

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 859.—VOL. XVII.

[Registered as]

SATURDAY, JUNE 26, 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.

Dr. Peebles, once more travelling round the globe, is lecturing on the way. In one of his late addresses, the following passage occurs:—

It is fully fifty-five years ago that I was standing in the pulpit in McLean, New York, preaching the funeral sermon of a little boy, an only child of doting wealthy parents. The text was, 'Have faith in God'; and the burden of the sermon was the importance of faith in the hours of sickness and death. The discourse finished, friends stepped forward to see the corpse, in a casket, half buried in flowers. At length the fond parents moved forward, and standing by the coffin the father completely broke down, the tears streaming down his face, but the mother, half dazed and tearless, stood pale and white as a Parian statue. There is a sorrow, a grief too deep for tears. Though Jesus wept at Lazarus' grave, this heart-broken mother could not weep; but, turning to me, she spoke thus with an eloquence that I can never forget: 'Oh, my pastor, you've spoken to me hopefully, beautifully, about faith. But my darling is dead, and my mourning mother's heart demands something more than faith, faith. Tell me what you know about the future world. My soul calls for knowledge. Shall I know my child there? Will he know me? Will he ever be with me?' . . . I stood speechless, dumb as a stone statue! Though knowing just as much as any other priest, I knew nothing of the future life. Hope and faith did not satisfy this mother. They can satisfy no thinker. What some ancient Isaiah, or Peter, or James saw is not knowledge to me, nor you. Spiritualism gives this knowledge. And Spiritualists, following the Apostolic injunction, have added to faith . . . knowledge. This being so, what energy, zeal, enthusiasm it should call forth from those who have drunk from its life-giving fountains. And yet many professed Spiritualists are indifferent, sleepy, selfish, wrapped up in this world's worldliness. They are half dead and don't know it. Others are fully dead, and ought to have their funeral sermons preached. This should be the text: 'Awake thou that sleepest, and Christ, the living Christ of spirit ministries, shall give you life and light. Only the true and the worthy, in any world, enter heaven—the heaven of unalloyed bliss.'

Narrating his late experiences in India, Dr. Peebles says:—

I saw magic to my heart's content. Black magic, white magic, and grey. Black magic is something really fearful. It

is demoniac from dark, depraved spirits. It is to be scrupulously shunned. It is voodooism in India. Touching these phenomena, I have my own ideas, and they are firm as a rock. Josephus and Jesus speak of demons, and give rules for casting them away. Black magic is a very low form of occultism. These Hindoos are adepts in casting out demons. Daily I saw it done. I was at the Vishnu Temple on a Tuesday, in Bangalore, about five o'clock, when a woman with her hair dishevelled, poorly clad, was brought and placed down before the priest, as one fully possessed by a demon. Her eyes were sunken, her head was rolling. She was dumb. The priest came in and took her psychic symptoms. He then went out to a tree, repeated prayers, and cutting a branch, brought it in and beat her with it. He then sacrificed and sprinkled her with what they denominated sacred water. He stepped back and firmly said, 'Leave, leave, leave,' but the demon held his ground, so the priest took up the branch again and severely beat her. He then rushed at her, and striking her on the forehead, felled her to the ground. Every muscle and nerve now became stiff as iron. She lay a short time in a kind of deep breathing. Soon her eyes opened, became bright, and the colour returned to her face. She rose up, smiled, clasped her mother, and was all right. This was a fact. I saw similar performances time and again. In America I have also seen spirit mediums possessed with demons. All is not sunshine in mediumship. I will state the truth just as it is. There is a summer land, but also a winter land over there as well, and the lower spheres include demons, for there are low, depraved human beings passing on just as they were here, and death is no saviour. Human beings commence over there just where they left this life, mentally, morally, and spiritually.

There is a sorrowful truth here, but it often occurs to us that obsessions, or the manias that may be mistaken for obsessions, turn a good deal upon personal or popular opinion.

'Ancient Heathenism and Modern Spiritualism,' and 'Primitive Christianity and Modern Spiritualism,' by H. L. Hastings (London: Marshall Bros.), are two publications intended to deter Christian readers from Spiritualism. We think they will produce the opposite effect. Mr. Hastings abundantly demonstrates the truth of our assertions: he differs from us only as to his explanation. He says—'Evil and only evil': we say 'Good and evil.' These pamphlets are only threepence each, and, in their way, are certainly useful. Mr. Hastings makes some interesting admissions. He says:—

Some Spiritualists set their numbers as high as eight millions, and in this they are far under the mark. There are probably nearer *five hundred millions of Spiritualists in the world*. The savages of Africa, the Chinese, the Hindoos, the Thibetans, the South Sea Islanders, and nearly all the nations where idolatry, barbarism and devilism prevail, claim to have intercourse with unseen powers, many of whom they claim are *spirits of the dead*, and in numerous instances they could show the Spiritualists of Christendom manifestations and marvels such as they have never yet witnessed.

It was predicted years ago that Spiritualism would soon blow over. Does it show any signs of blowing over? Admitting that the number of its adherents is in some cases over-estimated, has it not millions of votaries which it has never claimed? And is there any evidence that its votaries are less earnest, or that



its literature is less widely circulated, than in time past? Spiritualism has been rampant for three or four thousand years or more. It has not blown over yet.

Really, these admissions are exceedingly acceptable. Mr. Hastings and his friends have only got to admit that God is too good to allow only evil spirits at large, in order to be practically at one with us.

'A Study of the Pentateuch for popular reading,' by Rufus P. Stebbins, D.D. (London: Marshall Bros.), is a rather old-fashioned production by an old-fashioned, and long deceased, writer. It is, in fact, a plea for the Mosaic origin of the Pentateuch by a divine who, before 'The Higher Criticism,' had his day and ceased to be: but he was a serious-minded, scholarly and able man, within his limits. For good or evil, however, his contention is vain. Moses did *not* write the Pentateuch,—though Mosaic fragments may be embedded in it.

We have received several numbers of 'Teachings' (no publisher's name),—a rather bewildering mass of occult sentimentalism with a dash of robust sense at frequent lucid intervals. Here is a specimen of the sense:—

Yes, the Bible contains Divine inspiration; there are whole chapters and verses full of Divine teaching and inspired writing, but to call the Bible, as a whole, the 'Word of God' is little short of an insult to the Almighty.

'How then,' says someone, 'can we tell which is inspiration and which is not?'

Wherever we find God represented as saying or doing actions which contradict His commands to us. Wherever He is represented as doing or saying what would be inconsistent with perfect love, perfect justice, perfect charity, we may feel quite sure we are reading the 'contradiction of' some sinner 'against' the Most High.

It may here be objected, 'But how can we judge what is love, and justice, and charity where God is in question?'

In that case, we may as well give up seeking after love, or justice, or charity at all, seeing that all we know about these virtues are what God has taught us about them, aided by the Divine instinct He has given to us.

All these good impulses and instincts come from the Almighty, therefore He is not likely to speak or act Himself in direct violation of His own moral laws.

Throughout the Bible, both in the Old and New Testaments, inspiration and human thoughts and theories are mingled like gold and dross, and it needs a spiritual mind, in continual communion with the Divine, to separate and discern between the two, and pick out the pure gems from the material rubbish adhering to them.

When a book is sent to us for review we do not feel bound to review it, but we always accept it as a challenge which we can only decline for definite reasons, chiefly relating to the literary, scientific or spiritual value of the book. Acting upon this rule, we feel unable to entirely pass over a little work that has come to hand, entitled 'Karezza. Ethics of Marriage.' By Alice B. Stockham, M.D. (Chicago: A. B. Stockham & Co.).

It is always puzzling to know what to do or say about books on sexual relations, even when they are exceptionally pure in spirit and aim, as this book is. We have to consider so many things,—use and point of view; the soul of good in things evil, or, alas! the soul of evil in things good; misunderstanding, misapplication, social malformation and invalidism, and the human stage reached generally. But we feel bound to say that we wish the vital suggestions of this book were common property, in their essentials. The main thought of it belongs to a higher stage in the march from the mere animal, and the method is not that of suppression (a vain hope!) but of sublimation. It seems impossible; and yet, after all, who knows what this long-suffering earth may evolve?

There is still need to keep before us the simple but truly profound lines of William Blake, the seer:—

A robin-redbreast in a cage  
Puts all heaven in a rage.

A horse misused upon the road  
Calls to heaven for human blood.

Each outcry of the hunted hare  
A fibre from the brain doth tear.

A skylark wounded on the wing  
Doth make a cherub cease to sing.

He who shall hunt the little wren  
Shall never be beloved by men.

What is called 'sport' is horribly on the increase: and two-thirds of it can only be called sheer brutality. There is decadence here. The men of a former day were rougher in many respects, but they would have despised the odious silliness of much that we now call 'sport.'

Ella Martin, writing in 'The New Unity,' says:—

Always looking for the good in the world, the optimist finds it (for people generally do find what they look for), and he himself is happier than could be the case were he employed in overturning stones to seek for vermin beneath.

He may never have distinguished himself, owing to lack of opportunities, but he makes others happier and more at peace with themselves because of his tenderness and good-will. Those who occasionally catch glimpses of the inner man may guess at ambitions crushed and obstacles unsurmounted. At times the eyes betray restlessness, unsatisfied longings, the aspirations of the lofty soul. But the heroism, the bravery of the invincible spirit that takes life as it comes, and makes the best of it as it is, not once succumbing to that destroyer of happiness, cynicism, though commendable in the extreme, is apt to be overlooked, for he inflicts his disappointment on no one.

How gladly you turn from the pessimist, who finds no good in anything, not even in himself; who sees nothing to live for and very little to die for; to the genial, optimistic individual, who is in touch with humanity in general, and, whilst in your company, with you in particular! He makes you feel as if melancholy has no business in the world. He also knows your needs, and that lectures and criticisms will do you less good than sympathetic interest and encouragement.

