds.

P.S.—Colonel G. Le M. Taylor has also kindly donated £2 to the Order of Progressive Spiritualists' Sick and Benefit Fund.

Hypnotism.

SIR,—I shall be glad to know where I could get particulars of Hypnoscope, invented by Dr. Ochorowicz, of Paris; also of Hypnoscope, invented by Hellenbacn and Gessman, of Vienna. Some of your readers may be able to tell where these are to be obtained, price, and other particulars.

VERITAS.

SOCIETY WORK.

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

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH.—On Sunday last Mr. Veitch, in his usual able manner, gave a stirring address. Next Sunday, Mr. J. Butcher.—J. HUMPHREY, Hon. Sec.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring gave a short address, followed by remarkable tests of clairvoyance and psychometry. On Sunday next, Mrs. Spring.—M. RORKE, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last 'Evangel' gave a stirring address on 'The Coming Anniversary of Spiritualism,' to a good audience. On Sunday next, Mr. Ronald Brailey; and on Thursday, 15th.—THOS. MCCALLUM, Hon. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last a short but instructive address by Mr. Dennis on 'Modern Spiritualism,' followed by an address and interesting personal experiences by Mr. Savage. Wednesday, 8 p.m., Mrs. Branchley; circle, members only.—E. J. T.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last, Miss F. Pearson gave a very interesting address on 'Our Homes in the Spirit Land,' which was much appreciated by a large audience. Mr. Sloan also gave psychometry, all the delineations being fully recognised. Next Sunday, at 11 a.m., discussion: 'Is Spiritualism True?' At 7 p.m., Mr. J. Allen, psychometry.—E. S. WALKER, Cor. Sec.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORD'S PARK-ROAD, TRINITY-STREET.—Successful clairvoyance was given by Mrs. Whimp on Thursday last, nearly all the descriptions being recognised. On Sunday last Miss McCreadie paid her first visit to Canning Town, and met with marvellous success. After a short address, twenty-two clairvoyant descriptions were given, of which only two were not recognised. The room was crowded to excess. After the meeting Miss McCreadie thanked the audience for the welcome and sympathy that she had received. We shall all look forward to another visit. Sunday next, Mr. J. T. Dale, on 'Dreams.'—A. HOPPER, Sec.

SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD.—Last Sunday evening, in commemoration of the forty-ninth anniversary of Modern Spiritualism, Mr. Horatio Hunt's guides delivered an address on 'Ministering Angels' to a select and appreciative audience. This was followed by a beautiful inspirational poem. Mr. Tindall took the chair, and gave as a reading an article entitled, 'Do High Spirits Communicate?' On the second Sunday after Easter Mr. Tindall will commence a series of trance addresses on Occultism, to be followed by clairvoyant readings by Mr. Hunt. The many friends who have written to him concerning Occultism lately should attend. Any who wish for further particulars may address A. F. TINDALL, A.T.C.L., 15, Lanark-villas, Maida Vale.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. J. J. Morse delivered an address, entitled, 'Death as Seen by the Living and the Dead'; Mr. Everitt, the President of the Marylebone Association, occupying the chair. The lecture, which was of a lengthy and comprehensive character, contained passages of unusual interest, as, for example, the description of the transit of the spirit at death, which appears elsewhere in this issue. Miss Butterworth, R.A.M., gave a pianoforte solo, 'Sunday' (a nocturne by Gurlitt), and Miss Florence Morse sang the favourite song, 'A Remembered Voice' (John Henry), in pleasing style. There was a large audience, every seat being occupied. Next Sunday Miss Rowan Vincent will deliver an address, to be followed by clairvoyance.—G.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Mr. Peters gave some convincing tests last Thursday. One lady at first persistently denied all he said, but presently the link was established in her memory, and she admitted the truth of what she had previously denied. The discussion on Sunday morning as to 'What did Jesus really Teach?' provoked a lively debate. In the evening Messrs. Adams, Wyndoe, and Boddington spoke on 'Biblical Difficulties.' Next Thursday, at 8 p.m., Mr. Peters, clairvoyance. Next Sunday, at 11 a.m., Mr. Martin, secularist, opens the discussion on 'The Bible.' Our next social meeting will be held on April 22nd, in the Temperance Hall. Tickets, 6d. each, of the members; or the secretary, H. Boddington, 99, Bridge-road, Battersea (late of 30, Upper Tulse-hill, Brixton).—H.B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last Mr. Long gave an interesting address upon 'Modern Spiritualism: Its Lessons and Blessings.' Owing to the numerous questions Mr. Long will speak on the same next week. In the evening we held our celebration of the forty-ninth anniversary of Modern Spiritualism. The leader, Mr. Long, opened with

