

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 858.—VOL. XVII.

[Registered as]

SATURDAY, JUNE 19, 1897.

[a Newspaper.]

PRICE TWOPENCE.

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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.

'The Birmingham Guardian' kindly supplies us with another specimen of popular ignorance, in its reference to the Amptill Urban Council and the water-finder. In curious ignorance of the success of 'water divining,' it calls it 'almost the last relic of mediæval superstition.' It confesses, however, that the practice was once very general, but that it does not know how it sprang up. And now, because the Government auditor refuses to allow the 'diviner's' expenses, the 'Guardian' says he must go, 'because no one will think of employing him who has to pay the cost out of his own pocket.' We say nothing about the queer grammar of this oracular statement, beyond drawing attention to it, but it may save the 'Guardian' from future mistake if we assure him that the persons who usually employ water-finders do pay them out of their own pockets, and, as a rule, are perfectly satisfied.

The following, from a trance communication reported in 'The Harbinger of Light,' does not look like the work of an 'impostor.' On the contrary, we see in it indications of the presence and inspiration of a grave and tender wisdom:—

In the hereafter, Federated Australia will form part of a still greater Federation which will dominate the world. I speak of a confederation of the whole of the English-speaking peoples on the globe. It is the first act of a great drama, upon the preparation of which we, in the spirit-world, have been engaged for the last ten years. We have been influencing the minds of the mediumistic, and impressing all whom we could reach, in order to bring about this momentous result. It will be the means of building up and consolidating a constitution under which the federated communities will acquire strength and stability; and will promote the unity and power of the Empire. Not only so, but it is the first step towards the Federation of the World. This, I repeat, is *our* work; for we hold, as you know, spiritual Congresses, in which the statesmen, who have played an important part in mundane affairs, assemble and take counsel together under the direction of the higher powers, who are the instruments of the Most High, for the regulation and direction of the government of mankind. Your very laws are the offspring of spiritual minds acting upon human agency. They are first instituted upon this side, and then carried into effect, more or less imperfectly, by reason of

the imperfection of those upon the earth whom we have to work through, upon yours. Ours is the world of causes, and your own that of effects. The great drama of humanity is written, its characters chosen, and its scenery determined upon, *here*; it is enacted by those who are still in the flesh. . . . Great Britain, America and Australia, by their geographical positions are so advantageously placed that, by combining, they can impose their will upon the rest of mankind, and dictate an universal peace. Such a state of things will not be reached without bloodshed; but, so far as I can see, the next great war will be of short duration. And for this reason: the forces which will be brought into action are so tremendous, and the human inventions for the destruction of life are so terrible in their murderous potency, that the carnage will be too vast and awful to be persisted in for any length of time. Not only so, but the horror of the whole thing will be so appalling, that there will be a general revolt of the masses in all civilised countries against the continuance of such fiendish abominations, and they will demand and compel a general disbandment of all standing armies and of all those vast fleets of war. The whole world will meet in Congress, and will declare its determination to abolish these organised hosts of slaughtermen by land and sea. And when these have been dispersed, and the nations deprived of the means both of offence and defence, there will be no more wars and divisions, and a sense of their common interests, common origin, and common hopes will gradually draw them together and bring about the eventual Federation of the World.

'Cheiro's Language of the Hand' (London: Nichols & Co., Oxford-street. Price 12s. 6d.) is a notable production, the like of which, we may safely say, has not been seen: for 'Cheiro' is a rather unusual blend of poet and critic, with the powers, therefore, of idealisation and discrimination, making him a fair student, a painstaking experimenter, and possibly a brilliant writer. All this is demonstrated in his book, which, moreover, is manifestly a setting forth of long and wide experience.

The book is extremely easy to read. Its expositions, in fact, are like pleasant, lucid and convincing talks,—at any rate piquant and engaging. But there are deeper notes. The thoughtful reader, who ponders as well as reads, will be set thinking about many grave matters of vital importance, whether palmistry is founded on the rock of truth, or is but a film of mist in the moonlight.

There are fifty-five full-page illustrations, of course of hands, and over two hundred engravings of lines, mounts and marks. The reproductions of hands taken from life include the hands of Sarah Bernhardt, W. T. Stead, Joseph Chamberlain, Annie Besant, Lord Leighton, Swami Vivekananda, the Countess of Aberdeen, Madame Melba, and many others. The present edition contains illustrations of the apparatus for 'Thought-Photography and Register of Cerebral Force.'

'The Heaven of the Bible,' by Ida C. Craddock (Philadelphia: J. B. Lippincott), is a sharp bit of realism. The writer takes her stand boldly by the side of the Bible, and, reading out its references to the New Jerusalem, insists on strict and hard literality,—gold, jewels,

garments, chemicals, gardens, artisans, artists, builders, animals, and all the rest of it, even to the production of children. It is a queer little book, and the only one of the kind, so far as we know. Whether it can do anyone any good is another matter.

We are often reminded of the story about the shrewd old Quaker who had to deal with the smart young gentleman who was far too clever to believe in things he could not see. The following catechism was found efficacious :—

Said the Quaker :—

'Does thee believe in Asia Minor?'

'Yes; though I have not seen it I have seen others who have; besides, there is plenty of proof that such a country does exist.'

'Thou thee will not believe anything thee or others have not seen?'

'No; to be sure I won't.'

'Did thee ever see thy own brains?'

'No.'

'Ever see anybody that did?'

'No.'

'Does thee believe thee has any?'

From Blackpool ('Human Nature' office) we have received a pamphlet, 'By the Ellis Family,' on 'How to Improve Body, Brain, and Mind.' We can hardly say that there is much depth or originality in this little work, but, as far as it goes, it is entirely wholesome and sensible. There is a useful section on 'How to cultivate psychic powers.'

At Dr. Spurgeon's Chapel, a few evenings ago, we heard the celebrated Dr. Pierson's exposition of 1 Cor. xv., and, with all respect for an earnest man, we must honestly say that, for want of an elementary acquaintance with the laws of spirit-life, he talked the most amazing nonsense. The resurrection of Jesus was simply the usual triumph of spirit over flesh:—his few appearances after its occurrence show that; and this Paul seems to quite well understand: but 'if Christ had not risen,' meaning Christ's body, said Dr. Pierson, 'not one of us would have been saved,' and 'his resurrection proved that his mission was supernatural and divine.' What is that but the old fatal error that if anything comes from the Unseen it must come from the gods?

That wonderful Chapter xv. is not perfectly harmonious and clear (any more than the story of the resurrection), but verses 12 to 18 seem tolerably plain. Instead of making our resurrection turn upon the resurrection of Christ, Paul actually makes Christ's resurrection turn upon ours. He as good as says;—If resurrection is not a fact for all, it was not a fact for Christ. He says plainly;—'If there be no resurrection of the dead then there has been no resurrection for him. We declare that God raised him up; but he did not raise him up if the dead rise not.' Plainly, he makes the case of Christ only a case in point,—a particular to prove a universal. We again admit that there is a certain amount of apparent contradiction or confusion in Paul's argument, but the passage we indicate seems perfectly clear, and it certainly makes Dr. Pierson's extraordinary assertions look not only arbitrary but grotesque.

We do not find it easy to comprehend the average conventional Christian. His main article of belief appears to be that in days of old God gave His Holy Spirit to certain inspired men, that they might produce, once for all, 'The word of God': and yet, in his prayers and hymns, he continually expresses his belief in the nearness of the Holy Spirit, or sends forth his cry for that Spirit's help.

Waiting for Dr. Pierson's exposition, we turned over the leaves of a collection of hymns, one of which particularly interested us. It began thus :—

The Holy Ghost is come,
We feel his presence here.

That is most cheering, but what of that doctrine of the inspiration of the ancients, to write 'The word of God' once for all? Another of these hymns contained these lines :—

O Holy Spirit! now descend on me!

Be Thou my Teacher—to my soul reveal.

Blest Spirit! I would yield myself to Thee.

Let me Thy holy habitation be!

Again we say, most cheering and most excellent: but how can the compilers and users of these hymns confine the inspiration of the Holy Spirit to the past?

APPARATUS FOR BOGUS SEANCES.

If a man resorts to a mean and dishonourable trick in order to bring discredit upon another, it is quite possible that, instead of accomplishing his purpose, he may find that all the infamy attaches to himself and not to his intended victim. Here is a case in point.

Some short time after the seizure of Mr. Craddock at a séance in Manchester, he received by post the following letter :—

25, PORTLAND CRESCENT,
LEEDS.
5th May, 1897.

MR. F. CRADDOCK,
74, DARTMOUTH ST.,
BURSLEM.

DEAR SIR,—I see you have had a very unpleasant affair at Manchester, and feel I should like to offer you a little advice. To sit in a promiscuous circle is only to expose you to a repetition of the unpleasantness. If you want to run the thing successfully, you must form a sort of Syndicate, who will see no sceptic sits near enough to grab. The guides business is played out—because the sensible people naturally ask where the guides get the muslin. I can supply you with boiled muslin, artificial hands, faces painted on bladders, which can be inflated—as supplied to Messrs. Huggins, Warren, Davidson, and others—at most reasonable charges.

To have your Syndicate properly placed to prevent your being grabbed is the only possible way of preventing exposure. You may write me and trust me in all confidence.

Awaiting your reply,

I am, Dear Sir,

Yours faithfully,

J. WILLIAMS.

This letter Mr. Craddock forwarded to us, with an expression of his intense disgust, and of his strong opinion that if such a 'horrible trade' were really being carried on by 'J. Williams,' then 'J. Williams' ought to be thoroughly exposed. In this we cordially concurred, but to make certain of our ground, we suggested to Mr. Craddock that he should write for prices, our object being, of course, to secure specimens of the articles offered, that being the only way of gaining satisfactory proof that 'J. Williams' was doing what he professed to do. Mr. Craddock acted on our advice, and his request for a statement of prices brought the following reply :—

25, PORTLAND CRESCENT,
LEEDS.

