

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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## SPECIAL NOTICE.

The Subscribers to 'Light,' and to the London Spiritualist Alliance, Limited, who have not yet paid their Subscriptions for 1897, which are now much overdue, will oblige by remitting without delay, thus saving trouble in repeatedly sending accounts.

## NOTES BY THE WAY.

It must be admitted that 'exposures,' both in America and at home, are too frequent to be pleasant; but, that they are, as a rule, the results of action taken by believers or sympathisers, is some consolation. If we expose frauds, the inference is that we hate frauds, and that we are not entirely fools. That is something gained.

We are, however, aware that not a few thoughtful and experienced persons recommend extreme caution as to this matter of 'exposures.' They hold that there are beings on the other side as antagonistic as the most violent materialists are on this side, and that these, reinforced by bands of mere mischief-makers, are only too ready to victimise mediums. We do not deny it; nor do we deny the scientific value of the fact if it could be proved. We hold it tentatively, but decline to push it too far or resort to it too readily.

There are others who think they have direct reasons for believing that confusion and even certain forms of falsification are deliberately provided for on the other side, for the double purpose of preventing excessive reliance upon spirits, and of breaking to pieces the old notions of revelation and infallibility. We are told that strong measures have sometimes been taken by our unseen friends, to break up excessive reliance upon them, at the expense of our own self-reliance. This is a hard saying, but certainly this result is being secured, and so far it is, at present, useful and good.

But the whole subject is, of course, beset with difficulty; and only one thing is perfectly plain (next to the certainty of spirit-action), that while we cultivate patience in every possible way, we must not make it easy for the impostors, or even for true mediums who fail to study and provide satisfactory conditions.

At a late meeting of the Council of 'The London Spiritualist Alliance,' the following resolution was passed:—

Acting upon the suggestion thrown out by Mr. Page Hopps at the last meeting of the Members and Associates at St. James's Hall, the Council of the London Spiritualist Alliance, Limited, would be glad if members and others interested in Spiritualism in all parts of the United Kingdom who are willing to interview and give information to inquirers in their respective districts,

would kindly forward their names and addresses, which in all cases would be used with discretion, to the Secretary, 110, St. Martin's-lane, W.C.

We cordially commend this to all our readers, mindful of the Master's saying concerning the giving of only a cup of cold water in his name—this is, in the name of that human love and unity for which he stands. It is a blessed thing to have found 'the well of water that springeth up unto everlasting life'; but the blessing measures the responsibility. If we receive, we must give. There are multitudes who long for even a glimpse of our light: and how easily some of us might give it!

What we understand is that no one is to be hastily committed to anything, but that, in cases where any one volunteers, in general terms, to see or to write to inquirers, names and particulars will be first submitted before introductions are given. The experiment is surely well worth patient trial.

'The Metaphysical Magazine' for May is almost entirely concerned with what we should call *our* subject; Dr. Wilder's opening Paper on 'Seership and Revelation,' for instance, contains a noteworthy collection of well-verified instances of prevision, second-sight, and appearances of the double or the liberated soul.

In an Essay on 'Hermes Trismegistus, and "Being,"' by Mr. Bjerregaard, there is a rather thought-provoking paragraph on the difference between spirit and soul. He says:—

Spirit is the soul-making force in all flesh. The inward parts of man's nature, his individuality, are fashioned by Spirit and pulsate with Being in a peculiar activity unmanifested in other forms of life. In the inward life is freedom and self-creative power—I call it 'soul.' Soul is the result of a perpetual influx of Being as Spirit, if we in free activity become a tabernacle for the indwelling Spirit and in self-creative acts convert Being to actual existence. Spirit acting upon flesh makes out of it a vehicle for its own life; and that vehicle I call 'soul.' The whole operation is a movement within a movement. Spirit is the essential man as a manifestation of Being, but man proves himself a reality by becoming a living soul under the quickening energy of Spirit. In his relationship to externals, a similar movement within a movement is observable. As Spirit is the original in man, so he, as soul, becomes the original to externals in the second creative movement of the Divine outflowing. From the standpoint of 'the above,' soul is merely a vehicle and an ultimate; from the standpoint of 'the below,' soul is a climax and the creative agency. Spirit descends and becomes soul in order to reach out of itself; the inanimate longs and sighs to rise to soul. 'Give me soul!' is the cry of the stone.

In the 'Department of Psychic Experiences,' a correspondent makes the following statement:—

I have two friends who have had a number of psychic experiences, and one that occurred a short time ago seems especially interesting. One of the ladies is very susceptible to psychic influences, and the other possesses considerable psychic power. The former suffered considerably from wakefulness, and it gradually became the custom of her friend to put her to sleep at night—sometimes in her actual presence, but frequently by

ending the mental command from her home, several blocks away. She was told to sleep until called in the morning, and the message to awaken was invariably sent from a distance, and the sleeper as invariably responded.

Mr. Stopford Brooke, as a direct effort to bring England back to her true life, and to the fountain of her true supremacy, has published an edition of Wordsworth's poems on National Liberty and Independence. Mr. Stopford Brooke's noble Introduction is not the least precious part of the book. His appeal is to the soul, and to that superb spiritual individualism which lies at the very heart of our English love of liberty, justice, and reality. Here is the right noble clarion call of this challenge to the nation:—

There is a materialised class among us to whom Wordsworth's appeal to the soul of the nation is revolting; and, indeed, it is an insult to them. These folk, were it not for their material power, might be laid aside as of no weight in the world, as they are of no use to it. But England should repudiate them, and Europe should be made to understand that they do not represent the sense or the feeling of our nation. Whatever may be said of us, and sometimes with too much justice, neither the greed of wealth nor the love of luxury, nor the theories of the ancient *régime*, nor the extension of territory for the sake of commerce or national pride, are the things most dear to the people of England, or the things which in this great country move and direct her action in the end. That which is victorious at the last in her, that which sits closest to her breast, is the great powers of the soul of which Wordsworth speaks—self-sacrifice, duty to the great principles of justice and mercy; honour—the long descended honour of her free past; love and reverence for the souls of men, not for their outward power and wealth; the ancient principles of national independence and liberty for all nations, which of old isolated her from tyrannies, and bid her stand alone for her sake, relying for a just victory on their immortal power.

This is valuable for its own sake as a veritable 'Lesson for the day,' but it is specially acceptable to us, as indicating precisely what we mean by 'Spiritualism' in its higher sense,—the making of the spirit-self, the law, the light, the guide, the standard, the inspiration everywhere.

Mr. Lang, we are informed, is still on the path, and we may expect to see, in the autumn, the result of it in the form of 'A book of dreams and "Ghosts."' We are promised, of course, an historical basis—and we all know how strong Mr. Lang is on the side of out-of-the-way history;—and some specimens of the fruit grown in the orchard of Psychical Research. Messrs. Longman & Co. will publish the book, which is, at any rate, sure to be entertaining.

The following, from 'The British Medical Journal,' interests us:—

It is proposed to establish at University College a laboratory, such as exists in almost every scientific institution in America and Germany, for the study of experimental psychology, that is to say, the investigation of the true nature of mental processes. It will be carried on in conjunction with the work of the physiological and psychological departments, and under the guidance of Professors Schäfer and Sully, the latter of whom is acting as honorary secretary of the committee. To start the laboratory about £200 per annum is required. Professor Sully has received £70 towards the cost of instruments from a lady, formerly a student at University College, and he earnestly appeals for further help.

But we do not quite see how a laboratory is going to unveil 'the true nature of mental processes.' We are quite aware that very fascinating and perhaps very important psychological experiments are proceeding, in laboratory fashion; and, by that route, valuable information may be expected: but the ideal waits;—a combination of laboratory and séance room,

A few days ago a ship's carpenter committed suicide. 'He was,' say the newspapers, 'under the delusion that his wife was continually beckoning him to come to her.' The following letter was found in his desk. Every word is intensely interesting, and pathetic beyond all telling:—

I have made a good many long voyages. I have now signed articles for the longest voyage of all, and one that we shall all have to make; but, although I know my port of departure, I have not the least idea of the port of destination. It may be a very short distance, or it may take millions of years. But I cannot believe one of the self-constituted pilots, though they all tell us they have been appointed by the High Admiral. They all differ as to the course, and say, 'If you don't obey my instructions you will be lost.' But as I find that not one of them out of 100,000 act up to the orders they give to others, I have made up my mind not to depend upon any of them. So I have sailed as straight a course as I could.

Still, I am afraid that if a chart could be made of the one I have followed these last sixty-four years it would be found to be rather crooked, as I have had to beat against head winds pretty often.

Now I must give you my reason for sailing so suddenly. As you know, my mate left me just six months ago, since which time I have done nothing but go to leeward. All the time that mate was with me, which was fifty-eight out of the sixty-four years, we always managed to work to windward, and to her must be given the whole of the credit, for if it had not been for her I should often have gone a few points off the course, and very likely have got stranded.

But she was always at her post, and never grumbled at me when she found me a point or two off. As to character, she was as near perfection as it is possible to be—loving, kind, industrious, truthful, and patient. She was respected and loved by every person that ever knew her in every part of this world. Yet, for all this, one of these pilots had the audacity, and only within four hours after she had left, to say he was certain she was lost, because she did not follow the course he was laying down.

The consequence was that he found himself lying down in the gutter quicker than he expected, and I standing over him advising him to look after his own vessel and not interfere with others.

And now this long voyage that I have mentioned is a voyage of discovery. I have told you several times that this good mate of mine has appeared to me a number of times, and each time has signalled me to come, and as I have always been accustomed to obey orders I am going to try and meet her.

#### THE RE-INCARNATION OF 'H.P.B.'

We learn from the 'Theosophist' that in America Mrs. Besant has been 'frankly affirming' the re-incarnation of Madame Blavatsky. What she frankly affirms is this:—

'Madame Blavatsky has been re-incarnated in the person of a young Brahmin, now about nineteen years old, whose soul had departed. The re-incarnation took place five years ago, and the lad, who previously knew only Sanskrit and Hindustani, now speaks Russian, French, German, and Hebrew'; but she says 'his identity must be held secret for some time to come. I knew from Madame Blavatsky of this re-incarnation before it was consummated. There can be no doubt of it, and the fact can be established without difficulty, when the right time comes.'

