

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 912.—VOL. XVIII.

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[A Newspaper.]

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OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SATURDAY, JULY 2nd, 1898.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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OUR CONGRESS.

Nothing upon earth is perfect, but we surely got as near perfection last week as is ever possible here. London behaved splendidly. Did a bluer sky ever bend over it since it burnt its first ton of coals? Were the streets surrounding our meeting-place ever brighter and prettier, night and day? Did ever five hundred happier and keener people ever meet in that beautiful hall? Was there ever a more brilliant ending to a week of strenuous thinking?

We are pardonably proud of our somewhat trying experiment, though perhaps, if we had known who were working for us, we would never have been conscious of difficulty or doubt. On being told of the glorious success of our Sunday gathering, one of our most honoured but absent friends was greatly astonished, and said: 'You surprise me: I thought it was extremely doubtful whether you would get a presentable audience at all.' But not only did we begin well: better still, we kept it up to the end. The parks were tempting, and amusements abounded, but, twice a day for three hours, our interesting and interested audiences gladly faced a programme which offered no sensation, no entertainment even, but only food for strong, resolute thinking. We venture to say that there are very few subjects that could have done that in London last week.

Once, and once only, there was a note—no, not a note, but a blast—of distress; but our people bore it well, feeling its entire wholesomeness as well as its sorrowfulness. The Paper, exposing and denouncing the tricksters and vam-

pires who dare to trade on our sacred truth, might easily have given pain too hard to bear, and might even have been regarded as open to the charge of over-emphasis, but the audience came out of the ordeal well. The Paper referred only to 'what is happening in America, and probably our home friends were content to fall back on their Shakespeare:

'Let the galled jade wince; our withers are unwrung.'

One good thing will result. That blast of last week ought to stand to our credit for a long time to come, as a reply to those who reproach us for being lingerers with regard to the exposure of frauds. That was never true, in any real sense; but it is now manifestly untrue.

Nor need any good and honest medium mind it, or be hurt by it: on the contrary, the intention of the Paper was to care for the sheep while it chased away the goats,—or, let us say, the wolves. Truth need never fear the light, and simplicity and purity can face the world.

In one respect we are somewhat disappointed, but not entirely surprised. The London press has for the most part ignored us. It has given yards of print on the subject of cricket, horse racing, gambling, and every species of murder, robbery, accident and abomination. It has found room for pictures of 'ghastly details' and for portraits of the policeman and doctor who have become interesting because they saw the horrors. It has failed not to supply its daily bucket of such things for—the people who like them; but it has glanced at us, mainly to giggle or sneer—or to ignore; though 'The Daily News' was a brilliant exception. Does that measure the real spiritual and intellectual stature of 'the public'? Does it reflect the condition of the public's mind or soul? We doubt it. The newspaper people ought to know the wishes of those who support them; and to a very considerable extent they do; but the over smart young gentlemen who do so much of their work do not quite understand the world they are living in. We are persuaded that there are thousands of people who want to be serious about our subject, and who would welcome any serious treatment of it by the newspapers. As the matter stands, they know next to nothing about it or about us. If they had looked into St. James's Hall while we were there, they would probably have been surprised to find the subject so seriously taken to heart by so many thoughtful persons; but they would not have known that every one of these persons represented probably ten thousand like-minded believers somewhere on the face of the earth. It is this fact that the newspapers—the London papers especially—wilfully ignore. We do not mind their opposition or disbelief, but we are getting considerably disgusted with their perpetual giggle. It is unworthy of them, and is far too silly to be nice. Besides, the subject as a subject, its position in the world to-day, and the people connected with it, deserve something entirely different. But, thank Heaven, we are not dependent upon the newspapers! The thing that is can take care of itself; it is the thing that is only fashionable that needs to be buttressed up.

The International Congress.

(Continued from last week's 'LIGHT'.)

WEDNESDAY, JUNE 22nd.

Mr. J. J. MORSE occupied the chair at the first or afternoon session on Wednesday. Following some remarks by the President of the Alliance, the CHAIRMAN read the subjoined paper, contributed by Colonel de Rochas, on 'The Borderland of Physics':—

THE BORDERLAND OF PHYSICS.