MR. F. CRADDOCK,
BURSLEM.

14th May, 1897.

DEAR SIR,—In reply to your post-card of the 7th, I can supply you as follows :—

Muslin, boiled, very fine, 2/-

„ not so fine, 1/3 per yard,

both 40 inches wide.

The 1/3 quality is to go over the fine, and stands out a little. I generally furnish 3 yards of each—occasionally 6 yards.

The heads, which are a marvellous imitation, cost as follows:—

Children, white,	5/-
„ North American,	5/6
Men, white,	7/-
„ North American,	7/6

All hand-painted and fitted with elastic nozzle. You simply fit into the nozzle a bamboo (hollow) cane—blow through—and the head is inflated. Keep your finger on the end, and, when you wish to dematerialise, take off your finger and allow the air to escape gradually. Of course you can have your canes different lengths, and they can be passed through the curtains and out of anyone's reach *with perfect security*.

My terms are cash on receipt, or half cash on arrival and half in a month later.

Any child can work them, they are so admirably made.

It is best to announce to your friends that you are developing one of your children, and after a time you can introduce these things without the least fear of failure. The heads, when inflated, will go into a lady's purse.

If the goods do not give satisfaction, you may return them, but must pay the carriage.

Awaiting your reply,

Yours faithfully,

J. WILLIAMS.

P.S.—It is advisable not to write on post-cards.

This letter, which Mr. Craddock at once sent on to us, led to the suspicion that 'J. Williams' was actuated by some other motive than the mere earning of a few shillings in payment for the articles he offered, such an object being altogether disproportionate to his apparent eagerness to effect a sale; and yet, on the other hand, we were reluctant to believe that his offer was not a *bonâ-fidè* one, for in that case no other conclusion would be possible than that he was guilty of many deliberate and cunningly-devised falsehoods for the despicable purpose of entrapping an unsuspecting victim! To solve the problem, we suggested to Mr. Craddock that he should send an order for some muslin and a head; that if he got them he should send them on to us; and as 'J. Williams' had volunteered the information that the inflated head would go into a lady's purse, he should ask him how some yards of muslin could be secreted with equal ease, so as to escape detection by a committee of searchers. If this could be done, we thought it would be well to know the trick, that we might publish the information for the guidance of searchers in the future; and here was a professed expert who could surely let us into the secret!

Mr. Craddock acted on our advice and sent the order, but 'J. Williams' to this day has never supplied the 'goods.' We learn, however, from various sources, that, forgetting his assurance—'You may write me and trust me *in all confidence*'—he has been proudly boasting of his success in proving Mr. Craddock's readiness to avail himself of the use of artificial aids for the production of bogus materialisations! Possibly this plain, unvarnished narrative of the facts may have the effect of teaching him that he is not quite so clever as he has thought himself, and may serve to show him that while Mr. Craddock's conduct in the matter has been beyond reproach, all the disgrace which 'J. Williams' has sought to bring upon Mr. Craddock has recoiled upon himself.

We may add that we have no personal ill-will against 'J. Williams,' or we should publish his real name. His name is *not* 'Williams,' the signatures to his letters being as false as the statements to which they are subscribed. We need say no more at present.

NOTICE.—We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to the Office of 'LIGHT' or the Office of the Alliance, and not merely to 110, St. Martin's-lane, London, W.C., there being many other offices in the same building.

THE SCIENTIFIC INVESTIGATION OF SPIRITUAL PHENOMENA.

BY 'AN OLD INVESTIGATOR.'

We have heard a great deal in recent years of the necessity for examining the phenomena attending mediums, and connected with Spiritualism, on really scientific principles.

This suggestion is put forward because certain persons have framed an hypothesis, that all those who have hitherto investigated these subjects, had formed hasty opinions on little or no evidence, and had come to conclusions which, when criticised, would be found untenable.

There has been much talk about 'orthodox science' and its supposed infallibility, and that to gain the ear of this orthodox science ought to be the aim of investigators of Spiritualism. This really means that unless Spiritualism is investigated on certain routine lines adopted in material science, the results obtained will not be accepted.

There is, probably, greater nonsense talked, and promulgated, under the name of science than exists in all the fairy tales that delight the nursery.

There is only one sound way by which to investigate any subject, viz., first to observe and collect facts; then to reason on what these facts prove. An imperfect array of facts may cause us to form an erroneous hypothesis; hence, fact after fact should be sought for, and the accuracy of our hypothesis tested, as to whether the facts are explained by the hypothesis.

There are no two sciences which can be investigated on any cast-iron rules. We cannot test or examine Chemistry by aid of Geometrical laws. We cannot investigate Natural History by aid of the laws which govern Electricity. We should not obtain much information about Photography if we set to work to investigate it in accordance with the laws of Gravitation. *To arrive at truth we must investigate each subject in accordance with the laws which appertain to that special subject*, and it is only by our own personal experience, or by instruction from those who have had experience, that we can gain knowledge of the laws by which any subject is governed.

Spiritualism is a subject which presents more subtle and complicated laws than any which the world has hitherto had to deal with; if it were not so, it would long ago have been accepted by every average intelligence. It seems that each science has to wait until the world is at least partially fitted to accept it. Had the electric telegraph and the telephone been produced in their present completeness three hundred years ago, and by a few persons, all those connected with these instruments would have been burnt as wizards.

In Spiritualism we have to deal with two sides. First we have the medium, a being with a highly sensitive nature; and we have the spirit on the other side, also with a sensitive nature, but with knowledge gained by experience, added to the knowledge which he, or she, possessed on earth.

A medium is like a person on earth, possessing the powers of smell and taste, cast among a race of people who can neither smell nor taste. When we investigate Spiritualism on really scientific principles we must realise these conditions, and must bear in mind that, however honest and willing a medium may be, yet this medium is, for the time being, the instrument of spiritual powers, who may, or may not, wish to enlighten inquirers.

There is an erroneous belief among many persons that it is the wish and business of spiritual beings to prove that man exists after death, retains his individuality, and under certain conditions can communicate with those on earth. This wish is not universal. There are low, selfish spirits who have no wish that such knowledge should be possessed by those still on earth. They will even go out of their way to prevent such knowledge from being gained, because those who did possess it would start at an advantage over those who had entered the next state in ignorance, and had not advanced.

The state of a medium's mind has to be considered in connection with the scientific investigation of Spiritualism. We must not treat a medium as though he, or she, were some metal machine. We may test some chemical experiment, and need pay no attention to what we think whilst doing so; but when examining spiritual phenomena we must prevent our minds from taking up an antagonistic condition, or one full of groundless suspicions of the medium being a trickster. We may keep our senses on the alert, and it is necessary that we

should do so, in order to observe the slightest phenomenon, but this is a very different proceeding from an exhibition of suspicion of fraud to commence with. From those who are behind the scenes, we have been told that when a person, or several persons, attend a séance, and at once commence by adopting proceedings to guard, as they imagine, against fraud, they attract a host of the lowest spirits, whose amusement is to trick and deceive. It is the same as though we went into the streets of Whitechapel, placed a lady in a chair, and then tied her hands and feet. We should not have completed this tying before we should be surrounded by a crowd of roughs, who would insult us in every way, and turn us into ridicule.

Not to know that such laws exist in connection with this subject is an exhibition of the grossest ignorance. Yet some of our would-be teachers tell us that in order to examine spiritual phenomena on what they consider scientific principles, such proceedings as tying up the medium or grasping her feet, and hiring a professional conjurer or trickster to be present, are essential, otherwise we shall not gain the ear of orthodox science.

In our own experience we have had, on several occasions, when obtaining interesting phenomena and valuable information, instructions from the principal spirit present, to at once break up the séance, as a number of low spirits had come round us and were bent on mischief. To repel them would take too much power from the medium. The means by which these low spirits were able to interfere were explained, but to describe these would occupy another article.

On one occasion, at a private séance where nearly every form of manifestation usually occurred, we obtained nothing for a considerable time. On inquiries being made as to the cause of this failure, we were informed that one of the gentlemen present (who had been in London that day) was covered on the left side with a dense black, evil atmosphere, which enabled a number of low spirits to come to our circle and interrupt. As the gentleman was himself a Spiritualist and far developed, we were surprised at this statement, but he at once explained that he had passed an hour in a lawyer's office that afternoon, with a man whom he suspected of being a swindler, and this man had sat close to him on the left side.

Scores of similar experiences have proved to us that to attend a séance for the purpose of investigation shortly after having been in the society of certain people, is an unsound method of proceeding, and is one that will either prevent any manifestations from being given, or will invite tricky and lying spirits to manifest themselves.

There seems to be a law which is very important, but may not be known to all those who are acquainted with many of the facts of Spiritualism. When a medium is in good health and full of that power which spirits use for manifestations, good and truthful spirits will use this power. They know how much they may use without damaging the medium. If the medium become exhausted, such spirits will at once cease to use the power; and if given the chance, will suggest breaking up the meeting. Evil or thoughtless spirits will have no compunctions, however, in still using the enfeebled powers of the medium, and endeavouring to produce confusion, or to put forward falsehood as truth.

It is here where public mediums have severe trials. They are at the beck and call of every dunder-headed Tom Noddy who imagines himself scientific, but who yet violates every law connected with the scientific investigation of spiritual phenomena, and who, being convinced he is so clever that in one or two séances he can settle the whole question, may probably find the medium out of power, or may, by his own acts, so disturb this power that he obtains nothing reliable, and hence becomes convinced that Spiritualism is all humbug.

To investigate Spiritualism scientifically, we must know at least some of the laws which appertain to the subject, and the necessity for maintaining certain conditions. This knowledge is not to be obtained from studying any other science, nor is it to be gained off hand; it is only by long and careful study and investigation, and by instruction derived from the operating spirits themselves, that we can learn how to investigate. The most able mathematician, chemist, astronomer, or electrician, is no better, but often worse, qualified to investigate spiritual phenomena than is the unscientific practical man, who, being unprejudiced and not puffed up with a belief in his own profound knowledge and systems, observes facts and reasons thereon.