This mystery has been whispered in theosophical circles for some time; but, if Mrs. Besant be correctly reported, she has given the rumour a body that it did not possess before her 'frank affirmation.' Of course, such an event as the re-incarnation of Madame Blavatsky in the body of a young Hindu would be a fact of stupendous importance, could it be established without a doubt, as a fact, and not merely as a matter of belief, or as a peg upon which to hang extravagant inferences. Unfortunately, the 'frank affirmation' accorded to us is far from satisfactory, for Madame Blavatsky was not a Hebrew scholar, and was not particularly strong in German; whereas English, which she knew perfectly, is omitted from the list of remembered languages—languages which are quoted with the evident intention of confirming the report of her re-incarnation. We must wait for fuller affirmations—'when the right time comes.'

## MEDIUMSHIP IN THE EAST.

For some time past a few pages of 'Cuttings and Comments' have appeared in the 'Theosophist,' and occasionally these 'Cuttings and Comments' are so interesting that we might well wish that this department of the Magazine would grow at the expense of others more learned. The two following extracts from the May 'Theosophist' will, doubtless, be of interest to our readers:—

## OCCULTISM IN JAPAN.

The Shinto ideas as to *Souls* are very curious in Japan. They believe in a possible separation of souls. The following is an extract from Mr. Hearn's book, 'Glimpses of Unfamiliar Japan':—

'And there is another and more wonderful thing known to us of Nippon, which you, being of the West, may never have heard. By the power of the gods, for a righteous purpose, sometimes a Soul may be withdrawn a little while from its body, and be made to utter its most secret thought. But no suffering to the body is then caused. And the wonder is wrought in this wise:—a man loves a beautiful girl whom he is at liberty to marry; but he doubts whether he can hope to make her love him in return. He seeks the Kannushi of a certain Shinto temple, and tells of his doubt and asks the aid of the gods to solve it. Then the priests demand, not his name, but his age and the year and day and hour of his birth, which they write down for the gods to know; and they bid the man return to the temple after the space of seven days, and during those seven days the priests offer prayer to the gods that the doubt may be solved, and one of them each morning bathes all his body in cold pure water, and at each repast eats only food prepared with holy fire. And on the eighth day the man returns to the temple, and enters an inner chamber where the priests receive him.

'A ceremony is performed, and certain prayers are said, after which all wait in silence. And then the priest, who has performed the rites of purification, suddenly begins to tremble violently in all his body, like one trembling with a great fever. And this is because, by the power of the gods, the Soul of the girl whose love is doubted has entered, all fearfully, into the body of that priest. She does not know; for at that time, wherever she may be, she is in a deep sleep from which nothing can arouse her. But her Soul having been summoned into the body of the priest, can speak nothing save the truth; and it is made to tell all its thought. And the priest speaks not with his own voice, but with the voice of the Soul; and he speaks in the person of the Soul, saying: "I love," or "I hate," according as the truth may be, and in the language of women. If there be hate, then the reason of the hate is spoken; but if the answer be of love, there is little to say. And then the trembling of the priest stops, for the Soul passes from him; and he falls forward upon his face like one dead, and long so remains.' A note says that the temple would be 'usually an *Inari* temple. Such things are never done at the great Shinto shrines.'

## A WONDER-WORKING ASCETIC.

We have from Lahore an account of the wonders worked by Pandit Balmakand M. Jhingan, a young Brahmin ascetic of Amritsar. He is evidently a born psychic, and ought to put his powers to a good use. Thought-reading, and reading unseen writings, as well as higher gifts, are said to be very well done by him, as many prominent people testify.

He can produce, at will, flowers, vegetables, fruits, betel leaves, &c. Can remove ponderable objects from room to room without apparent physical means of transference. He has made lamps stand in the air without supports and, at will, makes them swing back and forth. Among his higher powers is that of controlling his body. For instance, he slit a hole in his tongue, and passed a handkerchief through it, such cuts being at once healed by power of will. Another feat deserving mention is that of making a stick stand on end without support of any kind; thus, by mental force, overcoming the law of gravity. All these tricks he will do anywhere without any pre-arrangement such as platforms, &c., and often in the open street. On one occasion, standing before a shop on the street, at the request of a gentleman unknown to him, he produced in the following manner a watch, which had been lost. He first washed his hands in

water brought from the shop, then at his request some rice was brought and he read some message in it. A glass of water was then placed six or seven yards from him. In it the watch was to appear, though Mr. Jhingan never touched it. After scattering the rice around about him, he held his hands to his mouth and shut his eyes. In a few moments he announced its arrival, and the owner, going to the glass, found his watch in it.

He cannot always perform his wonders, as he is very much exhausted after doing them. Most people think this is sleight of hand, being ignorant of the concentrated power which can be developed by a psychic.

## THE PAST AND FUTURE PROGRESS OF THE GREAT SPIRITUAL MOVEMENT.

## SOME MOMENTOUS CONSIDERATIONS.

BY EMMA HARDINGE BRITTEN.

Without allowing that I ought to be placed in the category of mere fault-finders, as a matter of duty and conformity to the high, holy, and redemptive characteristics of modern Spiritualism I am impelled—not only as one of the earliest, but also as a world-wide and devoted exponent of the wonderful Spiritual outpouring—to protest against the methods now prevalent in this country of conducting the cause of spiritualistic propagandism.

Having been proved, in my early investigations of Spiritualism in America, to have been the subject of spiritual influences and control throughout my life, and even from earliest childhood, I willingly yielded to the commands of well-proven spirit friends to devote myself as an agent to the spirit world in giving test communications to all who sought my services in that direction.

After sitting for these test communications for immense numbers of persons in New York for nearly two years, and giving thousands of undeniable TEST proofs of spirit presence, I was again commanded—and at last COMPELLED—to give up test mediumship and go forth to teach public audiences in many countries the science and philosophy of the first and second stages of humanity's existence on earth and the spirit spheres. These and many other doctrines, which I need not now enumerate, my good and wise spiritual teachers assured me would help to revolutionise the world, but could not be imparted to me or possess my mind and brain whilst I was employed merely by spirit friends of my sitters in giving test facts of their presence.

My teachers alleged that the grand and noble revelations of the life beyond earth required influences and impressions upon the organs of the brain and mind, totally different from those impressed by spirits in communion with their friends, in the form of names, ages, dates, and earthly events. They (my teachers) added that the two methods of influence were not only dissimilar, but entirely inconsistent in the same medium and character of influence.

Passing over the rest of my personal experiences with my blessed spirit guides, and reserving the same for a more extended biography of my own wonderful career, I must add that during the last few years of this my residence in my native country, it appears to me that the managers of what they call the spiritual meetings of England seem to act in entire opposition to the advice given to me and to hundreds of the first and most successful mediums and speakers, as above-stated, and instead of endeavouring to promote the formation of quiet home circles, at which mortal and spirit friends can meet and prove their identity the one to the other by unmistakable proofs, they seem to care but little for the philosophy taught, nor the ungrammatical methods in which it is given, provided there is a sort of show at the end, in which—as I have myself seen, both with grief and mortification—old and young spirits are announced to be present, in terms which would too often fit any persons who desire to recognise their lost ones.

Why earnest, philosophical seekers for grand spiritual revelations denounce such shows—or *attempts* at shows—as 'fortune-telling' there is no farther need to inquire. For myself, I can only say, remembering the wise counsels of my good and philosophic spirit teachers, and the boundless good accomplished by our circles on the one hand, and the world-wide revolutionary influence of our public platform philosophies on the other side,

I am constantly tempted to abandon a movement in scenes wherein neither of these methods has an opportunity of producing its legitimate effects. The special, private, well-conducted spirit circles will *alone* bring tests of identity to earnest seekers. The good, well-organised Sunday services, with capable and inspired speakers, are essentially necessary to explain the noble philosophy of the grand spiritual outpouring, and stimulate humanity to build up the heaven to which they would aspire, within their own soul, and those that cannot acceptably teach these glorious doctrines have no business to substitute in their stead methods of *entertainment* which many earnest and religiously-minded Spiritualists regard as nothing better than fortune-telling.

Even under this aspect, too, there are many objections to the poor, and too often pitifully insufficient, attempts of the speakers who essay test mediumship at the conclusion of their addresses. I have myself not long since had the pain and mortification of being on the same platform with a so-called medium, who gave twelve Christian names which she called descriptions of spirits—descriptions of men, women, and children which a Press writer present, besides quite a number of the audience, agreed with me would have applied to any fifty people whom we subsequently met in the street. There are a sufficient number of objections to this platform show to fill these columns. In this essay it is almost needless to add that the now too prevalent custom of the day, in dividing up the interest of the cause of Spiritualism by small petty local gatherings, instead of concentrating all the powers of each place into one respectable and attractive public meeting, is another powerful cause alike of disunion and lack of success.

Hold but one well-located and respectable gathering, served with such speakers as can meet the demands of educated listeners and interpret acceptably the glorious, but still most solemn, revelations received hitherto from the spirit world, and the combined support of the promoters will be amply sufficient to maintain such an institution, whilst the results for humanity must produce now, as heretofore in America, the birthplace of modern Spiritualism, incalculable good, and compel all thoughtful listeners to raise up an altar of proof in their own homes, in the shape of the glorious and convincing spirit circle.

## DIRECT SPIRIT WRITINGS AND DRAWINGS.

BY GENERAL F. J. LIPPITT.

I send you herewith enclosed some direct spirit writings and drawings, which came through Mrs. H. V. Ross, at Onset, in the summer of 1895. I should have forwarded them to you long ago; but unless accompanied by a full account of the circumstances attending their coming, they would have no evidential value, and my state of health has compelled me to postpone writing such an account until now.