BY COLONEL DE ROCHAS.

'I cannot,' wrote Arago, in his sketch of Bailly, 'approve of the mystery in which are enveloped the serious scientific men who are about to assist to-day in these experiments in somnambulism. Doubt is a proof of modesty, and has rarely injured the progress of science. The same cannot be said of incredulity. He lacks prudence who, except in pure mathematics, pronounces the word "impossible." Reserve is above all a duty when the subject is the animal organism.'

In spite of these wise words of a man of genius, the greater number of scientists 'who shut themselves up in glass cases' persist in showing towards everything that relates directly or indirectly to psychic phenomena a contemptuous hostility, which may be estimated from the following lines, taken from the 'Temps' of August 12th, 1883, on the subject of mental suggestion, signed by M. Pouchet, professor at the Museum in Paris:—

'To demonstrate that a brain, by a kind of gravitation, acts at a distance on another brain, as one magnet acts on another magnet, the sun on the planets, the earth on a falling body! To arrive at the discovery of an influence, a nervous vibration, propagating itself without any material conductor! . . . The prodigy is, that all those who believe more or less in something of the sort do not seem, ignorant as they are, to suspect the importance, the interest, the novelty therein contained, or what a revolution it would be for the society of to-morrow. Find this out, good people. Show it to us, and your names will be placed higher than Newton's in immortality, and I guarantee that Berthelots and Pasteurs will bow low to you!'

Certainly we do not ask so much, but we are perfectly aware of the importance of our researches; therefore we easily console ourselves for the attacks of M. Pouchet, in the first place because we are sure of our facts, and also because we see men like Professor Lodge* and M. Ochorowicz † classed with us amongst the 'simple ignoramus' studying the question and trying to reduce it to a physico-physiological problem.

In addition to the numerous observations upon which these eminent men rely, I will recall a very characteristic case, probably little known in England. It is that of a child of seven, which was observed in 1894 by Dr. Quintard. This child in its normal state answered any question, solved any problem, however difficult, provided that its mother knew the solution. He 'read his mother's thought,' instantly, and without hesitation, even with eyes shut and back turned to her; but a simple screen placed between the two stopped the communication. Here we are well on the borderland of physics and the explanation of this phenomenon is neither more nor less certain than of Preece's telegraphy without wires.

It is not astonishing that people who have spent their youth in learning theories established by their predecessors, and who when of full age are paid to teach them in their turn, only accept with repugnance novelties which force them to a troublesome revision of their education. It has been the same through all time; and my lamented friend Eugène Nus, dedicated his book, *Choses de l'Autre Monde*:—

'To the shades of honoured, ennobled, crowned, decorated and buried savants who have rejected the Rotation of

the Earth, Meteorites, Galvanism, the Circulation of the Blood, Vaccination, the Wave Theory of Light, Lightning Conductors, the Daguerrotype, Steam, Screw-propellers, Steam Boats, Railways, Coal Gas, Homœopathy, Magnetism, &c.

'To those living and yet to be born, who are doing the same at the present day and will do the same in the future.'

Yet these savants have their use; passed to the condition of *mile stones*, they strew the path of progress.

If it were necessary to admit only those facts which agree with accepted theories, we should reject almost all the discoveries made in our own days in the domain of electricity.

'In most sciences,' said Professor Hopkinson,* 'the more facts we know the more we perceive the continuity of the bond by which we recognise the same phenomenon under different forms. It is not so with magnetism; the more we know the facts the more they offer exceptional peculiarities and the less the chances seem to exist of connecting them with any bond whatever.'

Atmospheric electricity constantly offers us phenomena to which we do not possess the key, and which approach so closely to those which we observe in manifestations of psychic force, that we are justified in asking ourselves whether they are not derived from the same cause.

You all know the globes of fire, larger or smaller, which are produced in the presence of mediums, and which seem sometimes to be guided by an intelligent force. People shrug their shoulders when we talk about them. There are, however, phenomena exactly analogous and equally inexplicable, which are related in classical works. I will cite a few only.