All investigation should be for the purpose of revealing facts; it is merely a means to an end, and is not the end itself.

It has frequently been remarked that certain mathematicians seem to forget that mathematics are a means by which to arrive at results, and are not the results. So some investigators seem to imagine that the system of investigation is the all-important matter, not the results which we obtain from the investigation. If, then, by an orthodox system of investigation no results are obtained, this is of no consequence, to some persons, provided the investigation has been carried out on orthodox lines.

Thus Professor Lodge tells us that a certain Dr. Hodgson (adopting some supposed orthodox method of investigation) has worked for eight years on the case of Mrs. Piper. Then he innocently adds: 'And though the result is not immediate, that does not matter.' Such investigators remind us of the man who wished to ride from London to York, but fearful of taking the wrong road and of having his seat on horseback found fault with, mounted a wooden rocking-horse, and devoted many hours a day to rocking. He never took the wrong road, his horse never tripped, his seat on the saddle was highly commended, and though at the end of several days he was no nearer York than when he started, still 'that does not matter,' as all he did was correct. It requires no 'scientist' to inform us *that if by a certain system of investigation no results are arrived at, whilst by another system they are arrived at, then that system which arrives at no results is faulty and unsound.*

It has often been asked, 'How is it that, if spirits can act on our material surroundings, all mankind is not familiarly aware of this fact? why is it so rare?'

The answer is very simple. The laws which govern the communications between spirits out of the body and those in the body, are very complicated, excessively subtle, and easily broken. Highly-gifted mediums are very rare, just as persons possessing such a voice as Patti's are rare; and those who have investigated the phenomena occurring with these mediums, and who have possessed keen perception and an unprejudiced mind, are also rare. When persons thus gifted have carefully investigated, they have received ample evidence that spirits can and do communicate with men on earth. But when these investigators relate the facts they have witnessed, prejudiced men who have seen nothing 'venture to think' that the facts did not occur, or they invent a series of theories and names, which they put forward as imagined explanations of the facts. The multitude ignore the whole subject, and if they do form an opinion on it, this opinion is in accordance with the views of an ignorant daily Press.

The inquiry as to why all mankind is not familiarly aware of the fact indicates an illogical mind. Why was not all mankind, one hundred years ago, familiarly aware that the sun could take our portrait, that our bones could be photographed by the X rays, &c.? But when these facts were shown, the most feeble intellect would see and must admit they were facts. When we deal with spiritual phenomena we have a very different subject to examine. We may show a photograph of a spirit, and we are told it is a trick. We may give proof of a person who died in India (before the telegraph existed), announcing his death to us in England. We are told it is a curious coincidence, nothing more. All the facts that have occurred in our presence are disbelieved, and the subject soon passes from the mind of the so-called inquirer.

The reason why all mankind is not aware of the fact of spiritual communication, must be evident to a reasonable mind, and it may be considered remarkable that, notwithstanding all the abuse, ridicule, opposition, and theories of the ignorant, so many are firm believers in the fact. Those who are firm believers are those who cling to facts; those who disbelieve are those who are governed by ignorance of the facts, and by prejudice, or who cling to baseless theories as explanations of what they *imagine* to have occurred.

If we wish to test the reasoning capacity of an individual, we have but to introduce the subject of Spiritualism to him, and from the majority of men we shall soon hear more illogical nonsense, more reckless assertions, more theories as explanations, and more dogged opinions, than we should be likely to hear expressed on any other subject.

For professors of orthodox science to attempt to teach experienced Spiritualists how to investigate a subject which Spiritualists have alone worked out, partakes of the character of the grandmamma, the child, and the egg.

If these 'professors' wish to get off their rocking-horses, and are willing to advance, they would do well to practically carry out the motto, *Experto crede.*

JUSTICE TO 'PRIMITIVE CHRISTIANITY.'

Dr. Rodes Buchanan asks us, as a matter of justice, to publish what he himself has to say in regard to his new work, 'Primitive Christianity':—

This work, the result of many years of profound, fearless, and original investigation, guarded with all the care of scientific methods and examination of the best historic authorities, professes to demonstrate the following truths which have already been accepted with enthusiasm by about a thousand readers in America and elsewhere, and which challenge criticism, being sustained by ample evidence:—

1. That the New Testament was never published or known until a hundred years after the death of the Apostles, and no decisive evidence has ever been presented that either of the Four Gospels was written by the Evangelists whose names they bear.

2. That many passages in the Four Gospels are entirely incompatible with the exalted character of Jesus and his disciples, and must be regarded as interpolations, the removal of which leaves a record of Christianity entirely worthy of Jesus Christ, harmonising with the deepest philosophy and purest ethics, and removing all the objections which have hindered the progress of the Church. This expurgation, never before attempted, will be found in the book, and is much admired by rational Christians.

3. These rejected interpolations embody an attempt to identify Christianity with ancient Paganism; and the substantial identity of the two systems was maintained by the Fathers of the Church of the first four centuries, even including authorities so famous as Origen and St. Augustine, and has been often recognised by historians.

4. A close investigation shows a marvellous similarity between the creeds, the ceremonies, the emblems, the institutions of the ancient Pagans and the Roman Church. The cross, the Eucharist, the celebration on December 25th, baptism, rosaries, a virgin-born Saviour and His descent into hell, monks, nuns, and a final judgment-day were all ancient Pagan elements skilfully introduced by the Roman Church—even the Sabbath being of Assyrian origin, and observed by nearly all Pagans before either Christ or Moses. But pure Christianity had none of these things. Both Jesus and St. Paul repudiated the Sabbath.

5. Human immortality is now a demonstrated truth, and the heroes and martyrs of Primitive Christianity can be consulted to-day by those who are devoted to Christ and free from selfishness. They have spoken freely, and given a profoundly interesting narrative of their lives, labours, and doctrines, a long-lost and suppressed history which is eminently lucid and satisfactory, and is really *the first demonstration ever given* that the four Evangelists were the authors of what has been published in their names, but in a corrupted form, and should, therefore, deeply interest sincere Christians who wish to see an unanswerable demonstration of the Christianity of Jesus Christ and of his historic existence, which some have been fanatical enough to deny.

San José, California.

JAMES RODES BUCHANAN.

A FORM OF BEQUEST.

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

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

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 110, St. Martin's-lane, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates council, and officers.

ANOTHER PREVISION OF THE PARIS FIRE.

It seems that Mlle. Couédon, the now celebrated Seeress of Paris, also foresaw the fire of the Rue Jean Goujon some days before it happened. She never goes into company, 'L'Echo du Merveilleux' says, but for once made an exception in favour of the Countess de Maillé, at whose *salon* some two hundred fashionable people were present on the occasion of her visit, not one of whom, as she predicted, was caught in the fire, although many of them were noted for their interest in charitable enterprises of the kind. Mlle. Couédon gives out her revelations in the form of rough verses, which are supposed to be dictated by the angel Gabriel. What she said was:—

Près des Champs Elysées,
Je vois un endroit pas élevé
Qui n'est pas pour la piété
Mais qui en est approché
Dans un but de charité
Qui n'est pas la vérité.
Je vois le feu s'élever
Et les gens hurler.
Des chairs grillées,
Des corps calcinés,
J'en vois comme par pelletées.

This may be rendered: 'Near the Champs Elysées, I see a low building which is not devoted to piety, but to something like it, with a charitable object, which is not truth. I see the fire mount up, and the people cry out; burnt flesh and calcined bodies. I see these in great numbers' (literally, 'as if by shovelfuls.')

On another occasion (apparently after the fire), the Seeress plainly attributed the fire to the finger of God:—

Si l'homme n'eut point péché,
Dieu n'eut point frappé.
Ils n'avaient point la vérité,
Il y avait de la vanité.

That is: 'If man had not sinned, God would not have struck. They had not truthfulness, there was vanity.'

Marie Martel, one of the ecstasies of Tilly, was in an ecstasis at the time of the terrible fire, and she several times cried out: 'Oh, my good Mother, stay the arm of thy Divine Son.' This exclamation, addressed to the Virgin, is supposed by those about Marie Martel to show that she was accorded a vision of the fire at the Charity Bazaar.

It is rather strange that those who thus attribute this terrible calamity to a 'loving God'—some to the First and some to the Second Person of the Trinity—rather than to physical causes acting by law, do not perceive the awkward complications and impious passes to which that idea logically leads. Moreover, this explanation of the occurrence—that it was directly due to the anger of God—necessitates the assumption that those who perished were more wicked than those who were saved, an assumption not only eminently uncharitable and wholly groundless, but in direct opposition to the teaching of Jesus, when He was questioned about the wickedness of those who perished when a certain tower fell. But when Piety of that pharisaical kind comes in at the door, Charity flies out through the window, and Logic escapes up the chimney.

A FORM OF PRAYER FOR USE AT SEANCES.

Father of All Spirits, we desire to express our heartfelt thanks that Thou hast placed no insuperable barrier between Thy worlds, but hast mercifully provided the means of communion with the unseen.

We pray that, through the inspiration of Thy messengers, we may be led to aspire ever towards that most excellent greatness which was manifested in the life and character of Jesus of Nazareth.

We begin to understand something of the difficulty and danger, as well as of the beauty and holiness, of intercourse with the life beyond, but we believe that safety does not lie in the direction of ignorance, and we ask to be delivered from temptation and not led into evil.

For such opportunities as present themselves of doing good; for the perception of the wondrous and harmonious scheme of creation which is now ours; for the brighter light not to be obscured by the heaviest cloud; for the glorious conviction that 'the dead are not dead but alive,' and for the unspeakable joy of realising their dear presence and holding sweet converse together, we thank Thee and bless Thee, and would praise Thy Fatherly goodness now and ever. Amen.