Probably very few of your readers will be disposed to accept any of these writings as really emanating from the personages whose names are signed to them. But, laying this aside, I think the report now made will have some value; because, when all the circumstances attending their coming are fully stated, it will seem impossible that they could have been produced by any living mortal.

I must preface this account by mentioning a slate-writing received by me under the strictest test conditions through Miss May Bangs, at Onset, on August 10th, 1894, and which was published in the 'New York Herald,' of August 13th, 1894. It purported to come from Windom, Secretary of the Treasury, then lately deceased. The subject of the writing was the financial condition of the country.

The writings I now send were received at a number of dark séances, in every one of which, it is important to state, the same conditions prevailed. I will now briefly state what these were.

A curtain across a corner of Mrs. Ross's séance room forms her cabinet. I have often examined this room, and especially the cabinet and its surroundings, above and below and at its sides, by daylight, and immediately before and immediately after a séance, and have never found anything that could justify a suspicion of fraud. There are two entrances only into the séance room—the front door, opening on a public street, and nearly opposite a street lamp. During these dark séances this door was kept locked, and could not be opened, even an inch or two,

without flooding the room with light from this lamp. The other entrance was a door opening on another room. Both these doors were kept locked, and sometimes both these entrances were further barred by members of the circle sitting side by side close up against them; so that no person could enter the room without pushing these sitters out of their places. But whether this precaution was used or not, the manifestations were always the same. In these séances the darkness was *absolutely total*. Before the light was extinguished the sitters were always invited to examine the cabinet, and in this examination I always joined. In it there was never anything but a cane-seat chair, having on it a paper tablet, *all* the pages of which I examined and found blank, a sheaf of coloured crayons, and a saucer containing some oil paints and a little brush. When the lamp was extinguished we were seated in a circle, Mrs. Ross sitting with us, her voice being continually heard in conversation or in exclamations. Very striking physical phenomena were constantly occurring, but I will not stop to describe them. Their object probably was to develop a large amount of psychical force. On the lamp being relighted, strewed over the floor of the cabinet were a dozen or more sheets torn from the tablet, some covered with graceful drawings of the human figure, or of other objects, in pencil or in coloured crayons, and others with pictures beautifully painted in oils, the paint being still wet.

The first of these dark séances that I attended was on July 25th. At a materialisation séance of Mrs. Ross the evening before, a tall figure in white canonicals came to me, introducing himself as 'Cardinal Manning, the highest prelate of the Church in England.' He spoke to me for several minutes, very deliberately, like one accustomed to public speaking. His manner was very dignified, and his language polished and elegant. The gist of what he said was this:—That the Church has heretofore opposed these phenomena, but that he himself is now free from the trammels of prejudice, and, with others, will devote himself to imparting to the world knowledge of the truth; adding that my assistance, 'as a person of scholastic acquirements' was desired.

At the dark séance of July 25th, Mrs. T. S. Leigh, of Winona, New Jersey, sat next to me. A little niece of hers, about eight years old, was with her. The child had picked up on the shore a large periwinkle, and had put it in the cabinet, asking that a picture might come on it. On the lamp being relighted, among the papers strewed on the floor was found this periwinkle, inside of which was found a flower painted in oil colours, which were *still wet*. There was also found a picture which Mrs. Leigh recognised as a likeness of the little girl's sister who had died two years before.

At the séance of August 1st, on the light being restored, among the sheets scattered on the floor was a bunch of cherries beautifully painted in oils, *still wet*, and directed to Mrs. Byron (now Mrs. Deane), one of the sitters, by her spirit husband. There were also three written messages, which I enclose herewith, marked respectively A, B, and C. The faintness of the writing is supposed to be owing to the small number of sitters, there being only seven of us in all. Evidently, neither Mrs. Ross nor any of these sitters had ever heard of Zöllner, or of Ernest Renan. At their request I explained to them who these personages were. The three messages read as follows:—

(A)

General Lippitt—My dear Brother.—It is with pleasure this evening that I supplement my late discourse with these brief lines. The highest religion is the development of the faculties of the soul in the realm of Enquiry. 'Seek and ye shall find.' We gladly come to you and I especially give to you my apostolic blessing in a willing and ubiquitous manner whenever we meet and the conditions enable my spirit to reach you. *Fiat justitia ruat cœlum.*—CARDINAL MANNING.

(B)

Dear friends,—My researches in Palestine led me into the belief that the miraculous Christ never had any existence; and it is my belief as a spirit that no such personage ever existed. My late work 'Vie de Jésus,' is therefore [*sic*] to me of vast importance to the world in that it substantially explains all that would seem miraculous to the uninitiated in complex metaphysics. I gladly come to-night and sign myself.—M. ERNEST RENAN.

(C)

Dear friends,—I find all of you interested in the phenomenal aspect of Spiritualism. My theory of the Fourth Dimension of Space is not at all at variance with my experi-

ence as a spirit. Mortals must not must not (*sic*) usurp the province of Scientific Attainment in the investigation of occult *dénouement* (?), but must find a theory which must explain the *Raison d'être*.—ZOLLNER.

These spirit messages are very rarely in the handwriting of the person from whom they emanate. Most of them are, therefore, written under dictation; and whatever is open to criticism in the *language* of the foregoing messages may be the fault of a careless or incompetent scribe.

At the séance of August 15th, before the light was extinguished, in order to identify one of the sheets, I wrote my own name at the top of it. On the light being restored, among the writings and pictures strewed on the floor was this identical sheet (herewith enclosed, marked D), on which appeared the following writing:—

(D)

Francis J. Lippitt,—Mortal comrade,—We are all here to-night. I send love to my dear son Basil and wife. The beatitudes of spirit are the recompense of all those who assiduously cultivate the love of a higher life. 'Come unto me all ye who travail and are heavy laden.' Spiritualism is the truth of the Master whose life-blood washes us into the vale of eternal life.—GENS. GONZALES AND RICKETTS.

General Ricketts had died in Washington some ten years before, and neither of him, nor of his son Basil, I have good reason to be sure that Mrs. Ross had ever heard.

On another sheet was a most striking and expressive sketch, artistically executed in crayons, of a female figure flying in terror, under which was written 'Fire! Fire!' I am now sorry to add (March 18th, 1897), that it is either lost, or mislaid, or else never returned from a Western editor to whom, with other specimens, I had sent it.

At the séance of August 22nd, before the lamp was extinguished, I wrote my name at the head of one of the blank sheets. On lighting it again, among the writings and pictures strewed on the floor, on this very sheet was written the following message, herewith enclosed, marked (E):—

(E)

F. J. Lippitt,—You must receive a message from me about the coming crisis in the gold situation which will be the key to the political situation in 1896. National bankruptcy faces both political parties, and the personality of Cleveland cannot longer avert calamity. The Populists will call up a new person, and a new crisis is at hand.—WINDOM.

This message clearly points to what occurred in 1896—the sudden Presidential nomination of William J. Bryan by the Populists, and the dangerous silver crisis caused by it—an event which, in August, 1895, would have been pronounced wildly improbable.

At a materialisation séance of Mrs. Ross, on August 25th, I was called up to the curtain, when my hand was grasped by a form whose face was partly visible, the contour of which corresponded with that of Secretary Windom (whom I had never seen in life) as appearing on our 'greenbacks.' While holding my hand he said 'Windom,' and addressed me for some minutes in very grave and earnest tones, ending by asking me to make his views known through the Press. I told him I should do this very imperfectly, being no expert in reporting. I said, 'You had better write them out in full yourself.' He said he would try to do so.

The gist of his address was substantially this: 'They want your aid in making known the financial state of things. The gold reserve will be withdrawn. The last bonds sent will be returned, and disaster can be prevented only by strict economy.'

At the séance of August 30th I wrote (in the light) my name at the head of each of three of the blank sheets. The lamp being relighted after the dark séance, these three sheets were found among the papers on the floor. I send them to you herewith marked (G). By some oversight no pencil had been put in the cabinet. On the table on which I had written on the blank sheets, I found a little greyish heap of some substance quite wet, which might have been made of ends of burnt matches—which accounts for the peculiar appearance of the writing. The message reads as follows:—

(G)

Francis J. Lippitt,—The gold reserve is a source of much anxiety, and will be the occasion of much trouble. From now on, withdrawals will be larger and larger until a crisis occurs, and you must warn the officials to be guided by my last words.—WINDOM, Sec'y.

The last dark séance was on September 15th. Before the light was extinguished I wrote my name at the head of *four* of the blank sheets. On the light being restored, on two of these was written the following message, herewith enclosed, marked (H):—

(H)

Sunday evening, September 15th, 1895.

Francis J. Lippitt,—This message I give to this nation as a testimonial to the now well-established truth of spirit return, and a warning to those in whom the Commonwealth *now* has confidence. Whereas, the life-blood of the nation is the gold which acts as a standard of exchange between countries, now fast ebbing away from these shores in millions, leaving behind a residuum of greenbacks and paper of various forms of monies; therefore the nation is upon the verge of a great crisis, and politically we see a most momentous change. Be ye warned by me again that in the hour of peril I came as a statesman and financier as before to attempt to give utterance to our premonitions of danger and knowledge of prevention. The values of corporate interests cannot be longer sustained by the Government. The Commonwealth must repudiate corporate dissimulation.—WINDOM, Sec'y.

After the dark séance Mrs. Ross retired into the cabinet, and, as usual, gave a short materialisation séance; in the course of which a tall figure, enveloped in what appeared to be—though the light was too dim to admit of any *colours* being distinguished—the official costume of a cardinal, came to me, giving his name as 'Cardinal Manning.' In an address he made me while holding my hand the thoughts and the language were entirely worthy of the personage announced. *Inter alia*, he stated that he had come prepared to give a written message, but that at Secretary Windom's earnest request he had given way to him.