The first happened near Ginepreto, not far from Pavia, on August 29th, 1791, during a violent thunderstorm. It is related in a letter from the Abbé Spallanzani to Father Barletti ('Opusc.', Vol. XIV., p. 296).

A flock of geese was passing about one hundred and fifty paces from a farm; a girl twelve years old, and another still younger, ran out from the farmhouse to bring back the geese. In the same field there were a boy nine or ten years of age and a man of over fifty. Suddenly there appeared in the meadow, three or four feet from the girl, a ball of fire as big as two fists, which, gliding over the ground, ran quickly under her bare feet, crept under her clothing, came out about the middle of her bodice, still keeping its spherical form, and sprang noisily into the air. At the instant that the ball of fire penetrated under the girl's petticoats they spread out like an umbrella.

These details were given not by the patient, who immediately fell to the ground, but by the boy and man before mentioned; questioned separately, they reported the facts in identically the same manner. 'It was in vain that I asked them,' says Spallanzani, 'whether at the moment they had seen any flame, any bright light descend, fall from the clouds and precipitate itself on the girl; they constantly answered no, but that they had seen a ball of fire ascend and not descend.' There was found on the body of the girl, who quickly regained consciousness, a superficial graze, reaching from the right knee to the middle of the chest, between the breasts; her chemise was torn to pieces at the corresponding places, and there were traces of burning which disappeared on washing. A hole two lines in diameter was found to pierce right through the garment which the women of those countries wear on their bosoms. Dr. Dagno, a local physician, having visited the patient a few hours after the accident, found, besides the graze already mentioned, several superficial marks, zigzag and blackened, traces of the divisions of the principal branch of the current. The field, even at the actual place of the accident, showed no change and no traces of a meteorite.

M. Babinet communicated to the French Academy of Sciences on July 5th, 1852, the second case, contained in the following note:—

'The object of this note is to place under the eyes of the Academy one of those cases of spherical lightning which the Academy had some years ago charged me to collect, and which had struck, not on its entrance, but, so to speak, on its exit, a house situated in the Rue St. Jacques, in the neighbourhood of Val-de-Grasse. Here, in a few words, is

* Address at the British Association for the Advancement of Science, 1891.

† 'De la Suggestion Mentale,' Paris, 1887.

* Presidential Address to the Institute of Electrical Engineers, January 9th, 1890.

the story of the workman in whose room the thunder ball descended and again ascended—

'After a rather loud clap of thunder, but not immediately after, this workman, a tailor by trade, sitting at his table and just finishing his meal, saw the paper screen which closed the chimney, suddenly fall as if upset by a gentle puff of wind, and a ball of fire as large as the head of an infant issue gently from the chimney and travel slowly about the room a short distance from the brick floor. The appearance of the fire ball, according to the tailor, was that of a medium-sized kitten curled up into a ball and moving without touching the floor with its feet. The fire ball appeared bright and luminous rather than hot and burning, and the man felt no sensation of heat. The ball approached his feet just as a kitten would do, which wished to play and rub itself against his legs, as is the habit of these creatures; but the man moved his feet away and by several cautious movements, all executed, as he says, very gently, he avoided contact with the fire ball. The latter appears to have remained for several seconds near the feet of the seated workman, who watched it attentively, stooping down towards it. After having tried various excursions in different directions, without, however, quitting the middle of the room, the fire ball rose vertically to the height of the head of the workman, who, to avoid having his face touched, and at the same time to be able to keep his eyes on the meteor, sat up and threw himself back in his chair. Having risen to about a yard from the floor, the fire ball elongated a little and proceeded obliquely towards a hole pierced in the chimney about a yard above the mantelshelf.

'This hole had been made to admit a flue of the stove, which the workman had used during the winter. But, using the man's own expression, the thunder could not see it, for it was closed by having paper pasted over it. The fire ball went straight to this hole, removed the paper without damaging it, and re-ascended the chimney; then, following the statement of the witness, after having taken time to ascend the height of the chimney "at the speed at which it travelled," that is to say, rather slowly, the globe arrived at the top of the chimney, which was at least sixty feet from the level of the courtyard, produced a terrific explosion, which destroyed a portion of the structure of the chimney, and hurled the *débris* into the courtyard; the roofs of several small buildings were broken in, but, fortunately, there was no accident to life.