'BIDSTON.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JUNE 19th, 1897.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '——— & Co.'

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

THE PUBLICAN AND THE PHARISEE.

It seems but yesterday that we were solemnly invited to mark the difference between the Spiritualist Alliance and the Psychical Research Society. The former, we were told, is given to credulity, and repels the scientific mind, while the latter is strictly methodical and makes all safe and sure. 'If you desire to see the world convinced, watch us,' seemed to be the message from Westminster. And now here is 'The Times,' actually 'THE TIMES,' *apropos* of the apparition investigation at Ballechin, showing its appreciation of the Psychical Research Society in the following lively manner:—

Seen at all close, the methods of the Society for Psychical Research are extremely repulsive. What it calls evidence is unsifted gossip always reckless and often malignant; what it calls investigation would provoke contempt in Bedlam itself; and what it calls discrimination is too often the selection from gossip, all worthless, of those portions which fit best into the theory it happens to be advocating. As for its treatment of the degraded beings whom it calls 'sensitives' and 'mediums,' the epileptics, the neurotics, the cretins, and the tricksters from whom it pretends to draw spiritual insight, that is a system of moral vivisection incomparably more cruel and degrading than the worst practices ever laid at the door of physiologists.

Of course this is mere raving, but it serves to show that 'The Times' has not been properly impressed by the scientific carefulness, solemn sifting, and holy hesitation of the Psychicalists.

So then, after all, it does not look as though there were a great gulf between them and us. In truth, the poor despised Spiritualist Samaritan seems indistinguishable from the most orthodox Psychical Jew.

We regret to say that the President of the Society has thought it necessary and, we suppose, nice, to appeal to the world to distinguish between the two. 'Really you are mistaken,' he says in effect; 'what you say of us you ought to say—as we in our hearts say—of the Spiritualist societies. We can assure you we are not like this erring Spiritualist Publican: we fast all along (always hungry and never satisfied): we pay tithes of all our sciences, and occupy a high social position.'

But the world does not see it. Pharisee and Publican are all one to it. Anyhow, it is instructive and amusing to watch this little comedy, and to observe the curious coloured lights thrown upon the scene. We must confess, however, that what interests us most is the singular glimpse this gives us of the real impression produced on the world by the Psychical Research Society, after all. We are honestly sorry for it, very sorry: it is such a wasteful

business. Its members reproach us for our plunge: but now we see how little they get by

Lingering, shivering on the brink,
Fearing to launch away.

If the contempt of the foolish world has to be faced, those who have to face it might just as well have the satisfaction of being thorough.

The influential 'Liverpool Daily Post,' the 'Times' of the North, is also down upon the Society. The Society had heard of stories going about concerning the Ballechin hauntings; and, says the Post, 'a psychic researcher would begin to draw inferences from the stories: he would write much learned stuff about states of consciousness and abnormal potentialities of mind and perception.' 'The Society never conducts a court of first instance to try whether there is a *prima facie* case, and herein is the utter mischievousness of that body. Somebody tells them that two and two make five, and they proceed, with great erudition, industry and ingenuity, to discover and expound all the consequences that ensue from the supposed fact. The last thing in the world which they think of inquiring into is the truth of the report made to them.'

Of course, again, this is sheer ignorance and foolishness: but all the same it shows how little the Psychicalists have taken by their methods. They might just as well have been with us, as Spiritualists. We get no worse treatment. In fact, we think we are taken more seriously by the world.

And, now that the question is raised in this form, we must own to some sympathy with the concluding words we quoted above, from 'The Times.' It is not the first time we have said that the methods of the Psychical Research Society are, in some directions, likely rather to crush the egg than hatch it. Over and over again this has been gently hinted at the Society's meetings, but a few watchful, strong and sympathetic people there, ready to bear testimony, and to speak out plainly when necessary, would be useful. It is true that a sort of 'vivisection' goes on in connection with the proceedings of the Society, and a vivisection accompanied by a strong desire on the part of many to see the victim played out. There are many members of the Society who never show elation or even animation at its meetings except when a medium has to be 'exposed' or a testimony has to be skinned. That is not the way to get at the truth in relation to these subtle facts and their laws. The poor Spiritualists may be less scientific—though that depends on what 'scientific' means—but they are more sympathetic. They may be less analytic, but they are more receptive. They may be less learned, but they are more patient. They may not be as masterful, but they are more teachable. 'All favourable to deception,' it will be said. Possibly, but, in relation to these 'things of the spirit,' there is something after all in the old saying, 'According to thy faith be it unto thee.'

We repeat, and we do so with the utmost sincerity, that we are truly sorry to see how small has been the impression produced by the Psychicalists. They have deserved a better fate: and, in time, they will doubtless compel a better fate. They have, in their way, been enormously painstaking and wonderfully true to their light. Besides, we hold that the well-attested facts they have put on record will be unspeakably precious in due season. They are 'not far from the kingdom of heaven.' But, looking upon them and loving them, we say, as one said of old, 'One thing thou lackest.'

W. M. WILKINSON.

We have to record the decease of Mr. William Martin Wilkinson, solicitor, late of 44, Lincoln's Inn-fields, a gentleman who, some years since, took an active interest in Spiritualism. He passed away on the 8th inst., at Cymyran, Anglesey, in his 84th year.

THE LATE PARIS CATASTROPHE.

PREDICTION OF THE DEATH OF THE PRINCESS SOPHIE.

(FROM JOSEPH DE KRONHELM, PODOLIA.)

Readers of 'LIGHT' have learnt through English and French periodicals all the ghastly details of the recent catastrophe in the Rue Jean Goujon, Paris. To the tragic death of one of the victims, namely the Princess Sophie, Duchesse d'Alençon, daughter of Prince Maximilian of Bavaria, is attached the melancholy interest of a prediction made to her in her girlhood by an old gipsy woman, and which has, alas, been fully realised. I translate from a Russian paper, the 'Petersburg Herald,' an account of the incident, assuming that it will interest your readers:—

Princess Sophie and her sister Marie (Queen of Naples), aged respectively seventeen and nineteen years, lived with their father in Possenhofen, a beautiful part of Bavaria. One day in July the two princesses were driving about the neighbourhood of the castle with their lady companion, and the heat being extreme, they alighted at an inn and gave orders for refreshments to be served to them on the verandah. They were seen by an old gipsy woman, who diffidently approached them, inquired whether they would like to have their fortune told, and obtained their consent. Princess Marie, smiling incredulously, allowed her hand to be examined first. 'My child,' said the gipsy, 'you will be a queen; but you will meet with deceptions and disasters, and lose your crown. You will show great courage and energy in your difficulties, but beware of "red" men. Red is an unlucky colour for you.'

Princess Marie was sceptical, but seventeen years later she remembered the prediction, and became convinced of its fulfilment; for, having married François II., King of Naples, she found herself with him in Gaëta, when that town was besieged in 1861 by the 'red' men, the Garibaldians. After a brave resistance, during which Princess Marie displayed heroic courage and endurance, the King had to capitulate, and lost his crown the same year.

Princess Sophie felt frightened, and yielded her hand with reluctance when her turn came. 'My dear,' said the old woman, 'much joy is in store for you; great things will befall you; but you will lose them before you can enjoy them. A "lion" will cause you to suffer and to weep: then a favourable change will take place, and for many years you will enjoy unclouded happiness. You will, however, not attain an advanced age. You need not fear water; but another element, the enemy of water, which —'

Here the lady companion interposed; the prediction was interrupted and the gipsy dismissed; for Princess Sophie was shaking with fright and crying bitterly.

HISTORICAL VALUE OF THE BEATTIE PHOTOGRAPHS.

An interesting contribution by Surgeon-Major Purdon, M.D., on the above subject appears in 'LIGHT,' p. 221, and in the absence of any other response I offer this reply to Dr. Purdon.

Nothing to my knowledge has transpired during the intervening period of twenty-five years to throw doubt on the genuine character of this set of photographs, and I believe the pursuit of Mr. Beattie and his friends to have been the earliest prolonged and serious experiment in this direction.

Three of the four gentlemen who took a practical part in these researches at that time are now 'on the other side,' but those who knew Mr. John Beattie are able to bear testimony to the fact that besides being an expert in photography, he was a man of an unusually clear and philosophic order of mind, whilst Dr. Thompson also struck me as a high-minded and cautious investigator who would not very easily be misled.

Though not a member of this group of investigators who watched the growth of the curious phenomena indicated, I was interested as an outside spectator, in consequence of having introduced the medium—a man above reproach and beyond suspicion. The name of the assistant photographer I do not remember, but the experiment and conditions were under the systematic control of Mr. Beattie.

The intrinsic value of the evidence afforded by the pictures produced may not be great, but the credit for this new depar-

ture, since significantly enlarged, belongs, I think, to the patient and painstaking attempt of Mr. Beattie and the few friends who joined him at that time.

Can Dr. Purdon throw any recent scientific light upon the border of the unseen neighbouring region?

Shute House, Weston-super-Mare.

THOMAS POLE.

RECORDS OF PHENOMENA IN A PRIVATE CIRCLE.

DIRECT VOICE CONVERSES IN THE CREE INDIAN DIALECT.

MANIFESTATIONS OF PERSONAL IDENTITY.

RECORDED BY MR. F. W. THURSTAN, M.A.

I have again the privilege of recording some noteworthy phenomena which occurred the other evening at a friendly party at Finchley, where three very powerful mediums happened to meet most harmoniously.

It was in the house of Dr. R., a legal doctor from America, and his wife, a Canadian lady, who, while living at Winnipeg, had studied the Cree Indian language for a short while. They have only recently become interested in the phenomena of Spiritualism through the instrumentality of those well-known workers in the Cause, Mr. and Mrs. Everitt.