In one sense the man of this type is a leader; for, in deeming the world a very good place, despite the vicissitudes of life, his spirit of optimism is imbibed by the persons with whom he comes in contact, and, looking through the same 'rose-coloured glasses,' they conclude that after all life is worth living.

The following verse, while extreme in its simplicity, has in it a deep spiritual lesson, and touches temperament and character at many points:—

He lost the game: no matter for that.  
He kept his temper, and swung his hat  
To cheer the winners. A better way  
Than to lose his temper and win the day.

It is a fine art,—to bear failure with fortitude, and to smile in the winner's face;—a rare nobility of spirit!

'Unser Heldenkaiser' is the title of the great official book which gives to the world the most confidential thoughts of Wilhelm I., the founder of the new German Empire. These thoughts were addressed to the Queen Augusta, but were probably intended as a kind of historical diary. So far as we know it, putting aside certain important historical points, the most noticeable feature of these letters is their military piety. We cannot help it if that is a queer phrase; it is the only one we can find that



describes what we mean. At the close of the truly fiendish French and German war, we find this iron-clad soldier writing thus :—

How God has blessed us in these seven months! It is almost impossible to believe that all this has been accomplished in so short a time. But God's hand has become more and more conspicuous, and I must constantly repeat, that we should thank and praise God that He has chosen us as the instruments of His will and purposes. Only in this sense can we glory in what has been accomplished. God be praised for His mercy!

What did the Frenchmen say about *their* God?

Doubtless the German Emperor was perfectly honest: but he occupied the same plane as the fighters of Palestine who saw in Jehovah their champion, and who said :—

Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies.

I will not be afraid of ten thousands of people that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people.

It is quite possible that there are times when war has to be regarded as a dire necessity: but the less we say about 'God's blessing' in connection with it the better.

#### ILLNESS OF MRS. HARDINGE BRITTEN.

The following special notice is addressed to those Spiritualist societies which have engaged Mrs. E. H. Britten as their speaker for the next few weeks :—

It is with deep regret and sorrow, both on my own part and that of my poor sick sister, Mrs. Britten, that I have to announce that she is now laid up and suffering severely from bronchitis, accompanied with congestion of the lungs, while the doctor now attending upon her considers it may be some weeks before she will be fit to again undertake her past accustomed platform work.

When Mrs. Britten feels able to resume those duties that she has performed with such zeal and fidelity during the past thirty years, the friends desiring her services again shall be duly informed of the same. (MRS.) MARGARET WILKINSON.

The Lindens, Humphrey-street,  
Cheetham Hill, Manchester.

#### SIR WILLIAM CROOKES, F.R.S.

Glancing through the list of 'Jubilee Honours,' we note that Professor Crookes, F.R.S., is amongst those on whom the Queen has been pleased to confer the honour of Knighthood. Taking the world as we find it, we accept the idea that there is distinction in the conferring, and that there is honour in the acceptance, of Knighthood. That being so, we offer our cordial and respectful congratulations to Sir William Crookes, F.R.S., on his promotion to that honourable title,—specially honourable in his case because only his high character and fine attainments could have suggested it, and, best of all, because there *has* been something knightly in his life and work. He has sought adventures, he has slain giants, he has released captives, he has loved the truth.

MR. W. J. COLVILLE has reached England and will for a short time be open to accept engagements. Letters addressed to him to the Office of 'LIGHT' will be duly forwarded.

LONDON SPIRITUALIST ALLIANCE.—The treasurer thankfully acknowledges the receipt of 10s. 6d. from 'Miss Thatcher' towards the fund for the furnishing of the new offices.

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

#### HELP TO INQUIRERS.

In 'LIGHT' for June 5th we published a request of the Council of the London Spiritualist Alliance that members and others interested in Spiritualism who are willing to interview and give information to inquirers in their respective districts would kindly forward their names and addresses to the secretary of the Alliance, 110, St. Martin's-lane, London, W.C. The following responses to this appeal have come to hand :—

Beckenham.—Miss E. L. Boswell-Stone, 47, Wickham-road, Beckenham, will be glad to give such information as she is able to impart, either by writing or interview, to inquirers wishing to learn something about Spiritualism.

Brighton.—Mrs. Foster Carter, at present residing in Gosport, Hants, but whose address after July 5th will be 89, Freshfield-road, Brighton, writes: 'I am most thankful for the blessings and comfort which Spiritualism has given me, and I should be only too thankful to be able to help others to obtain the same. I hope that in that way I may be of some use in the furtherance of our grand cause.'

Cheltenham.—Colonel Le M. Taylor, Minsterworth, Old Bath-road, Cheltenham, says: 'I am very willing to interview, and give any advice I can to, inquirers, and I think the names and addresses of all who intimate their readiness to do so should be published.'

Gateshead.—Mr. Joseph Stevenson informs us that, except during the months of July and August, a 'reception' is held at 97, Coatsworth-road, Gateshead, every Monday evening at 7.30, for all inquirers interested in Spiritualism and other psychic subjects.

Glasgow.—Mr. David Reid, of Mansewood, Pollokshaws, near Glasgow, says: 'I shall be glad to help in the way suggested by giving information to inquirers; but I am of opinion that the only way to obtain convincing and satisfactory evidence is to have private sittings in one's own home.'

London.—Dr. Ellen Colyer, 475, Mile End-road, Bow, E., says: 'I should be very pleased to give the benefit of my experience and investigations to any earnest inquirer; I have derived immense satisfaction from Spiritualism and do not feel it right to keep the knowledge to myself. Every morning from 10 to 12.30; every evening (except Thursday) from six to nine. Bow bus passes my house, or train from Liverpool-street to Coborn-road.'

London.—Mr. Thomas Brooks, 72, St. Thomas-road, Finsbury Park, says he shall at any time be pleased to give advice to serious inquirers.

London, Richmond, S.W.—Mr. J. Braund, 'Chartreuse,' Vineyard-road, Richmond, S.W., says he shall be pleased to give information on the subject of Spiritualism to any earnest seeker after truth.

Southampton.—Miss O. T. Greenfield, 4, Canterbury-terrace, Southampton, writes: 'You may count on me as being willing to enter into correspondence with anyone who is seeking information.'

Sutton.—Mr. Samuel Hopgood Hart, jun., of Mulgrave House, Sutton, Surrey, writes: 'I was pleased to note the resolution of the London Spiritualist Alliance. It is quite right. We *must* do what we can to help others. I shall be glad to see, or to write to, any who may inquire what we believe, and why we believe; and to put them in the way of knowing the truth which shall make them free.'

Weston-super-Mare.—Mrs. Katharine Pole, of 21, Ellenboro'-crescent, Weston-super-Mare, writes: 'I shall be happy to interview or give information to any inquirers living in this district should need arise, or to lend books on the subject. "LIGHT" is our ever-welcome Sunday reading, and I scarcely know anything that could replace it in interest.'

#### 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.



## 'REICHENBACH'S ODIC EFFLUVIA.\*'

TRANSLATED INTO FRENCH BY M. DE ROCHAS.

Reichenbach's work has already been translated, and is known to English readers. The novelty in this edition consists in an introduction by M. de Rochas, summarising recent discoveries with regard to human polarity, confirmatory of Reichenbach's position.

Dr. Thounanel published a work in 1781, in which he claimed that the divining rod used for the discovery of water and mines was actuated by a force similar in character to magnetism; effluvia were projected which penetrated through the earth and acted upon the diviner's nervous system.

Count Tristan in 1826, affirmed that effluvia were radiated from the earth and, penetrating so-called sensitives, produced a polarising re-action, exhibited in a positive action on the right side and negative on the left side of the body. If the positive radiation is strongest, the rod is repelled; if the negative is strongest, the rod is attracted. It is the friction of the running water that generates a supplementation in the local radiation.

A series of experiments made with a suspended pith ball, by Fortis, Amoretti, Volta, Ritter, Schelling, and Baader, are then referred to as showing the exteriorisation of motive power from man, carrying polarity, but also directible by will.

These experiments were developed in 1808 by Jerboin. Chevreul pointed out the identity of this force with that which caused tables to move when hands were placed in contact therewith. Dr. Briche, and subsequently Dr. Rutter of Brighton, constructed a magnetoscope to demonstrate the action of human polarity. Dr. Leger, of London, showed, in 1852, that it produced circular oscillations. Lucas, in 1854, made a bio-metre, with which he demonstrated that all human bodies emit a polarising radiation, and that the human will may direct this radiation; and that it varies in intensity in different people. Durand de Gros (Dr. Philips), in 1855, published a work on vital electro-dynamism, confirming the above and showing that this force acted through solids. In 1875, Count Puyfontaine showed that man radiates currents, which may be directed volitionally. Dr. Baretty, of Nice, published a work, in 1881, in which he defined this force as neuric, as being essentially physical and similar in character to magnetism and electricity. Dr. Thore, of Dax, reported further experiments made with this force, in 1887. Dr. Baraduc's well-known work followed in 1893.

Dr. Bué published a valuable resumé, in 1893, on 'Magnétisme curatif'; consisting in an extension of a paper of his, which M. Chevreul had communicated to the Academy of Sciences. He affirmed that the neuro-magnetic radiation interpenetrated and was interchanged between two bodies when in contact with each other; also that this transference could be effected at a distance. He re-constructed Dr. Leger's apparatus, and from experiments therewith found that the pendulum could be directed at will. With this instrument he classified the radiations emanating from a number of chemical substances. Drs. Charazain and Dècle published a work, in 1885, on human polarity, in which they state that the right side of the human body radiates positive, and the left side negative, effluvia. These effluvia give a rotary movement to a suspended pendulum.