'The dwelling of the tailor was on the third story, at less than half the height of the building; the upper stories were not visited by the thunderbolt, and the movements of the fire ball were always slow and jerky. Its light was not blinding and it diffused no sensible heat. The ball did not appear to have any tendency to follow the course of conducting bodies or to yield to currents of air.'

'Comos' of October 30th, 1897, relates a perfectly analogous case. Mme. de B. being in the country near Bourbon, in a room on the ground floor with the door open, saw during a storm a fire ball enter by the door, pass slowly over the floor, approach and turn round her, 'like a cat rubbing itself against its master,' according to her own expression, then direct itself to the chimney, by which it disappeared. And all this in broad daylight.

Is it more difficult to admit the raps and the movements of tables than the dance of the plate of which M. André gave an account at the Académie des Sciences, at the meeting on November 2nd, 1885?

On Saturday, June 13th, 1885, towards eight o'clock in the evening, he was at table in a room forming part of the tower of a lighthouse, in the north-west part of the tower; all of a sudden he saw a vaporous band about two yards in width detach itself from the upper edge of the wall facing, and suddenly obscure the latter, at the same time that under his feet was produced a sharp noise without echo or prolongation and of extreme violence. The sound was such as would have been produced from below by the formidable blow of a hard body against the whole lower surface of the table, which, to his great surprise, did not budge, no more than the various objects with which it was furnished. After this detonation his plate turned as if on a pivot, and executed several movements of rotation on the table without any noise of friction (which proved that at the moment the plate did not touch the table), without being appreciably removed from it. The plate and the table remained intact.

These phenomena, for which an explanation has vainly been sought, are sometimes produced in a perfectly calm atmosphere without making any noise, and may persist for several days.

The levitation of the human body is not more inexplicable than the transport of heavy masses by electricity* and even of living human bodies, which often do not receive any injury. M. Monteil, secretary of the Archaeological Committee of Morbihan, cites amongst the effects of a thunder-clap which occurred at Vannes on December 5th, 1876, at half past ten in the evening, the breaking up of a wall, the projection to a distance of pieces of wood, and finally the transport of a bed-ridden invalid from his bed on the floor of his room to a distance of thirteen feet, in spite of the fact that his room was at a distance of three hundred yards from the spot where the thunderbolt had struck.

Daguin speaks even of people transported for twenty or thirty metres.

The complete disrobing of persons struck by lightning and the transport of their clothes to a considerable distance has been frequently observed, as also the removal of the hair from the whole surface of the body, the tearing out of the tongue or of the limbs.

In a crowd it may happen that the lightning seeks out certain individuals, producing no effect on the bystanders. Women and even certain trees appear to enjoy a peculiar immunity.

There are people who have recovered the use of paralysed limbs after having been struck by lightning; others, on the contrary, have contracted permanent paralysis. Some have been seen who remained frozen, so to speak, in the attitudes in which they had been when killed.

As regards the phenomena of the projection of signs or of writing which are so often met with at psychical séances, and of which I myself have often been a witness with Eusapia Paladino, do they not possess a striking resemblance to the production, on the bodies of persons struck by lightning, of the images of surrounding objects?

So as not to pass the limits assigned to this address, I can only just mention the phenomena of animal electricity; I do not speak merely of the properties of the torpedo and other fishes, but of the sheets of fire that are often observed surrounding certain individuals, of the attraction and repulsion of objects produced by others, either of inert substances or of magnetic needles. Here, again, we are on the confines of classical physics.

What can we say of luminous plants, plants which digest, walk, and act on the compass?

These are things much more difficult of explanation than the vision of somnambulists through opaque bodies. It would seem that the X rays should disarm the incredulous on this point; it is not so, however, and this is because the majority of the minds which have been fossilised by the materialistic doctrines of the official science of the middle of the century do not content themselves, as did their predecessors, with denying certain facts because they traverse their theories; they seem seized with a sort of terror in the presence of all which tends to prove that there is in man a spiritual element destined to survive the body.