The little circle of Mr. and Mrs. T. and myself were asked on Friday, May 28th, by Dr. and Mrs. R. to meet Mr. and Mrs. Everitt, who brought with them a guest of theirs, Mrs. Green, the well-known clairvoyante of the North country. There was also present another American gentleman, Mr. R., the brother of Dr. R.

It must be clearly understood, for the due estimation of the phenomena that occurred, that the American party were practically strangers to the English party, and that the mediums through whom the tests were given had never been in America; and yet as we sat together that evening several minute particulars helped to prove the identity of several American and Canadian friends of theirs, returning from the beyond to communicate the fact of their presence, and, strangest of all, one of them, a Cree Indian, talked voluble Cree in a loud, strong *direct* voice, conversing several minutes with Mrs. R., her brother-in-law also recognising the language and understanding a little.

About eight o'clock we commenced to seat ourselves round a table in a corner of a sitting-room which had been darkened so that we could just distinguish one another. Across this corner a silk Madras curtain was suspended as a decoration, and this formed a 'cabinet.' It served simply as a dressing-room (or green-room, shall I call it?), or laboratory for our other-world visitors. During the whole meeting none of us were required to enter behind it.

The whole phenomena seemed directed by the invisible agents towards convincing our host's brother, who was a complete novice in regard to the subject.

Mrs. Green began by describing an uncle of Mrs. R., and afterwards a brother of Mr. R., and also a young lady friend of his, giving in such a circumstantial way details of their personal appearance, scenes of their past life and of their deathbed, that I have asked Dr. and Mrs. R. and Mr. R. to send me notes of all the right points she gave. I do not remember that she made any bad shots or mistakes.

As regards the uncle of hers who impressed Mrs. Green with his presence, Mrs. R. writes to tell me as follows:—

She gave the following details of his personal appearance all right—that he was tall and large, over 6ft., with hair prematurely grey, and square cut beard; a very quiet, placid mien; that he died of a gradual paralysis of the spine at the end of his last illness; that he had great reluctance to die—not that he was not prepared, but because he had so much work left to do; and he gave through Mrs. Green a simple but convincing message: 'Good-night, Charles!' addressing himself to Mr. R. Now Mr. R. has been called Charles by one person only in his life, and that was by the very man now communicating, viz., my uncle. This uncle, a clergyman, passed over only five weeks ago in Canada, and letters received from friends in Canada have stated the same facts that Mrs. Green expressed. Mrs. Green also mentioned a message about a will, which was to the point—as a will has been disputed by me, the property having passed from me through a lawyer's clerk's mistake. Mrs. Green then described seeing beside Mr. R., a fat hand with one finger cut off. Presently

she seemed to sense the whole personality, and said, 'It is a man's hand; that of your brother.' This was at once recognised as belonging to a brother who had passed on some fifteen years ago.

Mrs. Green also described a young lady who had once been an intimate friend of Mr. R., and who had passed over when about seventeen, of diphtheria. Her description was right in all particulars. 'Nellie' also came through Mrs. Thompson, and described a man as giving a message to Mr. R. regarding some business matters, telling him not to worry about some bonds. They were all safe and much more valuable than he supposed. She also described the personal appearance of the communicator so correctly that he was at once recognised. The matter of the bonds was a piece of business unknown to all others present. Mr. R. writes about it thus:—

I have seen the account of Mr. Thurstan, and as I am the novice referred to in his statements, I wish to endorse them and state that the business transaction regarding the bonds has since that meeting turned out to be correct in every particular; for, on the morning following the meeting, I noticed in the 'Financial News' that the Legislature of the State of Illinois had granted the franchise to the West Chicago Street Railroad Co., that had been under consideration before I left America, and which enhanced the value of the bonds I had subscribed for. 'Nellie' gave an accurate description of my deceased brother. She informed me that I should be well pleased with this transaction, and so it has turned out.—
(Signed) C.S.R.

During the time the clairvoyants were giving these descriptions the physical manifestations began to gather force. Raps were first heard on the table. Spirit lights began floating near the cabinet, moving like signals in response to questions. A heavy tomahawk and a vase were brought from a distant part of the room where they had been stowed away by our hostess in a very inaccessible position in a cabinet of curios. None of us had stirred from our seats since the commencement of our sitting and the light was good enough to have seen anyone trying to do so. The articles were too large to have been stowed in anyone's pocket. Behind the curtain, near Mrs. Everitt, figures meanwhile had gathered material power enough to produce voices. Suddenly, soon after the tomahawk had been discovered by Mrs. R. (on the table beside her), a Cree Indian commenced talking with a loud, rapid, high-pitched utterance, coming seemingly from behind Mrs. Everitt. Mrs. R., who knows a little of the language, recognised it and began interrogating the communicating voice, and for a few minutes a rapid dialogue went on between them. I have asked Mrs. R. to give her account of this conversation. She writes:—

The Indian said that the tomahawk had belonged to an Ojibeway Indian, but he had brought it and placed it on the table just now. He said his name was 'Chickachewasee,' a name which I recognised as known to me in old days. I asked him what the Cree for 'child' was, as I had forgotten it. I used the general term 'papoose.' The spirit voice replied: 'Aponeuchee, aponeuchee,' and as I did not recognise or remember the word, and told him so, he emphatically repeated the word 'aponeuchee.' To my surprise and delight, the next morning, on consulting my manual on Cree, I found that 'aponeuchee' is really the Cree for young child.

To estimate properly the weight of this wonderful evidence of spirit return, the following facts must be distinctly understood: Mr. and Mrs. Everitt have been well-known characters in the movement for most of their long life, and the fact that they are unacquainted with Cree is beyond question. No one present besides our hostess knew the language, except Mr. R., who knew just enough to recognise it as the real Cree dialect being properly and volubly spoken.

Mr. R. and Mrs. R. asked their Indian friend to touch them on the hand. He did so. Mr. R. also felt the touch of a lady's hair on the back of his palm, and was told it was that of the young lady Mrs. Green had described. Lights moved further about the room. Then the loud, strong voice of 'Znippy' burst forth and addressed each of us. The power, he said, was strong; hence his voice was strong. Then manifestations began near Mrs. T. While her hand was being held in her husband's, a ring given her by her sister and worn in memory of her, was taken off her finger and eventually brought back under my hand as it rested on the table. The voice of this sister was heard whispering, and the voice of my sister Clare whispered also to me. And so ended this wonderful series of manifestations.

As we sat at the supper table afterwards the manifestation of force followed us, moving the long, heavy table up and down

and sideways. Once it pushed itself away from Mr. R., and he tried with all his might to pull it back, but he could not make it budge an inch. Loud raps also were heard joining in the conversation.

PROFESSOR BOIRAC ON SUGGESTION, MAGNETISM, AND THE EXTERIORISATION OF SENSIBILITY.

M. Boirac, Professor of Philosophy at the Lycé Condorcet, has given many years' study to these questions. He is a well-known contributor to the 'Revue de l'Hypnotisme,' to the 'Annales des Sciences Psychiques,' to the 'Nouvelle Revue,' and the 'Revue Philosophique.'

Asked as to whether suggestible subjects are necessarily hysterical or neuropathic, as affirmed by the Charcot-Janet school, M. Boirac maintains the contrary. All the patients at the Salpêtrière on whom Charcot experimented were neuropathics. It is this fact that has given rise to the doctrine above referred to, which M. Boirac describes as biassed and preconceived. Several of the subjects M. Boirac has experimented on were medical students and house-surgeons, who were opposed to the principle that they could be influenced, and still more so to the theory of animal magnetism. Yet M. Boirac influenced them in spite of their resistance; when they even tried to pull open their own eyelids with their fingers. These were strong, active, intelligent young men.

Dr. Moutin, who has published a book on the subject recently, when an officer in the Army, found that he could induce sleep in the strongest soldiers in his regiment. Consequently M. Boirac says that suggestible subjects are not necessarily hysterical. On the other hand, there are many hysterical subjects who cannot be hypnotised.

As to what constitutes the difference between a normal command and a suggestion, M. Boirac says that an order given in normal conditions will be dependent for its execution on the consent of the person spoken to, while for a 'suggestion' to be realised requires a psychological preparation of the subject as its pre-condition, whether that preparation be defined as a hypnotic, Braidic, mesmeric or magnetic process. Some neuropathic patients are, however, suggestible normally.

The psychological preparation may be effected in different ways, according to the peculiarities of the person. Braidism, or mechanical vibrations, may be used in some cases; magnetic induction, *i.e.*, the transfusion of nervous vitality by passes, or from the eye, or from the fingers or thumbs, in others. Dr. Bué found that the placing of the hands on the subject's shoulder-blades for a few minutes sufficed to render many strong people susceptible to suggestion, without causing them to sleep; their nervous vitality and will became subject to the command of the operator, while their intelligence remained independent and resisting. They were thus made to kneel, &c., while protesting vigorously. M. Boirac has confirmed this experience by repeated experiments, as has Dr. Moutin also. This action would appear to entail command of the cerebellum but not of the cerebrum.

As to the process of suggestion, M. Boirac says that we are at all times throwing off vital radiation. We may modify and direct this radiation and project it by effort of will to the subject. This vital effluvium is the medium of the transfusion that occurs; it accompanies all suggestion. It is the reaction of this transference in the subject, and which appears to be of an electrical character, that reproduces the transmitted idea in him. It is this electro-vital radiation that no doubt is the basis of telepathic transmission. He had effected in this way the transmission of simple orders such as: Raise your arms; sleep; awake; to his subject, without speaking, when separated by the distance of several rooms, but he had never been able to transmit verbal messages telepathically.