Among the pictures strewed on the floor was an artistically sketched portrait in pencil, my name being written at the bottom. It is herewith enclosed, marked I. (By the way, the drawing marked F came at the séance of August 22nd.) In response to my question the control said the picture was a portrait of Carnot. I supposed that the French President who was assassinated was meant. I asked if it was he or the Carnot of the French Revolution. Then came out of the cabinet toward me a *distingué* looking man, of about thirty-five, in evening dress, of decided French physiognomy and manner, with dark complexion and a handsome face. I said to him, 'Is it President Carnot, or his grandfather?' He said, 'His grandfather,' and retired into the cabinet.

On April 12th I received from Mrs. Dean (formerly Mrs. Byron) the corroborative statement herewith enclosed, marked K; and on April 23rd I received from Mrs. Mary Leigh the corroborative statement herewith enclosed, marked L.

In compliance with my request, on April 14th Mrs. Byron-Dean sent me the two writings from Mrs. Dean's former husband, herewith enclosed, marked M; and the seven pictures herewith enclosed, marked respectively N, O, P, Q, R, S, and T; all of which were produced at the dark séance hereinbefore described. The three flower pictures in oils I remember to have examined on the lamp being relighted, and finding the paints *still wet*.

'Patie' is a child control of Mrs. Ross in her materialisation séances.

I also send you, forwarded to me by Mrs. Leigh, a box containing the periwinkle hereinbefore mentioned, in which was found, painted in oils, a sprig of flowers. On the light being restored Mrs. Leigh handed it to me; and I found the paints to be *still wet*.

I submit that from the facts I have stated it appears (1) That the writings and pictures were executed during the dark séances I have mentioned and were not prepared beforehand; (2) That the darkness was *total*, and (3) That an inspection of them or of their facsimiles will show that they could not have been executed, under these circumstances, by any living mortal.

Annapolis, Maryland,

FRANCIS J. LIPPITT.

May 6th, 1897.

[All the writings and drawings, and other articles mentioned by General Lippitt, may be inspected at the offices of 'LIGHT.'—ED. 'LIGHT.']

LONDON SPIRITUALIST ALLIANCE.—The treasurer gratefully acknowledges the receipt of £1 1s. from W. Meacock (Newport), and of 10s. from Mrs. Horton as contributions of the fund for the lighting and furnishing of the new offices.

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EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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### WHIT-SUNDAY'S WITNESS TO THE SPIRIT.

To-morrow is Whit-Sunday, and Christendom will 'put on her beautiful garments' and look back to the day of gladness when 'The Holy Spirit' descended upon the waiting disciples and baptised the infant Church. Here and there, an unconventional Christian will cherish the belief that the Holy Spirit descended many a time before and since, and that ever, in receptive souls, the heavenly influence is operative, to inspire as truly as of old: but this is eccentricity and heresy, unless a change has come o'er the spirit of the dream during the past few years.

But Christendom is notoriously inconsistent. While holding the hardest doctrines of inspiration, as being entirely a thing of the past, whose final records are in the Bible, it ceases not to pray for the guidance of the Holy Spirit. Every Sunday, in the great Established Church, the people are taught to pray for the guidance of the Holy Spirit even in its act of worship: and one of its most vital and vivid responses is 'And take not thy Holy Spirit from us.' In like manner, in the special collect for Whit-Sunday, prayer is made to God for 'the light of Thy Holy Spirit,' and it is specifically said, 'Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort.' About two hundred and sixty years ago, that sweet quaint singer of the old Church, George Herbert, in his Whit-Sunday hymn, said:—

Listen, sweet Dove, unto my song,  
And spread thy golden wings in me;  
Hatching my tender heart so long,  
Till it get wing, and fly away with thee.

Then, after a sorrowful glance over the drooping light and fire of the Church, since the days when 'the earth did like a heaven appear,' he cries:—

Lord, though we change, Thou art the same,  
The same sweet God of love and light:  
Restore this day, for Thy great name,  
Unto his ancient and miraculous right.

And Keble, usually so orthodox, in his 'Christian Year,' clings to the day and that to which it bears witness. Recalling the day of 'the mighty rushing wind' and the tongues of fire, he dashes keenly off to the needs of the hour. Conscience witnesses to that spirit, he says, 'Tis echoed in the heart'—

It fills the Church of God; it fills  
The sinful world around;  
Only in stubborn hearts and wills  
No place for it is found.  
To other strains our souls are set:  
A giddy whirl of sin  
Fills ear and brain, and will not let  
Heaven's harmonies come in.

But all the poets are for us here. It is indeed the function of the poet—and of the true priest, if he did but know it—to witness to the permanency of all natural and divine sources of beauty and joy and inspiration. It must be left to the dogma-monger, to the dry creed-spinner, to fence off spaces and nations for and from the influences of the eternal spirit. No genuine seer will or can do anything of the kind: and the living teacher of religion, if bound by an old creed or theory which limited the inspired spirit to time or people or place, is certain to be inconsistent; for his inmost soul will contradict his written creed: his prayer will contradict his doctrine: his faith in God will make him grasp what his theory would deny.

But the Spiritualist, while he sees all this, is able to see more. He can extend his vision beyond the lines of Christendom, to see everywhere the working of the Divine spirit. No religion, to him, is wholly false. In fact, there is only one religion, though there are many ways of expressing it: and every way of expressing it is a creed, a litany or a philosophy. But all that we know as 'Religion' has been and is the product of that which is truly called 'The Holy Spirit': and The Holy Spirit is that central energy which is ever lifting up the brutal to the human, and the human to the divine.

What Emerson said of this mysterious influx of early summer's creative heat is true for the inner world of the creative spirit of ideals—

What God is this imperial Heat,  
Earth's prime secret, sculpture's seat?  
Doth it bear hidden in its heart  
Water-line patterns of all art,  
All figures, organs, hues, and graces?  
Is it Dædalus? Is it Love?  
Or walks in mask almighty Jove,  
And drops from Power's redundant horn  
All seeds of beauty to be born?

So, in the spiritual world, in that deeper, finer and more vital world of the inner human self, The Holy Spirit is the all-creating and ever-creating Power, lifting the bad up to the good, the good to better, and the better to best; the reformer's longing, the seer's vision, the prophet's light, the poet's music, the Christ's awareness of the immanency of The Father. How impossible to confine that to one nation, to one period of the world's history, to one book! How impossible to exclude from the communion of The Holy Spirit, the profound thinkers of ancient Egypt, the soaring minds of Persia, the mighty poets and philosophers of Greece and Rome, 'the false prophet' of Arabia, ay! the anxious idolaters of the world who, with agony and tears, and bleeding feet torn by the untrodden path, sought The Great Spirit, and clung to Him!

Here is our greatest joy—that our doctrine of The Spirit unveils for us the unity of the race and the universal presence of The Father, and shows us the meaning of the struggle onward, so that our sorrows, our errors, our superstitions, our very idolatries, are prophecies of vast disciplines and attainments yet to come. Our appeal, then, is to those

whose hearts are fresh and simple,  
Who have faith in God and Nature,  
Who believe that, in all ages,  
Every human heart is human,  
That in even savage bosoms  
There are longings, yearnings, strivings  
For the good they comprehend not,  
That the feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God's right hand in that darkness  
And are lifted up and strengthened.

Our full justification cannot come in our day, but it *will* come: and Whit-Sunday, little as Christendom imagines that, is the pledge of it.

## WORK IN THE SPIRIT WORLD.

BY HENRY FORBES, NEW YORK.

(Continued from page 235.)

I have dwelt at length upon some of the probable aspects of the work being done by the great Salvation Army of the spheres, because I am firmly convinced that mortals have it in their power to become most efficient adjuncts in the spiritual employment, my own experience being such as to urge me to reiterate most emphatically the words of Mr. Atwood, 'Who will help?'

Many fear contamination from a contact with the sin-stained and error-burdened. There probably is danger of this if the motive is not pure and proper, or when the work is undertaken with a lack of earnestness; but if a circle be organised by persons harmoniously disposed toward each other, in accordance with the well-known conditions, out of kindness of heart and with only the sincere desire to be of service, I believe there is no better way to escape the undesirable influences to which all are more or less liable than to join the angels in their unselfish labour of love; for thus is formed an affiliation with the higher heavens, bringing about a participation in the invigorating and protecting forces of those imperial regions. After one of our most appalling experiences, a voice was heard saying, 'Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.' Certainly no harm of which we are conscious has thus far resulted from our sittings, though many strange and startling experiences have come to us. An account of several of these has already appeared in 'LIGHT' (August 15th and 22nd last), in the article entitled 'Immediately After Death.' I append the following additional ones, though I fear too much precious space has already been consumed:—

The medium found herself at the edge of a dark abyss. This she entered, the clouds becoming blacker and heavier as she felt herself descending, and the atmosphere almost unbearably oppressive. At last she reached a closed door, through which she felt she must pass. Standing at this door was a man, who acted towards her with Uriah Heep-like humility, wringing his hands and bowing with over-politeness. She saw that this was all hypocrisy, and that he was really striving to bar her progress. It was suggested to him that it was not possible for him to offer any great hindrance, and that a power stronger than his was at work. He scowled in answer and shortly disappeared, the door vanishing at the same time. A strange scene then presented itself to the vision of the medium. She appeared to be in a pleasure resort or picnic grounds. There were tables, at which sat men and women, drinking and playing cards. At one end stood a platform; upon this people were dancing to the strains of a band of musicians. So absorbed were they all in their pastimes that they did not notice or heed the presence of the medium. She said the place was, in appearance, exactly like some seaside resort. The spirit workers who had introduced us to this extraordinary sight, now told us to begin our work. Not knowing exactly what was expected of us, one of the circle called out in peremptory tones, 'That music and dancing must cease!' The effect of the words was astonishing. Instantly the music stopped, and the people became panic-stricken, rushing pell-mell in all directions. The chairs and tables were overturned and broken, and everything about the place became chaotic. We addressed soothing remarks to them, informing them that the time had come when they must abandon their old habits and begin their journey to the true spiritual world, where good friends would be found awaiting their arrival, indeed were now ready to guide them on their way. When we had finished, the medium heard a person cry out, 'My mother!' He was a young man, and appeared to be more intelligent than the others. Soon he was seen to be labouring to calm his companions; addressing them and marshalling them together, two by two in marching order. Some lingered in the rear, seeming fearful to proceed. The young man's influence overcame their hesitancy, however, and they were soon ready to start. It was surprising how quickly the darkness lifted as

they began their march. The furniture of the resort also gradually faded away, until all, even the place itself, had vanished. They were well-started, with the young man in the front, when the medium lost sight of them.