M. de Rochas then quotes some striking incidents from various authorities on human magnetism, demonstrating the polarity inherent in the organism. Lafontaine, after magnetising a lady in London, found that her head adhered to his chest so strongly that he had difficulty in detaching it. Dr. Dufour found that a subject's body adhered to the operator's hands if the latter are held in contact with the subject's shoulder blades for some time. Lafontaine, after throwing a girl's body into cataleptic rigidity, suspended her by an unravelled rope attached round her waist. The body then swung round according to the inductive influence transmitted. Placed on a plank, swinging horizontally on a pivot, the plank and body rose or fell according to the influence exerted by passes. Charpignon gives a case of levitation induced by magnetisation. Dr. Kerne mentions a similar case. Ricard gives another. Professor Boirac has quite recently illustrated this faculty of exerting attractive and repulsive power on the human organism, at a distance.

Six lectures given by Reichenbach are then presented, dealing with the dual polarity inherent in the effluvia radiated from human beings, animals, vegetables and crystals. This

radiation is compared to the undulations seen in the atmosphere over a field, on a hot summer day, and is attributed to an absorption of force transmitted from the sun. The accumulation of this force in the nervous system is radiated in the form of an interrupted or vibratory current, traversing solids, and producing rotation or circulation. A table becomes a condenser of this radiated force, if a number of people sit around it, with their hands in contact with it. The current spreads over the table and acts on any sensitive present, as passes would do. The inter-action of the positive and negative polarity inherent in the current, produces the rotation or movement of the table.

The descriptions given cannot fail to remind the reader of those presented in Denton's 'Soul of Things.' Taken in conjunction with the illustrations in the introduction, quoted from authorities on human magnetism, the analogy between human and terrestrial magnetic effluvia becomes apparent. Its identity with the human sensibility exteriorised from sensitives, by magnetic induction, is also evident. Considering the attraction and repulsion and even human levitation referred to as produced by the volitional use of this radiation, and, on the other hand, that the phenomenal movement of objects without contact induced through Eusapia Paladino, have been shown to be produced by the use of this effluvium, it is evident that it is also identical with the psychical substance used in the objectivisation of mediumistic and magical phenomena.

## AN HYPNOTIC CREED.

'The Hypnotic Magazine' publishes the following 'Articles of Belief.' This 'Creed' will be given hereafter in each number. 'The Hypnotic Magazine' is an able and zealous advocate of Hypnotism as a curative agent, but the terms, 'articles of belief,' and 'creed' savour of prejudice and self-sufficiency, and these are not the best of qualities for those who are experimenting in a science confessed to be in its infancy. However true and reasonable the 'creed' may seem, this way of asserting its 'articles' looks very like an attempt to 'suggest' them to the reader. The 'Creed' runs thus:—

1. The subject or hypnotised person is always responsible for his actions.
2. The subject's moral resistance is as strong in the hypnotic as in the waking state.
3. The subject will not accept a suggestion, or a post-hypnotic suggestion, which conflicts with his principles, or his all-potent instinct of self-preservation.
4. The subject submits to be hypnotised; he cannot be influenced against his will.
5. The subject can break the hypnotic sleep and return to his normal state of consciousness, even in defiance of the operator's suggestion.
6. The subject is never unconscious; the subjective mind is always on the alert.
7. The suggestions which can be made most readily to take root in the subjective mind are those which are to the therapeutic advantage of the subject.
8. Suggested sense-delusions are accepted by the subject with the subconscious understanding that they are produced merely for the purpose of experiment.
9. A subject of good moral character cannot be induced by hypnotic suggestion to perform an act which he would consider immoral or even undignified in his waking state.
10. A subject of loose morals will exhibit the same characteristics in the hypnotic state, but will refuse to commit a crime which endangers his person (see 'Instinct of Self-preservation,' No. 3).
11. A crime committed through post-hypnotic suggestion by a subject (if such a thing were possible), would be assuredly bungled, since the carrying out of a complicated post-hypnotic suggestion entails a return to a state of active somnambulism, in which state inductive reasoning is impossible.
12. The assent of the subject is always necessary to the carrying out of a suggestion.
13. Auto-suggestion is more powerful than the suggestions of another.
14. The only harm which can result to a subject lies in the possible ill results of foolish tests which the subject is willing to carry out.

\* 'Les Effluves Odiques,' Flammarion, Paris.



## WILLIAM MARTIN WILKINSON.

A highly esteemed friend, whose initials will sufficiently reveal his identity, has kindly sent us the following notes regarding the late Mr. Wilkinson, whose decease we recorded in our last week's issue :—

My first acquaintance with Mr. Wilkinson began about forty-four years ago. Spiritualism then had the freshness and charm of a novelty and a mystery, as well as more serious claims upon public attention. I was being deeply interested in its investigation, and when a record of strange automatic drawings appeared in the 'Morning Post' as occurring in the house of a well-known solicitor in good practice, I thought this would no doubt prove another phase of this attractive subject. Accordingly, in company with my friend, Dr. Dixon, I. called one Sunday afternoon at a villa in Hampstead. We introduced ourselves to Mr. Wilkinson, whom we found a very intelligent and affable gentleman, and on stating the object of our visit were very courteously received. The book containing his wife's automatic drawings was brought in for our inspection, and our interest in them was enhanced by the explanations and comments he was able to supply. He told us all about them that he had to tell. We had a long and animated conversation on Spiritualism, and he kindly invited us to visit him again, which I need hardly say we were very pleased to do, and the visit was many times repeated. Thus began an acquaintance which ripened into a life-long friendship. Before taking our departure I left with him a copy of the 'Yorkshire Spiritual Telegraph,' which had then recently appeared but with which he was unacquainted. Like myself, he soon became a constant contributor to that journal and aided greatly in promoting its circulation. Mr. Benjamin Morell, of Keighley, was its editor, but after awhile it was practically managed from London, and its title was changed to the 'British Spiritual Telegraph.' This first and somewhat crude publication was superseded by 'The Spiritual Magazine,' the first number of which appeared in January, 1860, and it was regularly continued until the close of 1878. Besides editing and contributing many able articles to it, especially its earlier volumes, Mr. Wilkinson published a small volume called 'Spirit Drawings—A Personal Narrative,' one of the most interesting in connection with this subject that has appeared, and of which he published a second edition. It gave a circumstantial account of the drawings above referred to, and contained much else that was profound and original on the general question. A little later occurred the great religious revival which attracted so much notice, and in the psychical aspects of which he was specially interested. He compiled a narrative of it, and carefully collated it with similar movements that had preceded it, such as that associated with the name of the Rev. Edward Irving, and what was known as the preaching epidemic in Sweden. He was satisfied that these movements had a unity of origin and illustrated a continued community of the two worlds.

Besides his literary services to Spiritualism his home was the centre and rendezvous of the leading Spiritualists in London at that time, where they would meet to exchange views and information and concert plans of action. Among the men and women who here gathered together were Robert Dale Owen, Robert Chambers, William Howitt, Mr. and Mrs. Watts, Dr. Ashburner, Dr. Doherty, Dr. Dixon, Benjamin Coleman, Baron Holmfeldt, Signor Bertolacci and his daughters, D. D. Home, Emma Hardinge, Mrs. De Morgan and others, and very often American visitors interested in the subject and who added much to our information as to what was passing on the other side. Judge Edmonds was also a constant and highly valued correspondent.

Mr. Wilkinson was also a pioneer in many other useful works, among which we may mention the interest he took in the reformation of our convict system, the Academy of Music for the Blind at Norwood, and the Charity Organisation Society, of which latter in particular he was the originator and an earnest and active promoter, for many years being a constant attendant at its council meetings. Among other reforms he advocated was that of cremation; he was the founder of the first Cremation Society in England, and in his will he left instructions for this disposition of his remains.

Although advancing years and other occupations compelled him to relinquish active participation in our movement, his

interest in it continued to the end. He was a constant reader of 'LIGHT,' and warmly approved the spirit and temper in which it is conducted. He was a frequent correspondent of the 'Times' and other influential journals, his letters being generally of a practical kind, and often successful in effecting the object for which they were intended. Though but little known to present-day Spiritualists, he did most important work in the earlier periods of our movement, when its foes were many and its friends were few; and the fruit of that work continues and will long continue. He belonged essentially to that generation of earnest workers who have now almost passed away. It was a fitting coincidence that Whit Sunday should witness the ascension of so pure and white a soul and close a long earthly life of useful and active beneficence.

Farewell, old friend and comrade, until we meet again, perhaps to be associated in that higher life in some good and useful work for Humanity.

T.S.

## 'WORK AND SAINTSHIP.'

The leading article in the May number of 'Parabuddha Bharata,' the organ of Swami Vivekananda, is on 'Work and Saintship,' and it serves to bring out the diametrically opposite views which the Eastern and the Western take of Work—to say nothing of Saintship. When we talk of 'work' we mean useful work, work useful either to self or others, and which we consider a duty; useless labour we do not call work—we only speak figuratively of the 'work' of playing cricket or of running a race. Mere activity or action is not for the Western synonymous with 'work,' but the Eastern makes work and action the same; and action he calls 'Karma,' and Karma he supposes to be the cause of rebirth. Rebirth, in its turn, he considers a thing to be avoided; for as long as a man is subject to rebirth he is liable to pain and unhappiness. It is evident, therefore, that, by a chain of logical reasoning, salvation lies in inaction; and that, by making action synonymous with work, idleness is demonstrated to be the saviour of mankind.