It is, however, to this conclusion that have arrived, in the most diverse countries, at all periods, the men most distinguished by their intelligence, and, I may add, by their character, since they have not feared to proclaim their belief, in spite of ridicule and often of persecution.

After vain excursions in various directions, facts have brought us back to this conception of the fluidic body which is as old as the world. I will ask your permission to bring forward what is forced upon our notice in consequence of recent experiments carried out by individuals who are known to you all.

I will start from the postulate that there is in the living man a BODY and a SPIRIT.

'It is a common observation,' said M. Boirac, 'that each of us appears to himself under a double aspect. On the one hand, if I regard myself from without, I see in myself a

* On August 6th, 1889, at two o'clock in the afternoon, a frightful explosion was heard at the house of Mr. Chadwick, a householder in the suburbs of Manchester. The outside wall of a small brick building which was 14 inches thick, 11 feet 6 inches in height, with a foundation of 14 inches, was uprooted and transported over the ground without deviating from the vertical. When the occurrence was inquired into it was found that one end of the building had moved through 9 feet, and the other, round which the mass had turned during the slipping, was only displaced about 4 feet. The mass thus moved would weigh about 35 tons. (M. de Fourvielle, 'Reclaire et Tonnerre.')

material mass, occupying space, mobile, and having weight, an object similar to those that surround me, composed of the same elements, subject to the same chemical and physical laws; and, on the other hand, if I regard myself, so to speak, from within, I see a being who thinks and who feels, an individual who knows himself in knowing all else, a kind of invisible, immaterial centre, around whom unfolds the limitless perspective of the universe in space and in time; spectator and judge of all things, which only exist, for him at least, so far as he brings them into relation with himself.

Of the spirit we can form no conception; all that we know of it is that from it proceed the phenomena of the will, of thought, and of sensation.

As for the body, it is unnecessary to define it, but in it we distinguish two things: the animal matter (bone, flesh, blood, &c.), and an invisible agent which transmits to the spirit the sensations of the flesh and to the muscles the orders of the spirit.

Intimately bound up with the organism which conceals it during life, it stops in most cases at the surface of the skin, and escapes only by effluvia, more or less intense according to the individual, by the organs of sense and the most prominent parts of the body, such as the extremities of the fingers. At least that is what subjects who have acquired by certain processes a momentary visual hyperæsthesia affirm strongly that they see, and which is admitted by the old magnetisers. It can, however, be displaced in the body under the influence of the will, so that the *attention* augments our sensitiveness in certain directions, whilst others become more or less insensitive. We only *see, hear or feel* when we *look, listen, smell or taste*.

With certain persons, called *subjects*, the adhesion of the nervous fluid to the fleshy organism is feeble, to such an extent that it can be displaced with great facility, thus producing the phenomena known as hyperæsthesia and complete insensibility, due either to auto-suggestion—that is to say, to the action of the mind of the subject himself upon his own fluid—or to the suggestion of an outside individual whose mind has established a relation with the fluid of the subject.

Some subjects, still more sensitive, can project their nervous fluid under certain conditions outside the body, and thus produce the phenomena that I have studied under the name of *exteriorisation of sensibility*. We can conceive without difficulty that a mechanical action exercised on these effluvia, *outside the body*, can propagate itself, thanks to them, and thus travel back to the brain.

The exteriorisation of motricity is more difficult to understand, and I can only, in the endeavour to explain it, have recourse to a simile.

Let us suppose that in some way or other we prevent the nervous agent reaching the hand; the latter will become dead, as inert a material as a piece of wood, and it will only come back to life during the control of our will, when we have returned to this inert matter the exact proportion of fluid required to animate it. Let us admit, now, that an individual can project on to a piece of wood this same fluid in sufficient quantity to charge it in the same proportion; it will not be at all absurd to believe that, by a mechanism as unknown as the attractions and repulsions of electricity, this piece of wood will behave as if it were a prolongation of the body of that individual.

Also it would explain the movements of tables placed under the fingers of those who are called *mediums*, and in general all contact movements produced on light objects by many sensitives, without appreciable muscular effort. These movements have been minutely studied by Baron de Reichenbach; he has described them in five communications made in 1856 to the Academy L. and R. of Sciences, at Vienna.