The medium says she is among the ruins of an old castle. Desolation and decay are apparent on all sides, and the high walls of the crumbling edifice cast gloomy shadows upon the scene. In this dreary place a band of soldiers are encamped. Some are lying listlessly on the ground, others pace back and forth among the fallen stones and decaying *débris*. One of the circle asks for the leader. Immediately a man presents himself. He stands with arms folded and head bent, manifesting great dejection. 'What service are you now in?' we inquire. 'None whatsoever,' he replies; 'I am only waiting.' 'Waiting for what?' 'For the last trump.' 'Are you quite certain that there ever will be a last trump?' 'I have been taught to believe so, and have never questioned the teaching.'

Gently we suggested to him that he was labouring under a sad error, and that he should abandon the notion and hasten to adjust himself and his men to the realities and activities of true spiritual life, which was one of continuous growth. 'How do I know what you say is true?' he inquired. 'We were so informed by wise and good beings who have brought that knowledge to the lower spheres of life for the benefit of all who are willing to receive it. And it is, undoubtedly, through their power that you have been brought in connection with ourselves in order that you might be instructed upon that most important subject.'

The man's language and manner denoted that he was a person of more than ordinary character and culture. He acted like one receiving a piece of startling, almost incredible intelligence, and seemed dazed by it all. The scene disappeared as he promised to 'try to work out the new problem.'

The medium first saw a small table or reading desk, on which lay an opened book, resembling a Bible, being bound in pliable leather with gilt edges. Upon the book a man's hand rested negligently. The owner of the hand, however, could not be seen while the desk was in view; but when it had disappeared the medium stated that she saw a man sitting right in the midst of the circle. His legs were crossed, and he twirled a pair of eye-glasses about his fingers. His manner denoted indifference and *ennui* (probably assumed). The medium described him as being dressed in the 'garb of a minister—an Episcopal minister.' 'Clergyman,' he promptly suggested in correction, pronouncing the word with unctuous precision. We intimated that we should be pleased to enter into conversation with him. After some hesitation he informed us that he had come to learn something in regard to Spiritualism; and his manner of making that declaration was supercilious, 'Spiritualism' being pronounced with a sneer.

Surmising that the spirit might not yet have discovered that he had passed through death, we expatiated upon the wondrous naturalness of the change, which for that reason often took place without the person being at all aware of it. But he answered: 'Oh, I am very well aware of all that. The fact is, a number of my parishioners are here with me, and I find myself unable to instruct them how to proceed; for *surely there must be something more than this!*'

The text, 'Straight is the gate, &c.,' was quoted, the suggestion being offered that only through self-renunciation could spiritual advancement be achieved—only by the abandonment of the pride of self could the inner self become sufficiently active to discern the light which shines to guide the pilgrim's footsteps to the portals of that gate opening into the true life. He seemed to feel that this was the truth, and appeared to realise the necessity of adopting the advice. He was advised to go to his people and frankly confess to them his present ignorance; but his pride made him hesitate to do this. By this time he had put away his disdainfulness, appearing just as he was—a man struggling with his conscience. We urged him to throw aside his vanity, so that he might gain spiritual strength sufficient to lead his people into the light. The word 'lead' seemed very offensive to him, for he answered bitterly, 'No, I will *not* "lead" them, but shall go only as one of them!'

In the course of this conversation, the statement was made that the Master would be found standing with open arms waiting to give them a joyous welcome. This seemed to make a deep impression upon the clergyman; for he confessed that,

finding himself in a state so different from what he had anticipated, he had become utterly sceptical regarding everything he had talked so glibly about whilst on earth.

No doubt the heaven had been working in the heart of this misguided man long before his introduction to the circle, for the victory soon was won, though the struggle was severe while it lasted. The thick walls by which he appeared to be encompassed began to melt away, and, as they dissolved, a bright and pure light flooded his sphere. He was ready to begin his work as a spirit fresh from the trammels of earth.

The medium describes a city square. A number of newsboys are crying their papers, or romping, with the papers under their arms. 'Boys, are you selling many papers?' we ask. 'Lots of them,' one responds. 'Where's the money?' He winks, and taps his trousers pocket. We request him to show his money. 'What do you take me for?' he ejaculates. After much urging, he thrusts his hand into his pocket, but discovers that his cash has disappeared. 'Somebody has taken all my money,' he cries out, and begins searching for it. Then we address him: 'My boy, it will no longer be necessary for you to sell newspapers; a nice man is coming to meet you, who has something better for you to do.' He laughs with scornful incredulity, like a poor street *gamin* accustomed to idle banter. We insist that we are in earnest, and then inquire whether he had ever met with an accident or been sick. In answer, he holds up a poor stump, showing where his limb had been amputated above the knee. At last we inform him that he has passed through death. This statement he considers a fine joke, and laughs heartily at it. But when he sees that we are not jesting, he becomes serious, and inquires: 'Well, can't I have any more fun now; must I go around with a long face as if I was in church?' He inquires also about the man that we spoke about. 'He will not be cross, or beat me, will he?' Suddenly, and in a whisper, 'Say, has that man got all shiny clothes on?' 'Yes.' 'Well, I see him now. He's holding his arms out to me.' In a very subdued whisper, he adds: 'He looks like the pictures you see in church. I'm not afraid to go with him! And may I take the boys with me?' 'Why, yes, of course, that's the work you have to do.' 'Come on, boys, let's go; but he's far away!' They all disappear, and the scene is gone.

(To be continued.)

#### COST OF A WATER DIVINER DISALLOWED.

At the audit of the accounts of the Urban District Council of Amptill, Beds, several ratepayers objected to the employment of Mr. Leicester Gataker, a water diviner. It was alleged that the reports of the geological surveyor showed that a proper supply of water could not be found where the diviner had indicated its existence, as there was but a shallow bed of sand there, beneath which lay a stratum of Oxford clay, the depth of which had never been fathomed. After a long hearing, the auditor (Mr. W. A. Casson) announced that he should surcharge the councillors with the payments which they had authorised to the extent of £13 8s. 7d., as, in his opinion, local authorities were not justified in spending public money in the employment of persons professing to exercise powers of this kind. Experimental borings in searching for water where scientific opinion, based on the study of the geology of a locality, indicated its possible presence might properly be undertaken at the expense of the rates, but the methods of the diviner were of another order. The Courts had held that the pretence to a power, whether moral, physical, or supernatural, was illegal. The Council were in the position of trustees, and must exercise the greatest care in spending the funds entrusted to them in a strictly legal manner.

#### TO CORRESPONDENTS.

P.P.—We cannot credit the story you send us, and certainly cannot publish it without better evidence.

COMMUNICATIONS from 'Bidston,' J. H. Downes, C. C. M., Robert Cooper, W. Oxley, G. H. Lock, 'An Old Investigator,' and others, are unavoidably left over.

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

## EXPERIMENTAL DEMONSTRATIONS OF HYPNOTISM,

BY DR. CHARCOT, JUN.,

AT THE SALPETRIERE, PARIS.

Hypnotisation may produce useful results when practised by a doctor, said Dr. Charcot, but may entail damaging effects if practised by unskilled experimenters. The best way to induce sleep is to inspire confidence in the subject, then fix your eyes on hers and command her to sleep. He had never seen suggestion effected by unspoken command, or from a distance. Hysterical subjects are more easily hypnotised than people in normal health, and present more complete realisation of suggestion. In fact, subjects who are easily influenced on the first trial are most probably neuropathic, without being aware of it, even though they may have lived normal social lives. He had himself always found an insensible spot on such subjects, thus proving that they were hysterical. Hysteria is a psychical illness, perhaps accompanied with brain lesion in some cases. It is always accompanied with the disturbance of sensation and the presence of cutaneous spots of insensibility. Hysterical attacks leave no organic traces. Stigmata or insensible spots may be produced by a fixed idea, consciously entertained, or by a subconscious auto-suggestion, that is, by an idea pertaining to the secondary self.

As to laboratory crimes, they are 'acted' by the subject who comes to rely upon and entirely trusts the operator, with a subconscious knowledge that it is acting. He has seen the same suggestion tried on three different women with different effects, which were determined by temperamental affinity or objection to the suggestion.

Dr. Charcot illustrated the several stages of hypnosis by experimental demonstrations with the well-known subject, Blanche Wittman. The first stage, called 'lethargy,' is produced in a trained subject by simply laying the hand over her eyes, accompanied by the verbal order to sleep. The subject then loses cutaneous sensibility, and may be pricked without feeling it. She ceases to be in relation with the external world by her senses. Local muscular contracture can be produced by touching the nerves controlling them, as was illustrated upon the nerves controlling the hands. If the arms are lifted, they fall down again slowly and smoothly.

The second, or 'cataleptic stage,' is produced by the fact of the operator opening the subject's eyes with his fingers. The subject's limbs and body will then remain fixed in any abnormal and curious position in which they may be placed by the operator, and which could not be retained in normal life without loss of balance and falling. The subject does not respond to suggested ideas, unless shouted very loudly in her ear by the operator, but she is suggestible through other senses.

The presentation of a blue glass before her eyes produces an impression of water, apparently, and the pantomimic action of washing her hands. Green colour appears to suggest plants, and the pantomimic action of plucking them. Yellow produces a smile and the raising of the hands as if to protect the eyes from the sun. Red was not tried, as we were told that it produced a terrifying effect.

The auditive sense may be influenced by sounds, such as a bell which, when struck in imitation of a church bell, produced pantomimic representations of a devotional character. The subject knelt down, raising her eyes and folding her hands. The whistling of a waltz, however, caused her to immediately jump up and waltz round the room, which was suddenly replaced again by the devotional attitude when the bell again intervened.