All this sounds like a burlesque of the Eastern idea of work in general, and a libel on this enunciation of it in particular. But listen to the writer himself :—

The Gita says, 'Every work hath blame as every flame is wrapped in smoke.' Such being the nature of action, can that be our ideal? Certainly not, unless ignorance, slavery and evil could satisfy our wants. Deification of action, then, practically means worshipping our fetters, or, to use the words of the writer above quoted, 'glorying in our shame.' Action or restlessness is not our ideal. Our deepest and most persistent impulses all point just the other way, and they deserve to be respected. They are really the voice of Deity within us, and it is through them and not against them that we can possibly work out our salvation, and they all unmistakably point towards rest and repose. . . . We work in order that we may be freed from work. The highest then is not to get leave to work, but to get leave from work. . . . To check the wanderings of the restless mind, and know the illimitable Pragnana, is our real nature, and thus escape Karma, in a word, to do nothing is the best thing to do. . . . Freedom from work or saintship is the end which, whether we will or no, and consciously or unconsciously, we are struggling to attain every moment of our lives.

We may grant the writer a good deal in favour of 'loafing' in view of the mad race and struggle into which modern Western life has deteriorated; but we may ask, Is it not worth while to work in order to get knowledge? Here, again, we come upon a fundamental difference between Eastern and Western ideas. We think that knowledge comes through fact and inference, which can only be reached by work and through work; the Eastern believes that he has only to make his mind passive and 'the truth' will stream into it. He calls all our laborious observation and experiment so much waste of time and labour, for its result he considers to be, not knowledge, but ignorance; for chemistry, physiology, geology, and astronomy, and, indeed, all human knowledge, are utterly unable to save us from re-incarnation.

The Eastern doctrine of the blessedness of inaction is not without its use and meaning; but is not the maxim, 'To do nothing is the best thing to do,' very like the poor little slavey's idea of Heaven—'To do nothing for ever and ever'? After all, the poor little slavey was, it would seem, a Vedantic philosopher without knowing it!



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JUNE 26th, 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.

### IMMORTALITY IN A REASONABLE UNIVERSE.

An extremely thoughtful book is George A. Gordon's 'Immortality and the New Theodicy.' It is a discussion, purely on rational grounds, of the probability of human immortality in view of the modern doctrine that the Universe is a Cosmos and not a Chaos. It is 'an attempt to carry the question of the immortality of man to the moral conception of the universe for determination. It is believed that upon the validity and integrity of the moral idea of the universe the entire question turns.'

That we, of course, agree with, minus the word 'entire.' The moral and spiritual argument has immense value, but experiment has at least equal value; and, indeed, there is a sense in which experiment has greater value, just as there is a sense in which mathematics has greater value than poetry, and in which Herbert Spencer is of greater value than Shakspeare. But we are very willing to waive all objection or criticism, and to simply praise and glorify Mr. Gordon's impressive argument.

We take this as a useful representative of a class of books now slowly but solidly coming in, to put, for many, the feet on the rock and the new song in the mouth, and to establish their goings. These books are all based upon the highly modern idea that the Divine Being 'works in the sphere of divine reasonableness.' Some of the ancient Hebrew poets and prophets nearly grasped that idea, but Hebrew exclusiveness prevented them realising it for the Gentile races. Jesus possibly did reach it, but the evidence is too scanty to warrant us in drawing a very definite conclusion. And, in point of fact, it is only modern science, blended with modern civilisation and modern ethics, that is enabling us to perceive and adopt it on the grand scale, as true everywhere and on every plane of being.

It is certainly true that we have come to a crisis. The old notion, that God shares the empire of the Universe with an almost almighty Satan, is re-appearing in an entirely new form, as a sharp conflict between Optimism and Pessimism. 'It is a duel,' says Mr. Gordon, 'between two contrasted philosophies of man's existence, between universal reason and its opposite.' 'Are man's rational world and God's at heart coincident and concordant?' 'The question of the immortality of man is nothing less than the question of the reality of man's world, its integrity and worth for the universe. And this means simply the ultimate reasonableness or unreasonableness, the intelligence or brutality, of the Power that is responsible for our existence.'

Mr. Gordon's argument on this vital point runs something like this: We are not living in a vain show and amid irritating contradictions. Bacon was right when he said that he would rather believe the world's fables than that this universal frame is without a mind. In that he gave expression to the scientific understanding, and was the prophet of the sane intellect everywhere. One of the most precious earnings of our day is the discovery that everything moves, according to its kind, to an intended end. The doctrine of evolution has given new strength and impressiveness to the doctrine of final causes, and to the doctrine that the universe is responsible for the fulfilment of its indicated ends: so much so that anything more than a temporary defeat is too tremendous an accusation to bring against the universe, especially in the sphere of its highest endeavour. The moral view of the universe, then, must fight for its life against the anarchic forces of mere Materialism and Pessimism. We must stake everything upon this magnificent idea, and stand by a faith that fills the universe with light.

The three grounds of trust relied upon in this argument are,—The moral perfection of the Creator, the reasonableness of the universe, and the worth of human life. Of the second, enough has been said. Of the first, much is to be said, but never without dim borderlands of doubt. And yet the two must stand or fall together. If there is enough evidence to justify us in holding by the doctrine that the universe is founded on reason, and moves towards reasonable ends by reasonable laws or processes, then we may, with equal assurance, hold the doctrine of the moral perfection of God. And we must never forget here that in these great matters we can only rationally expect probabilities. Certainities are impossibilities, except in the sense that ethical and spiritual probabilities of certain values are to be taken as certainities in their own spheres. The being of God itself is only a tremendous inference, but it is, to use Tyndall's phrase, 'an intellectual necessity'; and so may the moral perfection of the Creator be, and the reasonableness of the universe. As to the third, the worth of human life, the argument begins to have value only when the doctrine of evolution reveals man as a progressive being, on march to an intended moral and spiritual end. Human nature may truly be regarded as an unfolding of the Divine. Jesus Christ, as Canon Wilberforce persistently tells us, was 'the only-begotten son of God,' because he was a perfect expression of the divineness in the human,—because he was a realised specimen of the ideal of Human nature. As such, he was the 'well-beloved' son: but, as Mr. Gordon reminds us, so must our total humanity be so long as the bare possibility of noble character continues. It seems to follow that human life must be destined to preservation by the God who must delight in it.

Manifestly, then, out of these mighty central facts may be drawn a strong and brilliant case in favour of Immortality. Truly says Mr. Gordon here, 'Death as a finality is the demonstration of the delusion of belief in the universe as intelligible. For it is man's universe that in the first place is supposed to be intelligible: . . . and a universe that defeats his best life, that contradicts his deepest thought, cannot be considered, by man at least, as the expression of Supreme Reason.' Such a notion would place a sort of intellectual insanity or spiritual devilry at the centre of all things, and make the glorious reasonableness of the Cosmos revolve round the inmost lunatic asylum or the hell of a Chaos. What we assert is that this grotesque and ghastly absurdity is too silly as well as too horrible for belief: and we, therefore, hold that only upon the basis of a spiritual Theism can we begin to understand what is or is to be.



ON TESTING SO-CALLED MEDIUMS,  
AND  
THOROUGHLY SIFTING THE EVIDENCE OF ASSERTED PHENOMENA  
ON REALLY SCIENTIFIC PRINCIPLES.

BY 'A SCIENTIFIC AUTHORITY.'

During about fifty years the well-known laws of Nature have been asserted to be set at defiance by the instrumentality of persons termed 'Mediums.' Thousands of persons have borne testimony that, in the presence of these mediums, inanimate objects have been moved without material contact. That locked pianos have been heard to play. That noises called 'raps' have been made, and have, by a sort of telegraphic code, given information of an important and truthful character, unknown previously to any of the persons present with the medium. That persons in India, China, and elsewhere, supposed to be well, have through the medium announced their death, with the date and locality of their decease. That human-looking hands have appeared in the midst of a party, and have written, as did the hand at Belshazzar's feast. That entire forms have appeared, and have been recognised as those of relations long since dead. That material objects have been brought into a room with locked doors, these objects having been brought from distant parts of the world. These, and many other phenomena, are reported to have occurred in the presence of thousands of persons, among whom are students of various branches of science, men of business, authors, artists, noblemen, plebeians, emperors, kings and commoners, all of whom testify that they saw and heard the phenomena named.

How utterly valueless all this testimony is to the man of science, does not seem to be comprehended, but this valuelessness is due to the simple fact that the medium was not tested on true scientific principles. It seems, therefore, absolutely necessary that people ought to be taught how a medium should be tested, in accordance with real science.

Having heard that some person, say a female, is reputed to be a medium, arrangements should be made for this person to be brought to some room in a strange locality. A party of say ten men should be asked to meet her. Among these ten there ought to be a conjurer, a nimble-fingered pickpocket, an electrician, a photographer, and a shorthand writer to make notes. On the medium entering the room she should be at once placed in a chair; her hands and feet should be fastened by cords; or one man should be told off for each hand, to hold it tight, and another man to each foot. The remaining man's business should be to instantly produce a light if asked to do so by the president of the meeting. If the medium suggest that darkness, or even a subdued light, aids the manifestations which she asserts occur in her presence, at once comply with her wish, as this ready compliance will probably throw her off her guard, and delude her into the belief that she can cheat you, because she is not suspected.

When all these preliminary arrangements have been made, remain quiet, but watchful. Probably some noise may occur, such as the cracking of furniture, or some movement of an object at a distance from the medium. Immediately give the signal for the light to be produced, and when light is obtained, proceed at once to measure with a tape the distance from the medium of the object that has appeared to move, or of the piece of furniture from which the noises seemed to come. The wisdom of having the shorthand writer present will now be manifest; he can at once make notes of all these items. The evidence, also, of the four investigators told off to hold the hands and feet of the medium, should be at once written down, particular care being taken to record whether the medium attempted to move either hand or foot, whether any sort of twitching of her body or limbs occurred, and the conclusions to which the conjurer had arrived.

Having carefully and accurately recorded all these details, the experiments may be repeated.