a stirring address, every word said with a purpose, every illustration with a lesson. An unpublished poem by H. Junor Browne, read by Mr. Butcher, was a welcome break, and then Mr. Drake, of Bayswater, told us events in the early days of the cause, of enemies converted, rough meetings, &c. Good music and a most enthusiastic audience contributed to a most successful meeting. Next Sunday, at 11.15 a.m., Mr. W. E. Long, questions and discussion; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, 'The Church of the Spirit.' On Easter Monday, a social party will be held; tickets, 1s. each, of R. Boddington, 12, Lowth-road, S.E.

HOW THE SPIRIT QUILTS THE BODY.

In the course of his lecture, 'Death as Seen by the Living and the Dead,' at Cavendish Rooms last Sunday evening, Mr. J. J. Morse gave the following description of the passing of the spirit from the body at death: 'The entire surface of the body (of the person dying) is numbed and loses its customary sensations, and immediately there commences an upward motion of an interior luminous substance that is apparently filling the body. (We are speaking, of course, from the point of view of those who have "died," and who see these things from their side.) This interior luminous something, that fills the entire physical organism, withdraws itself from the extremities, the feet and hands, and gradually concentrates itself round the main portion of the body, ultimately rolling upwards until it gathers about the head, and begins to exude. . . . At last the interior of the body appears to be becoming empty, and the luminous glory gathers around it like a brilliant pulsating ball, in the centre of which there is detectable a glowing nucleus. Presently the law of organisation asserts itself, in accordance with the principles of elective affinity, and the new organism is gradually evolved from the luminous mass. Little by little the form emerges, gathering up the brilliant particles and weaving them, as it were, into the texture of itself, until at last the duplication is complete, and the arisen spirit stands, fully developed, beside the discarded physical form.'

THE DENTON SOCIAL CLUB.

A social meeting of the members and friends of this club, which is closely connected with the Marylebone Association of Spiritualists and Mr. Morse's Library, was held on Friday evening, 2nd inst., at the residence of a member in Marylebone, when a concert and dramatic performance were given, followed by a dance. The proceedings commenced with a pianoforte solo, 'Rondo Capriccioso' (Mendelssohn), by Miss Butterworth, R.A.M., after which the comedietta (in one act), 'Dearest Maamma,' was rendered in excellent style by Mr. C. H. Wilsher, Mr. Leigh Hunt, Mr. S. D. Smith, Mr. W. Brinkley, Miss Corp, Miss Florence Morse, and Miss Dickie. The piece had evidently been well rehearsed, for it was marred by none of those slips and misadventures so common in private performances. On the contrary, everything went with a 'swing'; the players made their points effectively, and the humorous and pathetic touches were well delineated. A critic who was disposed to be captious might, however, with some show of reason, have suggested that the performers were somewhat deficient in the art of 'making up'; certainly Miss Dickie looked a trifle too youthful for her otherwise excellent rendering of the title-rôle—an elderly and cantankerous mother-in-law. Mr. S. D. Smith as 'Uncle Browner,' and Mr. W. Brinkley as 'Jones,' a footman, however, distinguished themselves both in the matter of effective 'make-up' and good acting, giving a rich comic colouring to the piece. At the close of the play refreshments were served; and the interval was followed by dancing, which was kept up with great spirit until midnight. During the evening a part song was given by the choir of the Marylebone Association. It was entitled 'Too Many Cooks' (Seymour Smith) and being given in character and with appropriate action (as arranged by Miss Butterworth, the Choir Mistress), it formed a pleasing feature of the evening's diversions. Miss Bush and Mr. S. D. Smith have also to be thanked for a song and recitation respectively. For the admirably fitted up stage and proscenium the club were indebted to Mr. Morse and Mr. W. T. Cooper, the president and vice-president. Altogether the 'social evening' of the Denton Club was an entire success.—D.G.

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.

TO CORRESPONDENTS.

SEVERAL communications are unavoidably left over till next week.

A. A.—Yes; we printed an extra number of last week's 'LIGHT,' and copies, therefore, are still on sale.