He had repeatedly obtained the exteriorisation of the subject's sensibility (which he identifies with the above electro-vital radiation), and that with six subjects. He had condensed this exteriorisation in tumblers of water. The stirring of the water, unseen by the subject, in another room, would transmit an unpleasant sensation to him. The tumbler being held by the blindfolded subject, and two of M. Boirac's fingers inserted in the tumbler, if M. Boirac were then pinched by a spectator, the pinch would react in the subject. On the other hand, the tumbler being charged with the operator's radiation and placed on a table, the operator taking hold of the subject's hand at a distance from the table, if the water in the tumbler

be then pinched, the sensation reacts not in the operator but in the subject.

These facts tend to show that the stored vitality remains inductively connected with the person from whom it emanated.

He had condensed his vital radiation into a bottle of water placed in another room, unknown to the subject, and sent the latter, in his normal state, to fetch a glass of water from that decanter. The contact with the magnetism stored in the water-bottle would throw the subject into hypnotic sleep. Dr. Luys had repeated this experiment. These effects could not be attributed to suggestion as no verbal order was given, and in the experiments first referred to the subject was blindfolded.

M. Boirac has repeatedly produced the phenomena of attraction and of levitation by volitional projection of this radiating energy. An account of these experiments was published in the 'Nouvelle Revue' of October, 1895. He caused the feet and legs of a sleeping subject to rise up in the air, by projecting a current from his hand, from a distance of over three yards. He repeated the same effect by an effort exerted through his eyes. Again it was repeated by transmission through his wife. Of herself, she could induce no action, but when he took one of her hands and she pointed the other at the subject, the subject's feet followed the movement of her hand.

On another occasion he attracted the arm of a blindfolded subject; repeating the action by projecting the force through a copper wire from a distance. The left hand was found to exert a different effect from the right hand in these experiments. It did not attract, but caused a pricking sensation which was distinguished by the blindfolded subject every time it was exerted, even when transmitted over a wire.

Some of his subjects have spoken of their exteriorised astral doubles travelling in space, after he had pushed the exteriorisation of their vital effluvia further than usual, but as he had no means of verifying their statements, he must abstain from committing himself with regard to that question. One of his subjects had on two occasions exhibited lucidity of vision at a distance, with regard to facts which had been immediately verified and turned out to be correct. (The particulars must be omitted for brevity.) No case of prevision by his sensitives had come within his observation; or of the diagnosing of internal organs.

As to the organic effects produced by suggestion he must attribute that to the principle of 'animisme'; that the electro-vital radiation which constitutes the vehicle of suggestion, is identical in principle with the neuric vitality actuating the subject's organs and organism, and consequently transmits the determined reaction through the subject's brain and nerves, producing the effect as if by stimulated auto-suggestion on the part of the subject.

He must certainly affirm that a subject could be determined against his own will and inclinations by suggestion. He had seen many such cases and had himself so determined many subjects, but of course with no evil intent.

He could express no opinion with regard to the distinction or identity existing between the subconsciousness of the subject and his astral principle, or with regard to double or alternate personalities, as compared with mediumistic control.

M. Boirac then proceeded to illustrate the exteriorisation of sensibility, &c., on a young student of philosophy, after blindfolding him. The subject was attracted backwards, when M. Boirac's hands were held behind the subject's shoulders. His legs were then similarly attracted. The subject stated that he was conscious of the movements entailed, not having been thrown into sleep, but the acting cause produced no sensation. Local insensibility was then produced on the subject's hand by the radiation of the operator's fingers held stationary over the hand. Sensibility was exteriorised locally; pinches in the air near the hand being felt by the blindfolded subject, when pinches on the hand itself were not felt. Local muscular contracture was then similarly produced without contact or suggestion. Local insensibility was then produced by transmission through a copper wire.

Similar effects were also produced on a knee. When a sheet of glass was held between the operator's hand and the subject's knee, the effect was obstructed. As magnetic action traverses glass, this goes to show that the action is of an electrical rather than of a magnetic character.

Similar effects were then transmitted through one of the assistants by M. Boirac holding his hand. Of himself this gentleman could not produce them. The writer, invited to

experiment similarly, reproduced some of these phenomena unaided, thus confirming them. The subject having been induced into lethargy by passes, and the bandage removed from his eyes, which he then opened, the inhibition of perception by suggestion was illustrated. The room was declared to be dark, by the operator, to which the subject assented, though two lamps were burning. The assistants became invisible. A lamp was then held before the subject and he was told to see it; he could not understand how it was suspended in space. Told to feel the pillar of the lamp he did so, moving his hand up till it came in contact with that of the person holding it. Asked what that protrusion was, he did not know.

M. Boirac was not aware whether similar phenomena to the above have been produced by other experimenters, beyond M. de Rochas. The latter gentleman, however, states that a number of private investigators who do not wish to come before the public, have produced the exteriorisation of sensibility, &c.; while Dr. Brémaux, of the Navy, has pushed this so far as to produce the exteriorisation of the astral double, in a manner which satisfies him as to its reality. On the other hand, Dr. Luys, as already mentioned, produced similar experiments in carefully verified conditions, at the Charité, as reported in 1891 and 1892 in the 'Annales de Psychiatrie et de Hypnologie.' He transferred a patient's sensibility on to a photographic plate. The patient then felt it, when the plate was pricked at a distance of thirty-five metres. He also produced blisters on patients by pinches made at a distance in the exteriorised zone.

These facts taken in conjunction with the photographs of exteriorising psychological radiations made by Dr. Luys, the Commandant Darget, De Rochas, Dr. Baraduc, and Dr. Adam show that there is a dual element in suggestion; that suggestion does not consist in a verbal command merely, but that the transference of the idea from the operator to the subject is effected by, and accompanied by, a positive vital transference, the reaction of which, in the percipient's negative soul or psyche, reproduces the idea; as the reaction of positive in negative produces conception. The differences between the Nancy school and the school of neo-magnetisers or neuric-radiationists may be reconciled in the recognition of the dual-unity of consciousness and vitality in individuals, in the process of relating and in the Universal.

The scientific recognition of this human effluvia is important to readers of this paper, because it is this neuric, vital, psychic, astral radiation, or emanation (as Kabbalists call it), which constitutes the nexus or relating medium between the physical, sense-related world and the spiritual world; even as the earth's astral plane is the nexus, or connecting link, between the physical and truly spiritual planes. The law is the same in micro- and macrocosm. As was shown in the clairvoyant's description of the Choisy-Yvrac phenomena, it is this radiation which establishes the connecting link between mediums and their discarnate operators, or controls; and it is these effluvia which constitute the 'pabulum' used in the production of physical phenomena, materialisations, &c. It is the same radiation which constitutes the basis of magical phenomena. It is the transference of this radiation from the operator to the subject which produces somnambulism, lucidity, &c., in the hypnotic subject, by the supplementation and intensification of that relating medium in the subject.

Inherent dual-unity in man's nervous system is evidently the precondition of the dual polarity, and colours which have been shown to be carried in his neuric radiation by Dr. Luys, Reichenbach, De Rochas, Baraduc, Drs. Charazain and Dècle, Baretty and others. The law exhibited in magnetism and electricity by which like poles repel while unlike attract, applies precedentially in being and is the precondition of perception; while the interaction of electricity in magnetism is a subordinate representation of the same law that applies precedentially in the interaction of spirit in soul (psyche) and is the precondition of mental conception.

The interaction of the equivalent elements in man's neuric or vital circulation, constitutes the foundation of the magical doctrine. But it is also the basis of mediumistic, hypnotic, and telepathic interaction. It must follow from the above that it will be found some day that man radiates electricity as well as magnetism; that Keely's laws of magnetic, attractive outreach, and propulsive projection (as well as resultant circulation) apply to man as well as to planets, and to every atom of the universal ether.

THE 'SOCIETE D'ETUDES PSYCHIQUES,' PARIS.

REMARKABLE APPARITIONS.

(FROM OUR PARIS CORRESPONDENT.)

The clerical tinge which was so strong in this society is now somewhat subordinated. The persistent effort of the ecclesiastical element to brand all the psychical phenomena brought before it as of demoniacal origin (whatever that may mean) has roused considerable opposition, notably from M. Gaston Mèry, a journalist on the staff of the 'Libre Parole,' and now Editor of the 'Echo du Merveilleux,' who has had several wordy duels with the Chanoine Brettes and the Abbé Gombault. At the annual meeting of the society the members elected Dr. Tison, head physician of the hospital of St. Joseph, as its president, and he has proved himself to be a most able and impartial chairman. The members include many well-known medical men. Considering their attitude towards hypnotic and psychological as well as psychical research, the members of that profession certainly show less conservatism than in England. Occultism is represented by 'Papus,' whose views are listened to respectfully and with considerable interest. It would certainly appear that under its present scientific direction this society will do useful work.

At the June meeting M. d'Ariste read a paper with regard to the prevision of her coming death by one of the Sisters of Mercy who was burned in the recent fire at the Charity Bazaar. He had collected evidence from the members of the institution to which she had belonged, showing that on the morning when leaving her convent she had asked for a special benediction, and announced that her calcined body would be brought back; that she would be burned alive. She had also spoken of this coming event on the previous day, but no particular attention had been paid to her words. She had announced two months previously that she would die soon.

It may be mentioned here that the daily papers have also recognised that Mlle. Couédon had prophesied that a fire would occur in that district, in which many rich people would lose their lives.

The society then considered the apparitions of the Virgin at Tilly. The Turkish Consul in Paris, M. Moutran, reported that he had been down to Tilly a second time in May. The first time he had himself seen the rain of luminous sparks, which the ecstasies say surrounds the apparition of the Virgin. On the second visit he had seen Louise Polinière entranced, with her eyes open, looking up at the sun for fifteen minutes. He saw Marie Martel in ecstasy, and in her open eyes he saw the image of a cross appear, though no visible cross was in front of her. When she returned to her normal state she said in reply to his questions that she had seen an angel kneeling at the foot of the cross.