If, as no doubt will be the case, no phenomena occur, we may safely claim that the scientific and careful means adopted to prevent fraud and cheating, prevented any trickery from being practised, and that the medium is merely an impostor who has deceived ignorant wonder-loving men and women, and that whenever similar investigators, and similar scientific methods are adopted, no manifestations will occur.

When the late Professor Tyndall attended at the first séance

which he had ever witnessed, he commenced by saying, 'From my thorough knowledge of all the laws of Nature, I *know* that what you state *has* occurred in this room could not have occurred. It is not my business, therefore, to investigate what you call phenomena, but merely to examine how and why you have been deceived, or how you deceive others.' This thoroughly sound argument, showing a profoundly scientific mind, cannot be too highly commended.

One of the means by which this belief in unusual phenomena has been promulgated and accepted by unscientific people, is the evidence or report of those who believe they have witnessed what they state. It is certainly curious, but easily explained by a man of science, that many of the men who made these statements are clever, clear-headed men in every other walk of life. They are 'cute,' observant, not to be deceived, not puffed up with their imagined cleverness, but are thoroughly practical all-round men; yet they make statements which the scientific man laughs at. Here is one of these statements, written by a hard-headed, practical man:—

'You ask me if I have ever seen material objects produced in a room with locked doors and fastened windows, which objects were not previously in the room. I answer, "Scores of times," and give you the following account of one such experience:—

'I dined one evening with a friend, who was a Cabinet Minister (and his wife) in London, the only other person present being a well known art critic. After dinner we ascended to an upstairs room, which was not elaborately furnished. I examined the walls and floor of this room, the ceiling and furniture. It was merely an average room. Two ladies and one gentleman shortly afterwards arrived, and a few minutes afterwards Miss N., the medium. Before Miss N. entered the room two of the ladies took her into a separate room, made her partially undress, and made a searching examination as to whether she had any articles concealed about her. These ladies brought Miss N. into the room and stated that they had made such a search, and that nothing as large as a pair of gloves could be concealed about her. The door was then locked, the party of eight seated themselves around a table in the middle of the room, the gas was turned out, and a candle and lucifers were placed on the table. When all were seated the candle was extinguished.

'In a few minutes a cold wind seemed to blow from upwards; then there came a multitude of light substances, the mass of which fell on the table, but many on the heads of those round the table, and numbers were heard to fall on the floor. Miss N. at once said, "Light the candle and let us see what has been brought."

'The candle was lighted, and on the table was found a mass of flowers. On the heads of some of those at the table flowers rested; on the floor round the table were scores of flowers. There were roses, jasmine, tulips, sun-flowers, wallflowers, orange-blossoms, ferns, and geraniums. When collected on the table these flowers would have filled a half-bushel basket, and they were all quite fresh.'

This is the report of a man whose statement on any other matter would never be even doubted. How utterly valueless such a statement is to a real researching inquirer, and to a scientific investigator, may not be realised until we state that when we put the following questions to this gentleman, he was able to answer only about three-fourths of them. These questions were as follows:—

1. 'You say two ladies examined the medium's clothing. Who examined the two ladies?'
  2. 'Were the gentlemen examined?'
  3. 'How was each person seated at the table?'
  4. 'What was the time, in minutes and seconds, between the extinguishing of the candle and the advent of the flowers?'
  5. 'How many of each kind of flower was produced, and how much did they weigh?'
  6. 'Who wrote a report of the meeting, and did all present certify to its accuracy?'
  7. 'What was the length, breadth, and height of the room?'
  8. 'What was the length and breadth of the table at which the party sat?'
  9. 'How many people held the hands and feet of Miss N., the medium?'
  10. 'Was an *accomplished* conjurer present?'
- How utterly valueless the report was can be fully realised



when it is stated that to questions 1, 2, and 10, the answer was 'No.' To question 9 it was 'None.'

It is by the promulgation of such unverified tales that much of the belief in these so-called phenomena has been spread, and doubt cast on the complete knowledge of 'scientific men.'

When one perceives how this heresy is spreading, one regrets that the good old times are no longer with us. In past ages when the priests alone knew anything of science, outsiders who questioned their infallibility were at once dealt with by the Inquisition. Of course such a remedy cannot now be applied; all that we can now do is, to ignore, to scorn, to express our opinions freely, as to such persons being either cheats, impostors, fools, lunatics, and utterly incompetent to use their senses, or to investigate anything on scientific principles.

We rejoice to know that a law still exists, by which some of these mediums can be 'run in' and imprisoned as impostors, so the good old days of the Inquisition have still left a little daylight behind.

It seems really extraordinary that this belief in the phenomena has spread with such rapidity, because scientific men have adopted judicious, though severe measures, to endeavour to stop its acceptance. They have plainly stated that any man who claimed to have seen the phenomena at once condemned himself as incompetent as an observer and ignorant of science, and hence was unfitted for employment in any responsible scientific position. In spite of this warning and its disastrous consequences, many men of science have fallen victims to the delusion, after having made a searching investigation. It is really melancholy to know that such men as Dr. Alfred R. Wallace, Professor Crookes, Professor De Morgan, Professor Challis, Dr. Elliotson, Lord Lyndhurst, Archbishop Whately, and hundreds of equally well-known men, after a close examination, pronounced that the phenomena were real.

An ignorant person would probably imagine that this was somewhat of a proof that the phenomena *did* occur. A scientific man, however, finds no difficulty in accounting for this peculiarity. Until these gentlemen had investigated the phenomena they were clever, clear-headed, scientific men. After they had investigated they at once became incompetent as reasoners, and incapable as observers. This argument, I consider, is sound and unanswerable.

The Editor of 'LIGHT,' I hear, states that his paper has an unbroken reputation for liberality. I have never read 'LIGHT,' and probably never shall. I have never attended what is called a séance, and am determined I never will. But being a man devoted to science and having a deep love for truth, I am anxious to instruct ignorant persons how to test mediums and how to expose the false reports which are being promulgated with such terrible results. If the Editor of 'LIGHT' be as liberal as he boasts he is, he will publish these remarks, but we shall see.

Finally, I may say that as Faraday more than forty years ago proved that various objects would rise from the ground, and, without contact, would move by 'unconscious muscular action,' any person who differs from this conclusion is setting himself up to be a greater experimental chemist than was Faraday, and the writer of this article would at once pronounce such a person an inflated wind-bag.

I have been told that several ladies, who claim to be mediums, would not submit to have their hands and feet bound, or held by strange men, and that they never sit in the dark for investigations. This settles the question; if these persons refuse to submit to scientific conditions this refusal proves, in my opinion, that they are merely impostors.

#### NEW PUBLICATIONS.

'The Other New Woman.' By MRS. CHANDOS LEIGH-HUNT WALLACE. London: 4, Albany-terrace, N.W. Price 6d.

'The Credibility of the Christian Religion; or, Thoughts on Modern Rationalism.' By SAMUEL SMITH, M.P. London: Marshall Bros., 5A, Paternoster-row, E.C. Price 6d.

'Intelligence.' Being the first number of the 'Metaphysical Magazine' in a new form of issue. London agents: Gay and Bird, 22, Bedford-street, Strand, W.C. Price 10 cents.

'The Place of Death in Evolution.' By NEWMAN SMYTH. London: T. Fisher Unwin, Paternoster-square, E.C. Price 5s.

We have also received: 'Lucifer,' 'Ourselves,' 'Theosophist,' 'L'Initiation,' 'Amateur Photographer,' 'Prabuddha Bharata,' &c.

#### THE OCCULT SCIENCES.

In this month's 'Initiation,' 'Papus' (Dr. Encausse) states the occult position very clearly, so far, at least, as it contrasts with, and is opposed to, that of modern 'official' science. As it is probable that no one has a better right than Dr. Encausse to speak with authority about occultism as understood in France, we will quote from the article, which is entitled 'La Science Totale,' and which is stated to be the introduction to a new edition of the author's 'Traité Méthodique de Science Occulte.'

Having denounced those who say that alchemy was nothing but the early babblings of chemistry, magic the collection of absurd fables from which our physics was born, and astrology the synthesis of errors from which the real scientific men developed astronomy, 'Papus' goes on to say:—

The first civilisations that appeared upon the earth—for instance, the Egyptian civilisation, one of the most recent—took into consideration in each science (1) a material part concerned with facts; (2) an ideal part concerned with principles; and (3) between those two, and like a passage connecting them, a numeral part concerned with laws.

Every science had, therefore, a physical section, a metaphysical section, and a mathematical section. Without the metaphysical section, science was an enumeration of dead things, metaphysics being the living soul of all science; but without the physical section, the ideal section, in its turn, became misty and vague, like a phantom without a body.

But Science, as a Whole (la Science Totale), the Synthesis, key to all the sciences severally, existed, and comprised the same three great sections which were found everywhere. This Science as a Whole, formed by the re-union of Thesis (physical), Antithesis (metaphysical), and Synthesis (mathematical), took the name of Mathesis (Mathèse).

To adjust or co-ordinate the physical and metaphysical 'currents,' so as to produce the 'synthetic spark,' needed long and arduous study, for which the mystic surroundings of the sanctuary were almost indispensable. But after the invasion of the barbarians, there began in Europe a slow evolution of intellectuality which did not follow the old method of examining every problem on its three sides, the physical, the metaphysical and the numerical. The consequence was that in the fifteenth and sixteenth centuries the schools of science divided into physical and metaphysical—those which dealt with the 'real,' and those which had to do with the 'ideal,' the latter including theology. After a time the physical side of science came to be regarded as the only one that had any practical importance, and this part of science became totally severed from the other two parts; although, indeed, numbers have been again introduced in a certain way into science by the application of mathematics to electrical, astronomical and other scientific calculations. Then the metaphysical side of nature, or of science, was relegated to the theologians, or else dismissed from consideration as 'occult science.'