Scents suggest the presence of flowers to the subject, who apparently sees them in her imagination and holds them as evidently real to her perception. A fork or spoon placed in her hands suggests eating a meal, which is expressed in mimic action.

Dr. Charcot claims that motor action is also a sense, as the placing of the subject's arms in a devotional attitude entails an accompanying characteristic expression in the countenance; while, conversely and equally, the touching of the nerves of the face, which produces an expression of terror in the countenance, produces by reflex action an accompanying characteristic attitude of the arms. The minicking of a kiss, or an expression of disgust, may be produced in the face, according to the attitude given to the arms.

If one eye is closed and the other one left open, two states are produced in the corresponding halves of the body. One

side of the face and body may then be made to express joy while the other expresses sadness.

The third stage, *i.e.*, 'active somnambulism,' in which the subject becomes suggestible and in sense-relation with the external world, is produced by rubbing the subject's forehead with the fingers. A considerable change of temperament is usually exhibited in this state. If normally gay, the subject often becomes sad—and conversely. While suggestions are accomplished, there is often a certain resistance on the part of the subject, necessitating a repetition of the order. A reasoning process goes on in her mind with regard to the suggestions, and objection is raised sometimes with regard to their absurdity. A suggestion may even be refused, as already mentioned, if in opposition to the temperament.

The subject was told that there was a cage on the table; that it contained a monkey; she saw the things suggested, and was afraid to touch the monkey, but was ordered to take the cage in her hands, which she did after some hesitation. She was then told that the monkey was a paper one, which statement she consented to, laughing at her own timidity and stupidity at not having seen it. Again she was told that it was not a monkey at all, but a heavy bronze model of the Vendôme Column, when she expressed difficulty in sustaining its weight and put it down with effort (she had held nothing in her hands all the time). Laughingly told that she was only a goose, and that she should have seen that it was sugar-candy, she bit a piece off, with apparent relish. If given an empty tumbler and told to drink the champagne in it, she would become tipsy, Dr. Charcot told us. That she was really in the somnambulant state and not shamming was shown by suddenly throwing one of her arms into contracture.

She was shown several pieces of blank paper. One of them, she was told, was the Doctor's portrait. 'Oh, yes; in his military uniform; might she keep it?' 'Yes; she should have it immediately.' The papers were then put aside on the mantelpiece, and a small pencil mark made on the one supposed to be the photograph. After some further experiments had been made in the interval, the papers were shuffled and given back to her. She at once selected the imaginary portrait, putting the others away.

If told that the room was empty, she would cease to see us, said the Doctor. She had, however, one day sat down on a chair, the occupant of which had been rendered invisible (perception of whom had been inhibited), and had been frightened by the experience, so the Doctor did not repeat it.

Closing her eyes with his hand, she was thrown back into lethargy; blowing on her eyes the Doctor awoke and dismissed her. As she opened the door to leave the room he threw a small pellet of paper at her from a distance of three or four yards, her back being turned. The pellet touched her sleeve. She instantly became cataleptic, remaining motionless as a statue, with her body half through the door, in the arrested motion of advancing one leg and partly turning the body, while holding the door handle. This occurred in consequence of his having suggested to her while in the somnambulant state that when he threw something at her, after awakening her, she would become cataleptic.

She was again awakened and sent away. But again the same experiment was repeated. Again she became suddenly transfixed as a living statue, by a touch which she could hardly have felt through her dress, and transmitted by a small ball of paper. Artists and sculptors are evidently not aware of the splendid possibilities the cataleptic state presents for them, with its opportunities of inducing the expression of any emotion with the natural accompanying attitude and its fixed retention, without tiring the subject model.

She was then awakened, and after receiving the suggestion to feel happy for the rest of the day, was sent away. We saw her afterwards walking through one of the courtyards of the vast Salpêtrière, executing some service pertaining to the hospital, and smiling to herself, evidently in a happy mood.

Dr. Charcot then exhibited a case of mystical stigmata. The woman is imbued with religious mania. She is over forty, and has always lived a celibate life. It was found when she came to the hospital that she had burned a cross into her chest, with the letters J.C. She now permanently wears a wooden cross bound so tightly on to her chest as always to hurt her. As it is a question of religious belief, the doctors do not like to interfere, especially as these ideas constitute the poor woman's sole consolation in life. For three years she has walked on her

toes in her effort to reach upwards to Heaven. The feet have now become contracted and fixed in the position of a ballet dancer's. She has had to make special shoes for herself. She falls into spontaneous ecstatic trances, in which the body becomes cataleptically rigid, fixed in the form of a cross, and with the feet folded over each other. Six months ago a blister appeared on the surface of one of the feet, from which a drop of blood subsequently exuded. So as to be sure that she had not burned herself there, the doctors bandaged up the other foot and sealed the bandages, but a similar blister appeared on it also a month later. These blisters must apparently be attributed to auto-suggestion, that is, as the objective representation of a fixed idea of wounds by nails, in her subconscious self.

The ecstasies into which she falls are similar to those described in association with St. François d'Assisi. The case evidently illustrates many of the mystical miracles which are supposed to have occurred in convents in the Middle Ages. (The principle in action is evidently akin to that by which illnesses are produced by the effects of imagination, which is in itself a psychical force, and conversely, to that by which cures are effected by suggestion.)

Another patient (Habillon) presents an interesting illustration of double personality. In her normal state, A, she can neither read nor write; her temperament is sad. For the last ten years she has lived in the secondary state, B, in which she has learned to read and write, and to crochet. In this state she displays a gay, happy temperament, and is much more intelligent than in state A. She had pneumonia in state B, and also saw the last Exhibition in that state. She may be thrown back into her normal state, A, but that only endures for a few hours. She then speaks of old friends of hers who are now dead, as if they were still alive. On one occasion she remained in state A for a year, and then returned to state B.

Asked as to what relation the secondary state bears to the subconsciousness of the self, Dr. Charcot replied that there evidently was a relation, as fixed ideas producing stigmata, spontaneous somnambulism, &c., were registered in and emerged from the subconscious self, while the hypnotically stimulated emergence of the secondary state also entailed relation with the same stratum of the self in many cases.

Asked whether the subconsciousness or secondary stratum could be physiologically localised, he replied in the negative. Even if we could render the brain transparent and see the nerve cells in movement, how could we identify that movement with the thoughts of the subject?

These experiments are of interest to readers of this paper, not only in themselves, but as illustrating the process by which subjective visions are produced in the subject's mind, and it is evident, on reflection, that the visions of a similar character occurring in mediums must also be produced by 'suggestions,' that is, by thought-transference, but from invisible, discarnate operators, instead of from a human hypnotiser. The inference advanced by psychologists that mediumistic visions, &c., emanate from the latter's own subconsciousness, cannot be maintained in the face of these experiments, unless they also admit that the hypnotic visualising or objectifying of suggestions is also the mere emanation of the subject's subconsciousness, and not the effect of suggestion.

It is evident that the hypnotically or mesmerically induced somnambulant state is equivalent to the similar state presented in trance mediums; the latter being induced by invisible mesmerisers. This is confirmed by many instances given by such authors as Cahagnet, Charpignon, Garcin, and by De Rochas, in which mesmerised subjects, after being induced into the somnambulant state, have been taken into control by invisible, discarnate operators. Dr. Moutin has seen such cases, as has also the present writer. The discarnate operator who produced the phenomena through Eusapia Paladino, at Choisy-Yvrac, was seen and described by a clairvoyant.

Psychologists maintain that the personations occurring in trance mediums under 'control' are either reflections from their subconsciousness, such as occur when a hypnotic subject is induced by suggestion to personate a character or fictitious personality, and most successfully does so, in accent, attitude, and even handwriting; or are such secondary alternate personalities as that instanced above.

The best answer to this supposition is presented in the Choisy-Yvrac description of the astral operator who controlled

Eusapia, producing the change in her voice, &c. Further, psychologists forget that the hypnotic personations above referred to are not auto-reflections from the subject's subconsciousness, but are created by a suggested idea which no doubt draws from, and gathers around it, the previous associations in the subject's subconsciousness. They are imaged, imaginary personations. But mediumistic personation is not constituted by a suggestion merely, but by thought-transmission, which *continues* during the representation, of which the latter is the reflection. The medium does not draw on her subconsciousness, therefore, in such personations, though her subconsciousness undoubtedly must condition the personation determined by the thought-transference.

It is evident from the above illustrations that the subconsciousness and the secondary state, hypnotically induced, are identical with the secondary, alternate personality of the subject. As 'Papus' recently pointed out at the Société d'Etudes Psychiques, the Nancy school do not admit the Salpêtrière doctrine of three states, but include the various hypnotic states as stages of somnambulism, in which position they agree with the neo-magnetists or mesmerisers. On the other hand, mediumistic somnambulism or lethargy has been shown above to pertain to the same stratum or principle. This again implies that they all pertain to what the occultists define as man's astral principle, and which is the negative element in man's neuric or vital constitution (radiating as blue), which in many people comes nightly into activity, during the somnolence of the cerebral, positive aspect of the self, and retires again into inactivity simultaneously with the waking of the cerebral normal self. Deleuze and Du Pôtet associate this negative, feminine, emotional element in man with his sympathetic plexual system.

The various stages of lethargy, catalepsy, and somnambulism will probably be found to be associated with the respective functioning of the cerebrum, cerebellum, and sympathetic-ganglionic nervous systems, in varying combinations.

### 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.]

#### Work in the Spirit World.

SIR,—I have been reading during the last few weeks your interesting paper, and I have remarked the communication of Mr. Henry Forbes (New York) in connection with the spirit's state after death.

The author explains the queer faculty possessed by disembodied souls of 'externalising' their thoughts and living in this artificial mist as among realities, *i. e.*, of living within dream.