The Marquis Lespinasse, introduced by M. Mèry, created quite a sensation by informing the members that he had himself seen the image of the figure of the Virgin in Marie Martel's eyes, while entranced, at least twenty times. He had examined the image in her eyes with a strong magnifying glass and seen the folds of the dress and a blue sash. A friend of his, the Count of Chabannes, had seen the image in her eyes, and the image moved as if alive, while he was looking at it. An artist had seen it and made a sketch therefrom, of which Marie Martel had afterwards confirmed the exactitude. The Marquis had also seen the image of the chapel in her eyes, which chapel, it is announced, will be erected there at some future date. This chapel has been seen by several subjects, and M. Mèry has published a sketch of it in his journal, made from the description of the several clairvoyants.

The society nominated a commission to go to Tilly and examine scientifically into the matter and to report, if possible, as to whether the image in Marie Martel's eyes is a reflection caused by a subjective image or by an apparition external to herself.

The Vatican has instructed the Bishop of Bayeux to forward full particulars concerning these apparitions. Unfortunately it will be Cardinal Parrochi who will preside over the committee which will decide as to the character of these phenomena. As this is the same authority who gave his support to Leo Taxil in the latter's gigantic humbug, it is to be feared that the decision may not be infallible.

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.]

Dr. Lodge's Address.

SIR,—I am loth to obtrude the subject of my address any further on the notice of your readers, but I observe that some of them are angry under a misapprehension as to what that address contained. Some misapprehensions are difficult to remove and may be left unnoticed, but this one happens to be very easy. They suppose me to have held up the man of science to Spiritualists as a lofty being, whose ear they might one day hope to catch, and they rebel at the topsy-turvydom of the statement. But it is a statement I never made, and the only sentence at all like it is one in which not Spiritualists but the S.P.R. is referred to. The simplest plan is to quote the passage :—

'It [the S.P.R.] makes no pretence to infallibility and it does the best it can, but at least it takes trouble; and it feels assured of this—that it is safer to reject many accounts of genuine occurrences than it is to admit as genuine a single fraudulent or unscrupulously reported transaction. If it perseveres in this course it will ultimately gain the ear of the orthodox scientific world. Indeed, it is making a scientific atmosphere for itself, and after some years may be able to dictate terms of truce with other scientific societies of no better or more scientific standing than its own. At present, however, it is looked at askance, by you on the one hand, by orthodox science on the other; by you as too sceptical, by science as too credulous,' and so on.

Anger at real offences is justifiable; at invented offences it is not.

OLIVER J. LODGE.

Home Circles v. Promiscuous Circles.

SIR,—The formation of 'quiet home circles,' as urged by Mrs. Hardinge Britten in your number of the 5th inst., is impossible to a large number of earnest inquirers. There are so many spinsters, and bachelors like myself, with few or no surviving relations. It is we who form the majority of the sitters at what are sometimes contemptuously termed 'promiscuous circles.' Are we to be debarred from receiving the comforting proofs of life beyond the grave? I say, emphatically, No! I, for one, will fight vigorously against such a selfish idea. Really, it seems necessary to recall to the minds of the great guns of Spiritualism the fact that the great truths of spirit communication are for *all*, not for 'home circles' only. Mrs. Britten would do more good if she were to throw her justly great influence on to the side of those striving to raise the objects and improve the tone of circles. There is far too much vanity, temper, and social pretension at séances. Far be it from me to deny that there are many worthy, good people among the vain and short-tempered; but they should learn to control those failings at a séance. To that end, the more serious and reverential a séance can be made, the better will be the effect on all. I would suggest that at the close of a sitting the medium, or the leader of the circle, should give a short explanation (as far as possible) of the phenomena, with occasional advice to individual members of the circle. This would be a help to beginners, interesting to all, and promote the usefulness of a sitting.

BASIL ARTHUR COCHRANE.

Spiritualist Services.

SIR,—I read with great interest the article on 'The Past and Future Progress of the Great Spiritual Movement,' by Mrs. Hardinge Britten, and endorse every word of it. I have been a Spiritualist in belief for many years, but have attended other denominations, as I have found no place associated with the movement where I could go regularly with pleasure and profit, or to which I could take friends without feeling ashamed of the services—if they can be dignified by that name. Spiritualists, from my limited knowledge, seem to be in a groove. They are content, as a rule, with uneducated mediums, who may be very useful and do a great deal of good in their way and to their own class, but if cultured persons are to be attracted and kept to the movement it will not be by mediums who are ignorant of the first rules of grammar and pronunciation, but by those on a high plane of thought which they can render into appropriate language.

Could not some of the Manchester Spiritualists who feel his need start some meetings as an experiment on a higher

platform, and guarantee a fund for one or two years, under the direction of Mrs. Hardinge Britten? The expenses might be roughly estimated as follows: Rent of room, £25; fees for medium, £25; organ, £25; furnishing, viz., chairs, platform, &c., £25; total, £100. If twenty Spiritualists would each guarantee £5 for one year, or forty £3 each for two years, we should have a good start. Of course choir and organist would be voluntary, but current expenses, such as lighting, heating, and cleaning, ought to be defrayed out of collections. I, for one, would promise to subscribe either £5 for one year, or £3 a year for two years, on condition that the remaining subscribers are forthcoming. (MRS.) E. OLDHAM.

'Ellesmere,' 60, Clarendon-road,
Whalley Range, Manchester.

Auto-Hypnotism.

SIR,—In reply to your correspondent, 'W. M.' *re* Auto-hypnotism, I may say that if he has read critically what hypnotists have to say anent hypnotism, he will arrive at the conclusion that the state of hypnosis is in all cases self-induced. The operator is only a lay figure on whom and to whom the subject—who is no subject—directs his mind, and in consequence of said concentration and expectancy hypnotises himself. The operator—who does not operate—gets all the credit. This seems to be the sum total of the information presented by recent works on hypnotism. 'W. M.' then, as he has been the principal agent in the induction of psychic sleep in the past—although an operator was present and obtained the credit—should, with the experience gained, very easily and effectually and beneficially throw himself into hypnosis.

While I am not prepared to accept the contradictory views of hypnotists of which the above is a specimen, the fact remains that one can with advantage throw himself into both hypnosis and into ordinary sleep. As to the 'How To' much depends on the mental and the temperamental conditions of the 'subject.' Much greater benefit, in my opinion, comes when the state is induced by the helpful presence and proximity of a sound and vigorous operator, whose genial influence and magnetic touch materially help to revive and to restore those whom he attends. In the place of this, the habit of self-induction becomes useful, and is certainly beneficial, and may be wisely cultivated. I say 'wisely,' because, with the enthusiasm of a new convert, one may overdo it. Although knowing something about the subject, I advise 'W. M.' to get personal instructions from some one in London.

Rothsay, N.B.

J. W. COATES.

The Possibility of Spirit-Communication.

SIR,—In a late number of 'LIGHT' I saw it suggested that all who had received any satisfactory evidence supporting a belief in the possibility of spirit-communication should report their experiences for the encouragement of others. I certainly agree with this suggestion. It seems the duty of all to add their mite to the accumulation of facts, and it may be that many are only deterred from doing so by the fear lest incidents most convincing to themselves should be of too personal a nature to interest a wider circle of inquirers. This fear prevents my attempting any full record of some most remarkable communications received in our own home circle, commencing with short and quite unexpected messages through a 'ouija' board and extending to long automatically written letters signed with the name of the persons from whom they purported to come.

The first and principal of these has been our son, whom we had the great grief of losing last year during the terrible epidemic of cholera in Upper Egypt, and the letters have been written through the hand of the young lady to whom he was engaged. At times he has told us of the presence of other friends who have also given most characteristic messages, though some of these friends were unknown to the automatist.

The tenor of these communications has been so convincing to ourselves that we have not felt disposed to arrange any regular series of tests, but such as we have attempted have been followed by most satisfactory results. For instance, in the early days of the communications we inquired whether any information could be given us which it would be impossible that we could ourselves possess, and in reply we received statements of words and expressions made use of by the friend who was with our son during his illness, some of these having been made use of a short time before, and others a short time after,

his death, and of which we had to obtain confirmation by writing to Egypt to the friend in question, whom personally we did not know. As I said before, I am only induced to write this by a sense of duty to others. I am unwilling to publish the messages themselves, but would not object to give fuller particulars to anyone really interested.

47, Russell-road, Kensington.

E. C. BAKER.

Is Jesus Christ in the Body now on this Earth?

SIR,—In reply to this question put by Mr. Downes in your last impression, I would remind your readers that immediately before Jesus Christ departed from this earth, he said to his disciples, 'Lo, I am with you always until the end of the world.'

This did not signify his bodily presence, but his presence in spirit in the hearts of all who believed in him in spirit and in truth—of those who ruled their words and thoughts and acts as if he were present in their midst.

But beyond this he spoke of his *second* coming for some future and special purpose, and there is no known reason why this should not become a realised fact.

Indeed, when we realise that the world is given over to self-indulgence, agnosticism, disbelief, and materialism, and that the unity of the doctrine of love to God and man has given place in Great Britain to some three hundred sects, each asserting its infallibility and at feud with all other teaching, one often longs with an exceeding great longing that the alone perfect One should again dwell among men, and dismiss all darkness by the brightness of his coming.

It is evident, however, that no such being, in the flesh, is now on this planet, for if he were his concealment would be impossible.

Were such a being now on our earth, some who saw him and came in contact with him would know his presence, for his face would be refulgent, and his touch would bring a peace which passeth all understanding; and if so, then would begin to grow around him those disciples who would proclaim him to the whole world.

GEORGE WYLD, M.D.

Thought-transference.

SIR,—As thought-transference is one of the most important and at the same time one of the most difficult subjects which can occupy the mind of a student, perhaps I may be pardoned for uttering a few 'more last words' in reply to 'Vir.'

To one fully conversant with the more abstruse and occult phenomena of Spiritualism, the explanation of the manifestations narrated by 'Vir' is really very simple.