The advance of knowledge, and the fact that experiment in the physical sciences is *volens volens* taking science once more into the metaphysical region, makes it look as if the man of science will soon be obliged to acknowledge that the occultist is far from being the mixture of fool and charlatan that the shallow and stiff-minded generation of scientists, now happily passing away, were pleased to regard him. 'Papus,' indeed declares that:—

The occult sciences, therefore, contain all the philosophy and all the true principles of the sciences called exact, and every time that those same exact sciences (which are only fragments of science) may desire to complete themselves, they will be obliged to go back and look for their principles in Occultism.

The theme is an interesting one, and 'Papus' expounds it with the clearness that comes from a thorough knowledge of his subject. But to a Spiritualist, conscious of the limitations of the human faculties, and the smallness of man's experience of the universe, the Occultist always seems to know too much—that is to say, he seems to take too little a view of the possibilities of Nature, and too big a view of man's power of comprehending mysteries. He puts the universe into an equation, and puts the equation into his pocket, as it were, and somehow or other, without exactly saying it, he gives us to understand that what he does not know is not worth knowing!

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



## PLANES OF CONSCIOUSNESS.

We are constantly hearing, both from Spiritualists and others, a good deal of talk about 'planes of consciousness,' as largely evidenced in the behaviour of hypnotic subjects; and even among those who know little or nothing of the problem, 'higher and lower consciousness' is spoken of lightly and as a new discovery. Is it possible to ascertain how far these terms are warranted by facts, and whether they are any improvement upon earlier conceptions? Certainly it is no novelty to regard ourselves as, in a sense, of dual personality. 'You saw him at his best.' 'That was unworthy of you.' 'He surpassed himself.' 'He has succumbed to temptation,' are all familiar phrases, indicating the heights and depths to which we rise and fall. It is in some other sense, then, that we are to interpret the phrase 'planes of consciousness,' and according to the teaching of the Society for Psychical Research, there are times when a 'stream of consciousness is tapped,' to which the normal self is a stranger. This is a pity, because so long as our two selves remain unacquainted the higher cannot presumably assist the lower. What a pity, too, that when my 'lower' is prevailing to my detriment, my 'higher' must stand aloof because both cannot function at the same time! The old-fashioned notion of a conscience ever ready to admonish, and striving to check the faults and foibles natural to our condition, was certainly preferable to the idea of these higher and lower selves leading a kind of Box and Cox existence in a mortal frame! Genius is described by Mr. Myers as being 'an uprush from the subliminal self' while hysteria is said to be a 'down-draught from the supraliminal self,' but this explanation hardly seems wanted, since Mr. Myers believes the subliminal self to be liable to disease.\* A second consciousness, therefore, is not needed to account for hysteria, which may continue to be regarded as 'a mind diseased,' while Spiritualists, at all events, can understand the inspiration of genius, without recourse to 'uprushes from the subliminal self.' An inrush from external sources appears to them far more in accordance with their knowledge of the existence and influence of men and women who have passed through the change of death. Arguing again on behalf of our double consciousness Dr. Bramwell says†:— 'As a rule, the waking life is remembered in hypnosis, and the hypnotic life is forgotten in the waking state; this destroys any claim of the primary memory to be the sole memory.'

This is scarcely more than an assumption, and may it not be that the subject remembers the waking life in hypnosis because the physical brain was in its *normal state during that life*, whereas the hypnotic life is forgotten in the waking state, because the physical brain was *not* in its normal state during that life?

The hypnotist knows that the phenomena observed in hypnosis correspond to the depth of the sleep, being at its lowest in the first stage, and at its highest in the last, when the subject may pass into the ecstatic state and beyond the control of the operator. It is in this condition of profound trance that the subject transcends himself at times, giving proof of lucidity, clairvoyance, and clairsaudience. The nearer the body is reduced to a death-like condition, the more active grows the consciousness.

Dr. Bramwell has said that he does 'not believe in spiritists or ghosts.' Possibly not; and we may not believe very much in Dr. Bramwell, since he has 'not investigated' a matter of unique importance, and yet has formed an opinion upon it! That, however, does not prevent our acknowledging the good services of hypnotists and hypnotism, since they have secured for us the wider recognition of man's higher or spiritual nature, and its independence of the physical organism. Is it not, in fact, highly probable that in truth we have but *one* consciousness or spirit, functioning now well, now badly, according to surroundings, and that in the hypnotic sleep we do but catch some foreglimpses of its enhanced faculties when released from fleshly bondage?

'BIDSTON.'

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

\* 'Proceedings.' Part XXXI., p. 248.

† 'Proceedings.' Part XXXI., p. 241.

## 'COLONEL DE ROCHAS' OPINION.'

Under the above heading, the 'Revue Spirite' for June publishes an interesting letter from Colonel de Rochas, with whose experiments and discoveries in 'practical psychology' our readers are familiar. The letter is dated the 25th of February last, and is addressed to the secretary of a society called the 'Alliance of Savants and Philanthropists,' in reply to an invitation to lecture. M. de Rochas says:—

Allow me to make an observation. You speak of my competence in Occultism; that is a mistake, for I have never occupied myself with Occultism, any more than with Spiritualism. Led by my tastes towards the philosophy of the sciences, I have studied their history in order to trace the path followed by the human mind in their development. In that way I have seen a great many facts—the reality of which has been affirmed in every age by the most serious testimony, and which had been considered miraculous—little by little explained as we came to know the laws of Nature better. But there remained a whole category to which we had no key, and which seemed to be attributable to forces not yet understood, that have their origin in the nervous organisation of certain persons exceptionally constituted in that respect.

It is on the properties of these forces that I have endeavoured to throw light, like some modern men of science, such as Deleuse, Dr. Charpignon, Baron Reichenbach, Crookes, Aksakof and Richet.

The result for me has been the conviction that man cannot be considered as an animal whose brain secretes thought as a flower secretes its perfume.

I believe that I have *experimentally* proved that man is composed, during life, of a *spirit*, the nature of which we are unable to determine; of a *body* composed of flesh and blood and also of a fluidic part which the ancients called the *soul*, whose function it is to convey to the spirit the sensations of the body, and to convey to the body the orders of the spirit.

This fluidic influx, which flows along sensitive and motor nerves whose ramifications extend to all parts of the body, occupies in space the same volume as the body, of which we may say, without overstepping the bounds of positive science, that it is the double.

I have shown that this double can, under certain circumstances and with certain persons, exteriorise itself and become perceptible to our senses—the body of the subject then becoming insensible. It is by means of the double that the subject then feels, and in many cases it is also by the double that he seems to see and reason, the body then playing the part of a receiving apparatus at the end of a wire which unites it with the spirit.

If the spirit and the soul can momentarily separate themselves from the body while remaining tied to it by a fluidic cord, the existence of which can be verified through the clairvoyant vision of certain sensitives, are we not authorised in supposing that they (the soul and spirit) can continue their separate existence after death—that is to say, after the rupture of the cord—a rupture which has been witnessed by those same sensitives when they have been present at the time a death has taken place?

## CHANCE—OR DESTINY.

Under the title 'Chance or Destiny' ('Hazard ou Predestination'), the following recently appeared in the 'Neue Spirituelle Blätter,' of Berlin:—

During the representation of the piece 'Le Monde où on s'ennuie' at the Stadttheater of Vienna, the burning of the Ringtheater of Vienna occurred.

Some time afterwards, during the representation of the same piece at the Burgtheater of Vienna, the fire took place at the Stadttheater.

The burning of the 'Bazar de Charité,' in the rue Jean Goujon, in Paris, took place on the day when the piece, 'Le Monde où on s'ennuie,' was performed at the Théâtre Français, in Paris.

Is this chance—or destiny?

Cordially yours,

JOSEPH DE KRONHELM.

Gajsin, Podolia.



## THE RATIONALE OF SUGGESTION.

Dr. C. Barlow, in an article on 'Suggestion as a Therapeutic Agent,' in the 'Hypnotic Magazine,' states very clearly the theory of Suggestion which is gaining favour with hypnotists all over the world. That theory is that the mind is 'dual in its make-up,' being composed of an objective mind and a subjective mind. Dr. Barlow says:—

The objective mind works through the five senses and is always on the alert for knowledge, which it hands over to the subjective mind for safe keeping. The latter puts it away in the storehouse of memory for future use where it can be produced under favourable circumstances at any time.

It is said to be a well-established fact that the subjective mind has complete control over the functions of all the organs of the body, even to their complete suspension.

It can also stimulate them to healthy action. Life itself may be destroyed by the influence of the subjective mind upon the nerve centres and the consequent suspension of the action of the vital organs.

The subjective mind is influenced by suggestions made by the objective mind. These suggestions may be made by another person or by the person himself. In other words there is an auto-suggestion which may act in harmony with or against suggestions made by another.

This power of the objective mind to set the subjective mind to work beneficially goes far, in Dr. Barlow's opinion, to explain the successes of Christian Science and Mind Cure, and this power enters largely into Homœopathy, and even into ordinary doctoring.

## A WONDERFUL MEMORY.

The 'Prasnottara,' the official journal of the Indian Section of the Theosophical Society, tells of a wonderful Pandit, or rather of a Pandit with a wonderful memory. He is scarcely twenty years old, and ever since he was five years of age he has been learning ancient sacred books by heart at the rate of one thousand slokas (verses) a day. The consequence is that he has memorised ancient religious literature enough to fill five hundred volumes of eight hundred pages each, royal octavo, of which he claims to have retained at present over two-thirds; and to this must be added another million of verses of 'novels and histories.'