We can understand even the production of movements necessitating a force superior to that of the medium by the fact of the human chain which places at his disposal a part of the force of those assisting.

But such a simple hypothesis does not take account of the formation of hands, and we are compelled to supplement it as follows:—

The nervous agent diffuses itself along the sensory or motor nerves in all parts of the body. We can say, then,

that it presents in its ensemble the same form as the *body*, so that it occupies the same portion of space, and we can call it the 'fluidic double' of the man without leaving the domain of positive science.

From numerous experiments, which, unfortunately, depend only on the testimony of the subjects, it would seem that this double can re-form itself outside the body, following a sufficient exteriorisation of nervous inflow, in the same manner as a crystal re-forms itself in a solution when the latter is sufficiently concentrated.

The double thus exteriorised continues to be under the guidance of the spirit, and obeys it with even greater facility, as it is now less trammelled by adherence to the flesh, to such an extent that the subject can move it and accumulate the material on this or that part in such a way as to render that portion perceptible to the ordinary senses. It is thus that Eusapia forms the hands which are seen and felt by the spectators.

Other experiments, less numerous, which consequently we should only accept with still more reserve, tend to prove that the exteriorised fluidic matter can be modelled under the influence of the will as readily as clay is modelled under the hand of the sculptor.

We may suppose that Eusapia, in consequence of her passage through various spirit media, has conceived in her imagination one, John King, with a well-marked face, and that not only does she take his personality in her language but that she comes to give his form to her own fluidic body, when she makes us feel with the large hands of a man, and that she produces at a distance the impression, as in clay, of a man's head.

But if nothing has proved to us that John existed, nothing has proved that he did not exist.

Moreover, we are not alone in the world; there are persons whom I know personally, in whom I have the greatest confidence, and who report facts that can only be explained by the aid of *temporary possession* of the exteriorised fluidic body by an intelligent entity of unknown origin. Such are the materialisations of entire human bodies observed by Sir William Crookes with Miss Florence Cook, by Mr. James Tissot with Eglinton, and by M. Aksakof with Madame d'Espérance.

Well, these extraordinary phenomena, the mere statement of which exasperates the people who believe themselves scientists because they have studied more or less closely a few branches of the tree of science, only appear to us a simple extension of those which we have experienced ourselves, and which it is now impossible to doubt.

We obtain, in fact, a first disengagement of the fluidic body in the exteriorisation of sensibility in the form of concentric layers on the body of the subject; the material nature of the effluvia is demonstrated by this fact, that it is dissolved by certain substances, such as water and fat; but, as with scents, the diminution of the weight of the emitting body is, in this case, too slight to be appreciated by our instruments.

The second degree is shown in the coagulation of the effluvia into a double, sensitive, but not yet visible to ordinary eyes.

At the third, and also at the fourth degree, there is something resembling a galvano-plastic transportation of the matter of the physical body of the medium, matter which leaves this physical body, to occupy a similar place on the fluidic double. It has been certified a great number of times, by the balance, that the medium then lost a part of his weight, and that this weight was to be found on the materialised body.

The most singular case, unique up to the present, is that of Madame d'Espérance, with whom the transportation took place with such intensity that a part of her own body became invisible. There remained in its place only the fluidic body of which the double is merely an emanation; the spectators were able to pass their hands through her, although she could feel their touch. This phenomenon, pushed to its utmost limit, would lead to the complete disappearance of the body of the medium and his appearance in another place, as is related in the lives of the saints.

In the materialisation of a complete body, this body is almost always animated by an intelligence different from that

of the medium. What is the nature of these intelligences? At what degree of materialisation can they intervene to direct the exteriorised psychic matter? These are questions of the very highest interest, which are not yet answered, at least by my collaborators and myself.

What we have just said is sufficient to show that the study of psychic phenomena depends on three distinct sciences.

On *Physics* lies the task of defining the nature of the psychic force by mutual actions which may take place between it and the other simple forces of Nature—sound, heat, light, and electricity.

Physiology will have to examine the actions and reactions of this force on living bodies.