In the first instance Mrs. B. did not *see* the spirit messenger, but heard him. How did that happen? Because at the time she was clairaudient and not clairvoyant. The two faculties are not generally equally active and reliable at the same time.

In the second instance 'Vir' drew 'an imaginary figure, which he first pictured in his own mind,' and this form was afterwards identified by Mrs. B. Precisely so. 'Vir' has evidently never heard of a spirit inspiring a medium to think, imagine, and do a certain thing, and subsequently revealing itself in a more objective capacity.

In this instance the spirit messenger evidently got itself depicted for the very purpose of identification, to the triumphant vindication of my statements and explanations, and to the utter confusion of 'Vir's' hypotheses.

It is a curious circumstance that in an interview with 'Vir' Mrs. B. on one occasion was not aware that any manifestation had taken place, but when their atmospheres touched and 'Vir' 'suggested' what had happened, Mrs. B. recollected all about it.

The incident is significant and is gloriously in harmony with my experience and investigation.

'Vir' is unwittingly doing all he can to support my views; but as his experience is very limited, I do not attempt the hopeless task of enlightening him. I am simply anxious that your readers should be rightly informed on a subject which has occupied the best part of my long life. NEWTON CROSLAND.

The Ruling Society of the Universe.

SIR,—One cannot read the letter of 'Rejected' without feeling a certain amount of impatience and annoyance at the vague hints and mysterious insinuations which seem intended to suggest that the writer is the one person 'behind the scenes' who could, if he chose, unfold a tale of strange marvels. Now,

if 'Rejected' has really anything new to tell, why does he not speak out plainly and produce his evidence? Otherwise he wastes our time as well as his own. That there is a universe of mind, corresponding to the universe of matter, is a reasonable deduction founded on analogy, and it has been believed by thinkers in all ages; but 'Rejected' tacks upon this the theory that this mental universe is a sort of interstellar hierarchy, which is the origin of all civilisations, and the ruling society of the universe. This society has set us certain problems to solve, and has given us certain rules to go by; but whilst it has only hitherto furnished enigmatical answers, 'Rejected' tells us he can solve some of the problems himself by following the rules; but he carefully abstains from telling us what the problems and rules are, or how he obtained this special information. In short, he does not give us a particle of evidence in support of any of his statements, though he naively asks our assistance in finding proofs. Some years ago 'Rejected' gave to the world another pet theory, in which he assumed that in ancient times the inhabitants of our earth possessed the means of communication with the inhabitants of other stellar worlds, and occasionally a visitor from some other world would come amongst us, but owing to an undefined sin on our part the privilege was withdrawn, and ever since we had been left severely alone. 'Rejected' cordially invited his readers to join him in bringing about the conditions necessary for the restitution of this privilege; but then, as now, he was unable to furnish the semblance of any evidence, and everywhere the idea was scouted as an idle dream. The new theory seems likely to follow the fate of the other, and we fear the author will have to continue signing himself 'Rejected' to the end of the chapter. Now none of us would wish to lose a good thing, but we have had too much of mumblings and mysticism, and want in their place Light! More Light! If 'Rejected' can furnish any we will heartily welcome it; but if he cannot, he must not deem us unkind or impolite if we ask, in plain but forcible English, 'What is he driving at?'

DAYLIGHT.

SOCIETY WORK.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last 'Evangel' delivered an address on 'Immortality.' Mr. Wallace, pioneer medium, also gave advice to investigators. Next Sunday, at 6.45 p.m., Mr. Dalley will answer questions. Wednesday, at 8 p.m., circle for members only; medium, Mrs. Brenchley.—C. D. C.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON.—On Sunday last Mr. J. Weedmeyer gave an excellent address on 'The Efficacy of Prayer,' followed by Mrs. Weedmeyer with clairvoyance, which was well received. Next Sunday, at 7 p.m., Mr. W. J. Mahoney. Address every Thursday at 8 p.m.; open circle for investigators free.—E. S. WALKER, *Cor. Sec.*

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORDS PARK-ROAD, TRINITY-STREET.—On Sunday last Mr. J. A. Butcher paid his first visit to Canning Town. After a short but interesting reading, his control dealt with 'The Value and Truth of Spiritualism' in a masterly manner. Next Sunday, at 7 p.m., Mr. R. Beel on 'Is Man Immortal?' Thursday, 24th, at 8 p.m., Mr. Sloan.—A. H.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday morning last Mr. Harris's guides spoke on 'The Religious Needs of Man.' In the evening Mr. Adams gave a thoughtful address on 'The Uses of Phenomena: Physical and Spiritual.' On the 7th inst. the Lyceum held their annual outing at Sully, which proved a great success. Next Sunday, morning and evening, and Monday, Mr. G. H. Bibbings, B.A.—E. G. S.

MERTHYR SPIRITUALISTS' SOCIETY.—On Sunday last, at Mr. Scott's Rooms, at 11 a.m., the guides of Mr. Wayland (Newport) gave an address on 'Spiritualism,' dealing with its past obstructions and how the spirit world had worked to remove them, instructing us how to make ourselves worthy instruments to enable them to continue to promote the glorious truth. In the evening, at the Market Hall, their subject was 'Modern Spiritualism—Its Great Teachings.' Next Sunday, morning and evening, Mrs. Williams (Cardiff), trance address and clairvoyance.—W. M. H.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—OPEN-AIR WORK.—On Sunday morning last an interested audience assembled, when addresses were given by Messrs. Brooks, Orville, Pitcher, and other friends. In the evening, at the Hall, Mr. Banyard gave an address upon 'Angelic Help,' basing his remarks on a chapter read from the Acts of the Apostles. The annual outing to Epping Forest, on Queen's Day, June 22nd. Tea (9d.) at 4 p.m., at Riggs's Retreat, High Beech. Unity meeting after.—T. B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, E.—On Sunday last Mr. J. J. Morse gave an excellent trance address to a good audience. Next Sunday, at 6.45 p.m., several speakers will address the meeting. Thursday next, Mrs. Wallis.—THOS. MCCALLUM, Hon. Sec.—*Forest Gate Branch* (Liberal Hall, opposite Forest Gate Station, E.).—On Sunday last Mr. A. Peters was successful in his psychometry. There was a large audience, and a pleasant evening was spent. On Sunday next, at 7 p.m., Mr. R. Brailey.—J. HUMPHREY, Hon. Sec.

SOUTH MANCHESTER SPIRITUAL SOCIETY.—The committee have pleasure in announcing the opening of their new hall at the corner of Princess-road, Moss-lane, East. The first services were held on Whit Sunday and were a decided success. The society, though young, has an increasing number of members and investigators, and is hopeful of rousing the interest of the district. In order to meet the expenses incurred in furnishing, a sale of work is to be held on the 30th inst. and two following days, when it is hoped to clear off all the liabilities, and, judging from the promises of support, success is assured. Gifts of articles will be thankfully received and acknowledged by Mr. W. A. Herring, 19, Withington-road, Brooks Bar; or Mr. Thomas Hawkins, 87, Duke-street, Old Trafford.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last Mr. Dunnage asked the question: 'Are Ghosts Facts?' and succeeded in replying to his own question in the affirmative. A good audience. Questions and discussion. In the evening Mr. Beel spoke upon 'Jesus: God or Medium.' On Saturday, June 19th, the body of W. Linsdell's youngest child will be interred in Nunhead Cemetery. Mr. W. E. Long will conduct the ceremony. All friends of the Cause are requested to meet at the gates at 3.15 for 3.30 p.m. On Sunday morning next, at 11.15, Mr. W. E. Long on 'The Bible: Its Use and Abuse'; at 3 p.m., Children's Lyceum; at 6.30 p.m., Mr. W. E. Long on 'Inspiration.'—R. B.

BATTERSEA PARK OPEN-AIR WORK.—Good meetings were held on the last two Sundays. The usual workers and friends, who come from all parts, maintained lively and interesting meetings. Circles are now being formed all around us, thanks largely to 'M.A. (Oxon.'s) 'Hints to Inquirers,' which, with other literature, we freely distribute weekly. The ground is being steadily prepared, and we hope to see many public meeting places commenced in Battersea, as a direct consequence, in the near future. We are now conducting two meetings in the Park, at 3.30 and 6.30 p.m., near the band stand; Battersea Society and friends, short addresses. In the Temperance Hall at 8.15 p.m. on Sundays, and at 8 p.m. on Thursdays, Mr. Peters, clairvoyance.—H. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. Geo. Horatio Bibbings delivered a remarkable discourse entitled 'The World's Love Age'—remarkable for its intense power and brilliancy, for the consummate ability manifested, and for its comprehensiveness. The many alternate passages of pathos and humour were very striking, and the quotations cited were both apposite and beautiful. Judging from this discourse alone, Spiritualism has indeed gained an exceptionally able worker in the person of Mr. Bibbings, and we look forward to his visit to us in July next with great pleasure. The prolonged applause of the audience must have been as gratifying to the lecturer as it was to the organisers of the meeting. We have heard Tito Mattei's song, 'Starry Land,' sung several times before, but never with such charm and sweetness as was manifested by Miss Samuel's interpretation on this occasion. Next Sunday, at 7 p.m., Mrs. M. H. Wallis, of Manchester, inspirational address, 'The Spiritual Value of Gratitude.'—L. H.

TO CORRESPONDENTS.

'INQUIRER.'—The address of a resident in your neighbourhood will be given next week.

'PERPLEXED.'—Discontinue your sittings till you can secure better conditions. If you will send us your full address we will write to you.

LONDON SPIRITUALIST ALLIANCE, LIMITED.—The Treasurer of the Alliance gratefully acknowledges the receipt of the following contributions towards the cost of furnishing the new offices: A. A. Watts, £1 1s.; Mrs. K. Pole, 10s.; G. E. Gunn, 5s.

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, $\frac{1}{2}$ d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4 $\frac{1}{2}$ d.; 600, 6d., &c.

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