Pandit Dhanraj has unfortunately, but, we imagine, rather naturally, gone quite blind; and now the Theosophists are puzzled how to make use of this immense stored-up mass of ancient religious teaching, a large part of which consists of works which are inaccessible to European scholars. It seems that the Pandit speaks so fast that no writer can keep up with him to take down his words, and there is no system of shorthand in Sanskrit. Why the Pandit does not moderate his pace, is a natural question; but it is probable he has learned all his texts in the sing-song voice common to Hindu reading of the Scriptures, which is a kind of intonation that greatly helps the memory, insomuch that a Hindu feels himself 'put out' when asked to read or repeat slokas in an ordinary voice—it does not then seem the same thing to him. Going slowly enough, therefore, for the scribes to keep pace with him would probably be as difficult for him as it would be for a person to ride a bicycle at so slow a rate that a little toddler could keep up with it. But what is such a man as poor blind Pandit Dhanraj? What can he possibly be considered but a living bag full of slokas? And what is a living bag full of slokas but a bladder full of wind?

MR. W. H. EDWARDS wishes us to draw attention to his change of address, which is now 56, Lyndhurst-road, Peckham. (See advt.)

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

## 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.]

Mr. Craddock.

SIR,—As there has been so much controversy about Mr. Craddock, I think it is only fair to him to tell you the experience I had the only time I have ever sat with him. We sat in a circle without a table, and shortly after the sitting commenced we were asked to sing a hymn, during which the skirt of my dress was pulled so vigorously that I thought it must come off. I did not mention this to anyone during the sitting. After a little while my sister, who passed over when she was ten years old, spoke to me in her unmistakably natural voice, calling me by a pet name which no person present could possibly have known, and as a fact no person in that room knew that I had ever lost a sister, not even Miss Pawley or her friend; and the other sitters were all strangers to me. Before the end of the sitting 'Dr. Grahame,' speaking from the cabinet, said, 'Lizzie Parker is here; she gives her love to her sister and sends her love to all at home. She pulled your dress very hard to let you know what a big strong girl she has grown.' This meeting was held at Miss Pawley's house, October 12th, 1896.

E. PARKER.

## The Mystery Name.

SIR,—Mr. Lock in his very interesting letter published in 'LIGHT' of the 12th inst. writes: 'Papus states that *Leo* and *Teth* correspond with *Iesod* of the Kabbalah. Here we have the Y.S.; but by what process *D* becomes *T* in the present case I do not know?' Permit me to say that this difficulty may be due to European habit of pronunciation. In Goozerathi and Canarese, greatly, and in most languages using Sanskrit words, the letters *D* and *T* are used for sounds caused by the tongue curled upwards against the palate. Indian occultists would, imperceptibly to themselves, accept the sounds *Der* and *Ter* as identical. And there is also a pronunciation trick in the names *Isis*, *Issa*, *Jesse*, *Islam*, *Israel*, which had also suggested themselves to me while I was asking about Y.S.T. Anybody who has heard the people of Aryavarta call Mr. Smith *EE Smith*, or *Ismith Sahib*, will understand what I mean. The letters Y.S. by themselves had their meaning for me. But I have to thank Mr. Lock for his elucidation of the three Y.S.T. by reference to 'Papus,' and the correspondence of *Leo* and *Teth* with *Iesod* of the Kabbalah. Students of Theosophy must be at one with Mr. Lock in his remarks about *His* and *Her*, the male and female aspects of becoming. In my first letter I drew attention to the allusion in the verses to Atma, the seventh principle. Now I am indebted to Mr. Lock for his clear exposition of the allusion to *Jiva* or *Prana*, the second of the principles taught by Theosophy, which is the universal vivifying principle.

Tednambury Stud Farm,  
By Bishop's Stortford.

GILBERT ELLIOT.

## An Appeal for Employment.

SIR,—In regard to the letter of 'Veritas,' in your issue of June 5th, thinking I knew the gentleman referred to who desired employment, I made inquiry and found my impression correct. I can fully endorse all that 'Veritas' said concerning this gentleman's powers as a clairvoyant. A method of assisting the medium, and at the same time carrying out the resolution of the Alliance in regard to the giving of information to inquirers in a practical manner, has occurred to me. The resolution asked for friends in various districts to take in hand some of the many inquirers who apply to 'LIGHT' office for assistance. Here is a ready-made means to hand. The gentleman is a capable clairvoyant, and his guides are quite able to conduct a meeting upon philosophic lines when necessary. Why not engage the clairvoyant, say, three afternoons a week to meet the inquirers in séance? I shall be pleased to place a room at their disposal for that purpose, and either assist by discussing our philosophy with the inquirers, or leave the meeting strictly to the medium, as may be thought desirable. As a working-man his fee would not be exorbitant, and probably, if he could be guaranteed about twenty-five shillings weekly he would be not only satisfied but grateful. By this means, at least one medium's powers would be cultivated and retained instead of exhausted by manual labour or used while really unfit after a



hard day's work. We talk vaguely about schools of development for mediums, of isolating individuals in order to open up better channels between ourselves and the greater world about us, but what real steps are being taken to bring about that end? Practically none. Here is a gentleman who has gravitated from the Society of Friends, of an earnest and religious disposition, with gifts of no mean order, willing to meet the need of the hour. Shall this practical commencement of work, necessarily crude in its initial stages, fall to the ground? Or will others take up the suggestion and bring it to a logical issue?

I know that I am opening the door to a discussion of the vexed question of paid mediumship, but whether we agree or not that 'the labourer is worthy of his hire' we shall at least agree that here is a practical solution to the letter of 'Veritas,' a ready means of putting into force the resolution of the Alliance in so far as it concerns London, a way in which we can help our friend, and above all secure the preservation and development of a valuable gift for the benefit of humanity.

SUGGESTIO.

P.S.—I may add that whatever is done must be done quickly, as the medium must live while details are under discussion.

#### My Tiger Incident.

SIR,—As 'C.C.M.' in your impression of the 12th inst. has given a most voluminous exposition of the cause of my impressions on the memorable occasion which I have narrated, I will, with your permission, analyse his interpretation, especially as his discourse is a capital example of how empirical science is built up. First, let me give the facts of the story. The occurrence happened about one o'clock in the day, when most people would be indoors having a meal. The consequence was that the streets were almost deserted, and at Wapping, fortunately, very few persons were witnesses of the tiger's raid. There was no crowd, as 'C.C.M.' imagines. It takes me ten minutes to walk from my office to the Custom House. If the tiger had been so disposed he might have rushed from Wapping to Great Tower-street in less than five minutes. It was therefore a question of possibilities and of minutes; and if it was to my guardian angel that I was indebted for the warning impression which I experienced, that angelic being had no time to lose.

It is true that the warning proved to be superfluous, but its preciousness lies in the proof which it furnishes that such warnings can be given.

During my long investigation of the spiritual phenomena, aided by a most lucid clairvoyante, I was able to trace invariably many curious but unaccountable impressions to the influence of my guardian angels; and when under corresponding circumstances, the services of my clairvoyant friend were not available, I felt justified in attributing similar results to a similar cause.

The testimony of clairvoyants when it is persistent and consistent, and found on many occasions to be accurate, cannot be ignored as visionary evidence; 'visionary' it undoubtedly is in one sense, but not in the sense of being untrustworthy. On my side of the argument I have the support of the clairvoyants; the telepathists are obliged to rely upon conjecture or 'scientific inference.'

Now what do the telepathists ask us to believe? An earnest desire, thought, or idea is intensely roused in our minds, and we are told that the psychical force thus generated can project, under favourable conditions, the same desire, thought, or idea to any distance, and fix it on a sympathetic mind. I flatly deny that this result can be accomplished beyond the space occupied by the atmospheres of the persons concerned, without the intervention of an intelligent agent, who is neither more nor less than a spirit-messenger.

The telepathist is cognisant of this psychical phenomenon I have described; but he jumps to the conclusion—without the slightest proof or warrant—that the projection from one mind to another is wrought by a brain-wave generated and vibrating through space, and conveying in these vibrations, thoughts, emotions, and wishes! Those who like to believe such whimsical guess-work must, of course, be allowed the liberty of indulging in their own devices and vagaries. We can only smile at their simplicity, and challenge them to produce a single proof of the accuracy of their inferences. It sometimes happens that events are bruited about long before the actual facts can possibly arrive normally. This preliminary, vague intelligence is brought by spirit messengers

and by nothing else. They are all-sufficient for the purpose, and we need not look further for an explanation. It is satisfactory.

NEWTON CROSLAND.

P.S.—On the 8th inst. the 'Times' newspaper published an article, 'On the Trail of a Ghost,' in which the contributor was allowed to speak of 'those degraded beings called "sensitives and mediums."' I wonder what these 'sensitives and mediums,' many of whom are among the most exalted and highly endowed of God's creatures, think of the degraded journalist who thus libelled them, and who could not give correctly the simple facts of his own worthless story.

I hope to goodness that I shall not have occasion to address you again for many a long day.

#### The Views of 'Quæstor Vitæ.'

SIR,—It would be a pleasure if representative Spiritualists would seriously grapple with the contentions of 'Quæstor Vitæ.' The forms perceived by mediums and described by them so confidently as spirits are, according to 'Quæstor Vitæ,' not such, but merely apparitional doubles built up temporarily by higher operators whilst the real spirits they represent are in a state of trance. Is any leading Spiritualist in a position to confirm or to confute this contention?

Some time ago I asked the (assumed) control of Mr. E. W. Wallis whether there was any truth in the theory, and his answer was emphatically in the negative. The high philosophical quality of this control's replies make it, I think, impossible to include him in the category of those 'doubles who do not know themselves to be such, but represent themselves to be original spirits,' and thereby 'show that their real selves are entranced.' And yet it seems hard to withstand 'Quæstor Vitæ's' induction that there is an identity of process in the production of spiritualistic and mesmeric phenomena. Of course we must have the truth at all costs, but I fancy it would somewhat damp the ardour of Spiritualists if they were to realise it to be a fact that their departed relatives or friends may be slumbering on the astral plane for centuries before being, or while being, adapted to the first really spiritual state of being. But do I understand 'Quæstor Vitæ' rightly in this? In the typical trance address (those of 'Tien,' for instance) there is no inkling of the control being 'a de-doubling of his real spiritual self,' and no suggestion that the forms which are about to be described are other than the real spirits themselves, and it is difficult to understand how the spiritual inspirers of the movement should be ignorant of the real nature of the bulk of spiritualistic phenomena.