Finally we enter the domain of *Spiritualism*, when we have to determine how the psychic force can be set to work by intelligences belonging to invisible entities.

But we know that all the phenomena of Nature pass into one another by insensible transitions: *Natura non facit saltum*. We shall find, then, between these three great provinces, ill-defined frontiers where the causes will be complex. Here is one of the greatest difficulties of this class of research; but it ought not to stop us, and I cannot better conclude than with that courageous sentence of your illustrious countryman, Professor Lodge, which I always love to cite:—

‘The barrier which divides the two worlds (spiritual and material) may fall gradually like many other barriers, and we shall arrive at a higher perception of the unity of Nature. The possibilities in the universe are as infinite as its extension. What we know is as nothing compared to what remains for us to know. *If we content ourselves with the half world actually conquered, we betray the highest rights of science.*’

The paper having been read and received with applause, the Chairman invited discussion.

DR. BERKS T. HUTCHINSON said he had had personal opportunities of verifying many of the phenomena of luminosity recorded in the paper. In one case, in Cape Town, a medium had come to him in some alarm, stating that a ball of fire appeared to have settled in his (the medium's) hand. Subsequently, when the spiritual origin of the appearance had been ascertained, the luminosity became a regular phenomenon, constituting a series of signals whereby messages were given.

MR. R. J. LEES narrated an interesting instance of the phenomenon of luminosity in connection with psychical phenomena amongst the Cornish fishermen.

MRS. JENNIE HAGAN-JACKSON (Grand Rapids, Mich.), mentioned some instances in her own experience of luminous appearances at sances. She also cited an interesting example of the diminution in physique undergone by a medium during the occurrence of phenomena transpiring through his mediumship. In the instance under notice, she personally observed a shrinkage in the hand of the medium during a materialisation, and its subsequent expansion to normal proportions when the phenomenon had ceased.

THE CHAIRMAN then read the following paper, contributed by Dr. Encausse ('Papus'), on 'The Distinctions and Points of Identity between Spiritism and Occultism,' first introducing Dr. Encausse to the audience:—

DISTINCTIONS AND POINTS OF IDENTITY BETWEEN SPIRITISM AND OCCULTISM.

By DR. GÉRARD ENCAUSSE ('PAPUS'),

Doctor of Medicine of the Faculty of Paris, Doctor of Kabbalah, President of the Supreme Council of the Martinist Order, Deputy-General of the Kabbalistic Order of the Rosy Cross, Officer of Public Instruction, Officer of the Imperial Order of Medjidie, Knight of the Royal Military Order of Christ, Knight of the Order of Bolivar.

LADIES AND GENTLEMEN,—I have undertaken to lay before you the differences and points of identity which exist between Spiritism and Occultism. Before all, however, it is indispensable to fix clearly the terms employed, for most

misconceptions, especially in these matters, arise from confusion of words and from their imperfect definition.

Spiritism.—I understand by Spiritism the doctrine developed by Allan Kardec between 1857 and 1860, together with the experiences recorded and the method pursued by this author to substantiate his statements by facts.

Occultism.—I term Occultism the harmony of that written and oral tradition which from the sanctuaries of Egypt and Chaldea has been handed down to our own day through Moses, Daniel, and the Jewish Kabbalists, the Essenians, and the initiated disciples of Christ, the Neo-Platonists, the Masters of the Gnosis, the Alchemists, the illuminated Brethren of the Rosy Cross, and other initiates belonging to all the Transcendental Fraternities of the West, the chain of which has never suffered interruption.

This tradition, adapted theoretically or experimentally to every epoch, is distinguished invariably by the following characteristics:—

1. It teaches that man is composed of three principles—(a) the physical body; (b) the intermediate, astral body, having a two-fold polarity; (c) the immortal spirit.
2. It maintains the analogical correspondence between the three worlds, between the visible and invisible on every plane—physical, astral, and divine.
3. It is essentially spiritualistic, declaring and proving that the maxim, *Mens agitat molem*, is a universal reality.

Every school or society which is not based on the trinity may be regarded as in no sense connected with traditional Occultism, all occult fraternities, at all epochs, being unanimous on this point.