This statement has reminded me of Hamlet's well-known saying:—

'To die ; to sleep ;  
To sleep ! perchance to dream ;—ay, there's the rub ;  
For in that sleep of death what dreams may come,  
When we have shuffled off this mortal coil,  
Must give us pause . . .'

It would be interesting to learn whether the powerful wit who wrote those lines did not know the phenomena with which Mr. Henry Forbes deals. Perhaps some of your learned readers could teach us something on this question.

I beg you to receive the assurance of my best considerations.  
Haute-Garonne. P. A.

#### An Appeal for Employment.

SIR,—It has been publicly stated by one who has the interests of Spiritualists at heart, that Spiritualists should select, if possible, the most promising of mediums and take care of them, in order that they may become better developed psychically.

However sensitive the physical organisation of a medium may be, if his daily occupation be not congenial to him, his mediumship, as a consequence, must necessarily suffer. It is a direct argument of deductive reasoning that effects are dependent upon corresponding causes, so that, if a medium's daily occupation be hard and harassing, it must follow, by the imperious law of reaction, that the effects produced will be all against his mediumistic development.

In London there is a medium who is sensitive to a degree, and who has publicly laboured in the vineyard of Spiritualism

for a few years. He is a young man of great promise as a 'test medium' and 'trance speaker'; so I would appeal on his behalf to Spiritualists through the columns of this paper, that he may be found some light employment in order that his powers may be more and more developed, and in doing so the glorious truths of Spiritualism may be spread.

His name and address are with the Editor, and may be obtained on application.

VERITAS.

#### Auto-Hypnotism.

SIR,—I am writing to ask if any of your readers can give me any hints about 'Auto-Hypnotism,' having heard that it may be cultivated to therapeutic and mental advantage.

Some time ago I was hypnotised for curative purposes by a skilled doctor, and found after that that I could easily throw myself into a light, hypnotic sleep for any length of time, hearing anything that took place in the house, but unable to move unless, by will, coming out of this state.

I have been told that this psychic sleep is beneficial, and am anxious to know whether to sleep like this an hour daily would do more good than ordinary sleep. Also, whether it could be pursued to mental and curative advantage. I have long been a reader of your interesting paper, and hope through its medium to get some advice from some one who understands hypnotic laws. I have read some books on the subject, but cannot find any reference to auto-hypnotism, and should be glad to have some information on the question.

W. M.

#### Thought-transference.

SIR,—Permit me so far to break my promise to your readers, not to trouble them again with my views on this subject, as to give a few words in reply to 'Vir.'

He now tells us for the first time, that at his end of the manifestation with Mrs. B., there was a clairvoyant—himself. This admission throws an entirely new light on the phenomenon in question, which belongs to a species of manifestation to which I have given special attention. Some clairvoyants have the power of sending their spirits or doubles to a great distance for the performance of specific purposes, for which the conditions are favourable; and it is evident that where a clairvoyant possesses this power of conveying his own messages, he does not require a guardian angel to do it for him.

To cut a long explanation short, I may observe that in the production of this phenomenon, the clairvoyant is not necessarily conscious of the personal part he takes in it, nor does he see himself performing the journey.

It is possible that the 'Vir' incident belongs to this category.

'Vir' tells us that the 'Society for Psychical Research teaches no doctrine whatever.'

All I can say in reply, is that the doctrine against which I have been contending was very distinctly and elaborately taught by Mr. Crookes himself, who is the president of that society, in an article which was published recently in the 'Golden Penny.'

I now leave your readers to decide on which side is the greater display of rashness—'Vir's' or mine. Finally, I may observe that in investigating occult phenomena I always endeavour to keep my mind clear from suggestiveness or premonitions of any kind.

NEWTON CROSLAND.

#### A Case of Thought-transference?

SIR,—I am anxious to know whether any of your readers have met with cases of thought-transference like the following. The lady and gentleman concerned prefer not to give their names, but I have signed my own and can fully vouch for the veracity of both. Having an extreme dislike to Mr. A., Mrs. B., and Miss C., I will call the lady, who is an intimate friend of mine, Mrs. Davidson, and the gentleman Mr. Wordsworth.

One morning during November, 1892, Mr. Wordsworth, who is a well-known dentist in a Midland town, was roused by his servant lad at about eight o'clock, a message having come from Mrs. Davidson, one of his patients, to ask whether he could see her at nine o'clock. This, of course, was an unusually early hour for the arrival of a patient, but the dentist, who had not yet risen, sent the boy for his engagement book, named a later hour, and prepared for the lady's coming. The appointed hour arrived, but no one appeared, nor was anything further heard of Mrs. Davidson.

A few days later, she came to his house, and he found that she had been away from home and had made no appointment whatever with him, though she recollected that on the morning in question, *she had been suffering with face-ache while staying at a house many miles distant.* The boy could not remember what sort of person had brought the mysterious message. I am aware that several criticisms may be passed upon my story :—

1. It may be urged that some other Mrs. Davidson sent a message.

Mr. Wordsworth had no patient of the same name on his books, and no one came at the appointed hour.

2. The dentist may have dreamed the whole thing.

He could not have been asleep, because the boy and he conversed, and he sent the latter for his book.

3. Perhaps it was a hoax of the boy's.

Perhaps it was, but a servant, however fond of a joke, very rarely, if ever, perpetrates it on his master. Besides, there really was no joke perceptible in the whole transaction, and this explanation seems to me much more incredible than the theory that Mrs. Davidson actually, in some occult way, sought relief from her pain by applying to the man who usually was able to afford it.

(MISS) LOUISA BIGG.

(Member of the Psychical Research Society.)

Lyndhurst, Luton.

#### Materialisation Séances.

SIR,—The unsatisfactory results of some materialisation séances have been to me a source of annoyance in the past. When talking to people concerning Spiritualism, the greatest difficulty I have to contend with is the accusation brought against mediums of fraudulent practices. So long as imposture is tolerated Christians do not know what to believe, and it would be difficult to convince them of the fact that Spiritualists stand in the front rank of thinkers. No medium can be relied upon who refuses to comply with reasonable test conditions. It has been asserted that evil spirits were responsible for the deception which recently occurred. Suppose we give the medium the benefit of the doubt, then those who attend séances should not engage anyone whose aura will permit evil spirits to come in contact with him to deceive people. Great care should be exercised to avoid the evil influence of undeveloped spirits. The same law which enables a good spirit to return will also permit an evil spirit, and this is one of several reasons I have for having often said that Spiritualism will be a universal religion, but not in the form it now presents. If mediums and others will persist in having dark promiscuous séances in future, I would not place reliance on any statement they might make. If spirits say that they can only manifest in darkness my reply would be that Spiritualism has been disgraced so much already by deceptive practices that all suspicious methods of communication should be avoided. Assuming that spirits have difficulties to contend with, they should endeavour to triumph over them. There are people who appear to me to be incapable of correctly determining the actions of some mediums, and are so credulous that their gullibility would be amusing if it were not deplorable. Judging from the evidence I have read in the past of other exposures, it seems to me that the most obtuse mind should know that fraud was contemplated. Those impostors who simulate phenomena retard the progress of Spiritualism, and probably it would not be excessive punishment if these simulators were sent into the dark regions of the spirit world as far as a swallow could fly in a week. If I were to attend a séance and find a medium trying to deceive me, I should be disposed to exercise physical chastisement. Force is the final remedy in dealing with the residuum of humanity. Every civilised person should avoid anyone who tries to deceive the public in phenomenal manifestations until he well-nigh feels that it would have been better for him to have been born a Bosjesman than a Briton. There is nothing more despicable than a deceitful wretch who practises dissimulation in sacred matters for sordid purposes or a depraved passion. It is almost hopeless to try to elevate some people, because they appear to be in their proper element when grubbing in the gutter. Those who have characteristics of mediumship and intend to exercise them will do well to carefully keep in the path of rectitude, and all sensible Spiritualists should endeavour to eliminate imposture and have the 'Augean stables cleaned out.' Then we shall not need to waste time with the crucibles and scalpels of some scientists who appear to be afraid to acknow-

ledge any new belief, but shall go on without them, leaving them to hibernate in their vacillation and want of decision.

ARIEL.

#### The Ruling Society of the Universe.

SIR,—You courteously told me that you would give me space if I could make myself intelligible, practically asking, 'What on earth are you talking about?' I am quite aware that I am talking of nothing on earth. But there is a good deal of talk now about things not on earth. Astronomy is about things not on earth, and geology studies what is not on earth now. Whether other worlds are inhabited is not a question of earth. I am dealing with kindred subjects, and cannot make them intelligible to those who are thinking only of daily life.

I address you, fancying some of your readers are searching for something that is not of daily life, and a few seeking information about subjects not of earth at all.

There is some impatience now with orthodox teaching. It will not deal with the objections of Science, detests Science; and will not explain a single one of our difficulties. In fact, it closes its Press to all discussion of them.

Also, I am not contemplating the same spirit influences that your readers do. At least, I think not. I think there is no visible intercourse now with the Intellects I contemplate; possibly there never was, and the proofs even of their existence seem not so get-at-able as in the case of those you deal with. And as those I contemplate are of a different order, so, also, are the questions connected with them different.

The one may deal with such questions as: Is my child amongst you? Are my parents? Can you give us any useful information to guide us in daily life? &c. The other is professedly the Ruling Society of the Universe—the Government—and deals with general principles, the foundations of society, the best form of Government, and with real immortality; declaring, it seems, that vast numbers of spirits or intellects never enter the Ruling Society. Such may pass through two or three stages of existence, but do not attain even indefinite life.

The theory, simply such, for we are not yet proving, is that there is an Intellectual Universe corresponding to the material Universe now known of, *discovered since all our religions were developed*; and suggesting the question, Was our civilisation here on earth started by a more ancient Universe Civilisation? A question could not be asked till we knew of the Astronomical Universe,

I hold that our civilisation was not started by the class of spirits mediums deal with; for the lowest savages seem to have such familiar spirits as much as we have, and such seem absolutely ignorant of, and unable to solve the problems, which the ruling intellects have set us or given us enigmatic answers to. Some of these problems I can solve by following the rules given us, whilst I in turn cannot tell you what your spirits can. I do not know where your children or parents are, nor can I tell you what anyone is doing at this moment in Thibet, &c.