I scrutinise very closely every narrative of phenomena in 'LIGHT' with the view of testing 'Quæstor Vitæ's' theory, and oftentimes it seems that either the theory must be given up, or that it must be held that the facts have been mis-stated, or else that there is some subtle point in 'Quæstor Vitæ's' dialectic that I have overlooked. Take the subject of materialisations. In the accounts recently given by General Lippitt, Mr. Thurstan, and others, the forms seemed to be quite aware that they had materialised, and gave us to understand that they had accomplished the task themselves. The ratiocination required for such a process as materialisation could not be predicated of somnambulist doubles. Then again, take the question of obsession; 'Quæstor Vitæ' holds that this is impossible. That which passes for obsession of evil spirits is really an effect produced by induction and reaction of certain evil thoughts carrying suggestion, or failing this, a derangement of the subliminal principle of the self. I offer no opinion on the main question itself, but it seems difficult to square the facts—if they were such—recorded in 'An instructive story of obsession,' and in a recent article on the subject by Mr. Coates with 'Quæstor Vitæ's' position.

Then with regard to the 'heavens and hells' of the future life, 'Quæstor Vitæ' stated some time ago that the 'heavens and hells' described by Swedenborg were those of our normal social life, as seen by intra-normal perception through his travelling double. Does this mean that these heavens and hells were not an independent set of facts, but merely a certain aspect of the facts of life—of our physical life—with which we are all familiar? If so, what are we to say to the articles of Mr. Henry Forbes on 'Work in the Spirit World'? Are we to put the statements of Mr. Forbes's clairvoyants aside as having no basis in fact whatever? For example, the spirits who are described as living 'in prisons, dark caverns, dense forests, impassable



mountains, and the like.' Is this, too, a mistake? Are not these spirits in such conditions? and have Mr. Forbes and others been mistaking the tricks and pranks of clairvoyants' intra-normal perception for matters of fact?

But whether 'Quæstor Vitæ's' philosophy of Being be true or not, his writings have to me been more provocative of thought and more intensely interesting than anything I have ever read. One question I will ask in concluding: Will he state what view he takes with regard to the lower animals, and the part they play in the economy of Being?

77, Stibington-street, Camden Town.

B. STEVENS.

### SOCIETY WORK.

8, MAYALL-ROAD, BRIXTON.—A meeting is held as above every Sunday, at 7 p.m. Addresses by various speakers.—W. ORR, Secretary.

REGENT'S PARK, 21, MORNINGTON-ROAD, N.W.—Successful free healing was given last Sunday morning. In the evening Mrs. Jackson gave good clairvoyance.—S.H.J.

CARLISLE.—TEMPERANCE HALL.—On Sunday last Mr. J. Lomax, of Darwen, spoke eloquently on 'Spiritualism, the Need of the Age,' and 'Where have they gone, and whither are we going?' each lecture followed by clairvoyance.—J. CARTNER, Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last Mr. Dalley answered questions. Next Sunday, at 6.45 p.m., Mr. Wallace, pioneer medium, will give the address. Wednesday, at 8 p.m., circle, for members only; medium, Mrs. Branchley.—C.D.C.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Thursday last Mr. Peters gave his usual clairvoyant descriptions. On Sunday evening last an interesting discussion took place between Mr. Donaldson and Mr. Adams. Next Sunday, at 8 p.m., Thursday, at 8.30 p.m., Mr. Peters.—A.E.B.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday last the afternoon and evening meetings were well attended, and the usual interest sustained and strengthened by questions and discussion. Speakers, Messrs. Adams and Boddington. Mrs. Boddington next Sunday, at 3.30 and 6.30 p.m. Speakers heartily welcomed.—A. E. B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, E.—Next Sunday, at 6.45 p.m., Mr. J. Butcher, trance medium; subject, 'Spiritualism.' *Forest Gate Branch* (Liberal Hall, opposite Forest Gate Station, E.).—Next Sunday, at 7 p.m., 'Evangel'; subject, 'Spiritualism.'—THOS. MCCALLUM, Hon. Sec.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday last, through the unavoidable absence of Mr. W. J. Mahoney, Mr. Smith occupied our platform and gave an interesting account of his experience in Spiritualism. Every Thursday, at 8 p.m., open circle for investigators, free. Next Sunday, at 7 p.m., Mr. J. Sloane.—E. S. WALKER, Cor. Sec.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORDS PARK-ROAD, TRINITY-STREET.—Although but a small meeting on Sunday last, Mr. R. Beel met with great success. Subject: 'Is Man Immortal?' Half-yearly meeting for members on Tuesday, 29th. Next Sunday, at 7 p.m., Mr. R. Boddington, on 'Mind over Mind.' Mr. J. J. Morse will visit us on July 8th.—A.H.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—The open-air meeting on Sunday morning last was conducted by Messrs. Brooks and Emms at the hall. In the evening 'Amicus' read a 'Vision of Ancient Egypt' from his own experience, followed by an eloquent address, which was much appreciated. Mr. Jones, Mrs. Jones and Mr. Pursglove (under control) added to the feast of good things.—T.B.

MERTHYR SPIRITUALISTS' SOCIETY.—On Sunday last trance addresses were given through Mrs. Williams (Cardiff), in the morning at Mr. Scott's Rooms, on 'Spiritualism, and the Outcome of its Teachings'; in the evening in the Market Hall, on 'The Mission of Spiritualism,' with an appeal to all to cultivate it at their own homes. Mr. Scott gave instructive readings preceding the addresses. Mrs. Bilingsley followed with clairvoyance. There was a good attendance.—W. M. H.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—Last Sunday and Monday we were favoured with three eloquent addresses from Mr. G. H. Bibbings, which attracted large and appreciative audiences. Many strangers remained after the services to personally thank the lecturer for the treat they had enjoyed. His visit has left behind an atmosphere of earnest zeal which cannot but be of benefit and help to the cause in Wales. Speakers next Sunday, morning, Mr. Harris; evening, Mr. E. G. Sadler.—E.G.S.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last Mr. W. E. Long gave an instructive address upon 'The Bible :

Its Use and Abuse.' In the evening an In Memoriam address was given by the guides of Mr. Long, for the risen child of W. Linsdell, whose earthly body was laid away in Nunhead Cemetery on Saturday last. On Sunday next, at 11 a.m., Mr. W. E. Long, "Spirit Circles"; afternoon, at 3 p.m., Children's Lyceum; at 6.30 p.m., Mr. Peters, psychometry.—R.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, the inspirers of Mrs. M. H. Wallis delivered an impressive discourse, entitled "The Spiritual Value of Gratitude," which was highly appreciated. Mrs. Wallis also gave six clairvoyant descriptions, three of which were recognised before the meeting separated. At the conclusion, the chairman, Mr. W. T. Cooper, suggested that after the usual collection those people who could should subscribe something towards the O.P.S. Jubilee Fund for poor mediums, and the amount of twenty-eight shillings was collected and handed to our indefatigable worker, Mrs. Wallis, who is in charge of the Fund. Next Sunday, at 7 p.m., the inspirers of Mrs. Wallis will reply to written questions concerning Spiritualism.—L.H.

### MISS ROWAN VINCENT AT THE PIONEER CLUB.

On Thursday evening, the 17th inst., at the headquarters of the Pioneer (Ladies') Club, Bruton-street, Berkeley-square, Miss Rowan Vincent delivered an address on 'Clairvoyance and Psychometry.' Miss Whitehead occupied the chair, and there was a large audience of members and friends of the club. Miss Vincent commenced by referring to the gradual development of human consciousness along the line of evolution, contending for the reasonableness of the view that such development was still proceeding, and that newer and higher faculties of the mind yet remained unfolded. She then dealt with some of the evidence in favour of clairvoyance and other psychical faculties, giving some description of the characteristics of each, together with hints for developing the psychometrical sense. In the course of her concluding remarks, Miss Vincent expressed her conviction that when the human race had become more highly evolved, clairvoyance, clairaudience, and psychometry would be faculties common to every individual. The address was received with unmistakable interest and sympathy throughout, and many of the points made were greeted with warm approval. At the conclusion of the lecture Miss Vincent gave some clairvoyant descriptions, but as no effort was made at the time to ascertain whether they were recognised or not, it is not possible at present to say whether they were successful or otherwise. Apart from this, it is well-known that many descriptions of departed friends which are not recognised at the time they are given, are nevertheless subsequently acknowledged to have been correct. Miss Whitehead invited the audience to ask questions, and a large number of queries were thereupon addressed to Miss Vincent, who replied in a manner displaying considerable tact and resource. In addition to the questions, all of which showed an intelligent appreciation of the subject of the address, several ladies gave interesting accounts of their personal experiences in connection with psychical phenomena. The meeting closed with the expression of a cordial vote of thanks to Miss Vincent.

### PEACE.

How bitter seems this life of ours—  
How thick the thorns—how few the flowers—  
How short the lease!  
As 'neath its weight we faint and sigh,  
We lift to God the earnest cry,  
'Let us have peace.'

The answer comes to those who shirk  
No duty plain, no honest work,  
Or cares' increase.  
For in the work, the toil of life,  
E'en mid the tumult and the strife  
We find our peace.

When 'neath our feet we tread the wrong,  
And from our weakness we grow strong,  
Our sorrows cease;  
And ever toward the better land  
Twin angels lead us by the hand—  
Patience and Peace.

BELLE V. CUSHMAN.

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.

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