Nor will the intellects I study answer through mediums, but will answer direct on certain conditions we have not complied with. The two subjects seem as distinct as the daily routine of private life and great State questions. And the latter requires study such as has never been given to it, for it concerns *new* ideas of the universe, which our ancestors had not; ideas about things the existence of which is only just dawning on us. So students must first get into their minds some ideas of the countless systems of worlds that lie around us; secondly, try to imagine them peopled, that an Intellectual Universe corresponds to the Material; thirdly, did a Universe Civilisation start ours here on earth? The subject is one for research of the kind any other science requires. It is not a matter of Jones, Brown, or Robinson's feelings, &c. The questions are intellectual, not emotional, and do not relate to our animal instincts.

Can any understand this? If members of a Universe Civilisation attempted to tell us something of their life and events, would they not be talking of things which are not of earth? Pointing to objects here to symbolise their objects, they might say, image them a little altered so-and-so, for they are not exactly like ours. And as to events in their history, they would have to give dramatic representations of them. Now an animal would see nothing but what was on the stage, would see no *beyond* meaning. No more should we, whilst ignorant that there was any Beyond. Trying to interpret what seem to me such dramas, I may not be intelligible to any who have no

idea of the physical heavens and are incapable of thinking of them as inhabited, and cannot conceive that our civilisation may be derived from a higher and more ancient.

Another way of putting it is: We have separated from a Universe Society of the 'children of God,' the *Natural* Government of the universe. Rejecting them, we claim to be under the direct rule of the Supreme, thus introducing the *Super-Natural*. Not so very irrational, if there was no world but this, if this world was the universe, and we men were next to God. But when we contemplate an infinity of worlds, all demanding separate systems, under the direct rule of the Supreme, the suspicion does arise that such separations might not be allowed; that the *Super-Natural* government of each separately is a delusion; or if permitted is only temporary, and would introduce in Infinity a worse Babel than we have formed here.

I do not wish to occupy your pages beyond letting your readers know such *new ideas exist*, and advising any who may feel interested to aid in studying them. My own age and failing faculties may any day end my work. REJECTED.

#### The Mystery Name.

SIR,—The last paragraph of my letter under the heading 'The Mystery Name,' see p. 262 of 'LIGHT' of May 29th, should read:—

'So, applying the formula to the present case:  $S = 2^3 - 1 = 8 - 1 = 7.$ '

GILBERT ELLIOT.

#### SOCIETY WORK.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring's guides gave an interesting address on the 'Atoning Love of Christ.' Next Sunday, Mrs. Spring, medium.—W. SMITH.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last Mr. Brenchley gave an address: 'Is Spiritualism of the Devil?' followed by good clairvoyance. Next Sunday Mr. and Mrs. Brenchley will again occupy our platform. Wednesday, members' circle, medium, Mrs. Brenchley.—C. D. C.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORDS PARK-ROAD, TRINITY-STREET.—On Sunday last there was a good audience to welcome Mr. J. J. Vango on his first visit to our society. Several tests were given to strangers. Next Sunday, at 7 p.m., Mr. Davis, on 'Rocks that should be avoided.'—A. HOPPER.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON.—On Sunday last Mr. W. Wallace gave an able discourse on the different phases of mediumship, and satisfactorily replied to questions. Every Thursday, at 8 p.m., open circle for investigators, free. On Sunday next, at 7 p.m., 'Amicus,' address.—E. S. WALKER, Cor.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday morning last Mr. Harris's guides delivered an interesting address on 'What is the Use of Spiritualism?' The evening service was conducted by Mrs. M. A. Sadler, the subject being 'Some Thoughts on Death.' The address was listened to with great attention by a good audience. On Sunday next, morning and evening, Mr. E. W. Wallis.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. Green was again the speaker and medium. A short address, entitled 'A Few Thoughts on Immortality,' was evidently appreciated, and the clairvoyance which followed proved thoroughly successful. Miss de Grey Shaw, a pupil of Mrs. Wallis A. Wallis, sang 'The Face of an Angel,' her rendering of this sweet composition being warmly applauded. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address, 'Spiritualism—What Does It Signify?' Solo, Miss Florence Morse.—L.H.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday morning, in the park, a good audience was addressed by Messrs. Jones and Brooks, followed by an oration on 'Spiritualism,' by 'Evangel.' We beg to acknowledge with thanks parcels of literature for distribution from the office of 'LIGHT,' Mr. Darby, Mrs. Foster, Mr. Marsh and many other friends. On Sunday evening, at the hall, Mr. Banyard, a Spiritualist of twenty-five years' standing, occupied the chair, and gave very interesting experiences, followed by a trance address by Mrs. Wiseman.—T.B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Peters again displayed his wonderful abilities as a psychometrist to a crowded hall. He was successful throughout. Next Sunday, 'Evangel.' Ronald Brailey every Thursday during the month of June.—THOS. MCCALLUM.—*Forest Gate Branch.*—On Sunday last Mr. Ronald Brailey gave an interesting address and clairvoyant descriptions; all of which were recognised. Our thanks are due to Mr. Brailey for filling our platform at every emergency. Next Sunday, Mr. Veitch.—J. HUMPHREY, Hon. Sec.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday last addresses, suitable for our mixed audience, were given by Mrs. Boddington, Messrs. Adams, Enims, and H. Boddington. As usual, the most interesting part of our work came at question time. The incident of Mr. T. P. O'Connor's double appearing in the House of Commons was used to advantage. Next Sunday, at 3.30 p.m., near the band stand, Mr. G. H. Bibbings. We shall be pleased to hear from those in this district who purpose visiting Epping Forest on Jubilee Day in conjunction with the Stratford and North London societies, in order that we may make up a good party.—H. B.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Mr. Peters was our clairvoyant last Thursday, and twenty out of twenty-four descriptions were at once recognised. On Sunday last Mr. H. Boddington dealt with the essential points of difference between Spiritualists and other reformers. An interesting discussion followed, but as much time is positively wasted in airing individual idiosyncrasies, questions only will be permitted in future. Next Sunday, at 7 p.m., Mr. H. Boddington: 'Who are the Dead?' Thursday, at 8 p.m., Mr. Peters, clairvoyance. No admission after 8.30.—H. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last Mr. R. Beel spoke upon 'Mind Impression,' presenting the conclusions arrived at by him on the subject, a good array of instances being adduced by him, in which no other theory than mental action was tenable. The usual discussion followed. In the evening, in spite of indisposition, Mr. J. A. Butcher was with us to fulfil his promise. The stormy weather and the medium's ill-health prevented sustained control, but Mr. Butcher afforded the listeners an unexpected treat by a reading from Cora Richmond's 'Spiritualism, and What it has done for Man,' an elocutionary effort which was enthusiastically received. The annual summer outing of the S.L.S.M. will take place on July 5th to Kingswood (Surrey), by brakes. Tickets, 4s. each (tea included), may be obtained of R. Boddington, 12, Lowth-road, S.E. All members and associates desiring to sit in new circles should intimate the fact to the secretary. On Sunday next, at 11.15 a.m., Mr. R. Boddington, 'Punishment.' At 3 p.m., Children's Lyceum. At 6.30 p.m., Mr. W. E. Long, 'The Séance of Pentecost.'—R.B.

BLACKPOOL.—The local Spiritualists are still active. On Sunday, May 23rd, Mr. E. W. Wallis, Editor of 'The Two Worlds,' lectured twice, and also on Monday night, when his subject was 'The Age of Reason and Revelation.' On the 28th Mr. J. J. Morse, of London, gave a lecture on 'Spiritualism and Common-sense,' Mr. H. E. Howes presiding. The lecturer said that Spiritualism was pre-eminently a gospel of common-sense for common-sense people. They were charged with being irreligious, but if a man left off going to church or chapel, and attended Spiritualist meetings instead, it was a matter of common-sense that he found more religion there. On lines of common-sense they argued that if man was immortal, he continued to exist as a living, growing soul. Apparitions, according to the Bible, have appeared at various periods to men. Yet if it was impossible to see spirits to-day, how could they be sure that spirits were seen a thousand years ago? Spiritualists possessed the only present-day demonstrations of the continuity of individual existence; and if they had been able to prove the continued existence of one human soul they had done more for the hope of immortality than all the theologies that ever existed.—'Blackpool Echo.'

'STILL ASLEEP.'—The proof of the article which appeared in last week's 'LIGHT,' entitled, 'Still Asleep,' by our esteemed correspondent, 'An Old Investigator,' unfortunately by a strange oversight escaped correction, and some misprints appeared. 'Dr. Gardner' should have read 'Dr. Lardner,' and 'the remains of the godo' should have read 'the remains of the dodo.'

RULES FOR THE CONDUCT OF CIRCLES.—We have reprinted, in the convenient form of a leaflet suitable for enclosure in letters or for distribution at public meetings, 'M.A. (Oxon's) Advice to Inquirers, for the Conduct of Circles.' We shall be pleased to supply copies *free* to all friends who will undertake to make good use of them. The only charge will be for postage—25, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

THE SAFE PURSE.—There are many ladies who resent the idea of the possibility of losing their purses. To those the introduction of the 'Safe Purse,' which has been advertised from time to time in 'LIGHT,' is no good news, but to the tens of thousands who are unfortunate enough to lose a purse frequently, it will indeed be a comfort to know that the little invention of the Hon. Mrs. Pery will relieve their minds and increase their incomes annually; 'A penny saved is a penny earned.' The ease with which the Safe Straps are adjusted, and the perfect safety and convenience of the arrangement, have won the admiration of thousands of ladies since the recent introduction of the 'Safe Purse,' and the complete success of the patent must be most gratifying to the inventor.

The subscription to 'Light' is 10s. 10d. per annum, post free to any part of the world.