From this explanation it is easy to see that the study of Occultism is long and complicated, and we shall understand by what follows why an occultist must of necessity be acquainted with Spiritism, whilst there are very few Spiritists who, so far, have been even in a position to study Occultism completely and impartially.

Before approaching the differences between the two schools as regards the interpretation of experimental facts, let us glance rapidly at the philosophical and historical side. Of the realisation we will speak later on.

Philosophy.—Every philosophical system comprises several indispensable sections which constitute its greater or lesser vitality. The chief of these sections are Psychology, Logic, Aesthetics, Metaphysics, Theodicy. Let us observe what Spiritism and Occultism have required from each of them.

In Psychology, the two schools have established the true constitution of man. At the same time, Spiritism studies almost exclusively the intermediate principle (the perisprit)—with which mediumistic experiments are above all concerned—and it neglects the analysis of the higher intellectual elements of the human being, to which Occultism dedicates such anxious inquiries. In like manner the influence of different nutriments, of certain stimulants, and of respiratory rhythm on the astral body and on the spirit, as also the deductions concerning the correspondence of Psychology with its external forms (the arts termed divinatory), belong exclusively to the domain of Occultism. As we shall see later on, this is owing to the fact that our actual Spiritism formed in antiquity only a small section of Necromancy, which was itself a division of the Mathesis.

In Logic, Spiritism follows the inductive method of most contemporary sciences. To this method occultists add deduction, and yet another method which is peculiar to them almost exclusively, namely, Analogy. In all ages and in all civilisations this method has characterised Occultism.

In Aesthetics, Spiritism has not so far received applications derived from any method special to itself, while Occultism has followed, also from all antiquity, in the various applications of symbolism, the adaptation of aestheticism to the psychological and moral sciences. Occultism alone offers for our study both the keys of religious symbolism and those of the initiatory symbolisms of different fraternities.

We must, however, proclaim loudly the very great value of the adaptations of Spiritism to Ethics, above all, of the doctrines held by the schools of Re-incarnationists. Their teachings concerning re-incarnation are largely derived from the old schools of the Kabbalah; but the Spiritism of

Kardes, more especially in France, has directed all the efforts of its philosophers to the moral consequences of the doctrine of re-incarnation, and it is right to recognise the deserved progress which this course has obtained for Spiritism among the Latin peoples.

The metaphysics of Spiritism do not merit, unfortunately, the same eulogium. Abandoning almost entirely the profound study of the principles, it confines itself, even in its most instructed writers, among whom M. Gabriel Delanne occupies one of the highest places, to the investigation of the secondary laws of transformation and evolution, without approaching either the Divine plan or the spiritual forces active in Nature. The same absence of metaphysical researches prompts many Spiritist writers to dispute or deny the traditional teachings of the Kabbalah as to the spiritual essences below man, operating on all the planes of Nature; in other words, the beings termed 'spirits of the elements,' or 'elementals.' The methods of experiment and of control in Spiritism are still too remote from the minutiae and mysteries of the labours of old Rosierucians, directed specially towards these researches, to permit a personal opinion on this question being formed by the present generation. We must wait for the hour to strike which shall usher in the revelation of these methods before we can look for their introduction in spirit circles.

Like Metaphysics, Theodicy, which constitutes the most important working basis for Mystics of the Occultist school, is a dead letter for almost the whole of Spiritist writers.

To sum up, we see that the analysis of Spiritism, so far as regards philosophy, corroborates the instructions of history, by showing that it deals with a section, intrinsically experimental, of an antique synthesis, restored by Allan Kardec and his successors, taking Ethics for the basis, but most incomplete from the standpoint of Metaphysics, Æsthetics and Theodicy.

By the admission even of its adversaries, Occultism forms a system which is absolutely complete, wherein all is closely united, from the analogical and numerical method to Theodicy itself.

For this reason a slight course of reading, and a few experiments with reliable mediums, will furnish speedily an acquaintance with Spiritism, whilst schools of Occultism demand many years for the formation of a really capable member.

History.—As already stated, what is to-day termed Spiritism formed, in the initiatory instructions of the old temples, a mere section of Psychurgy, or the science of souls. Like all sciences of antiquity, this section comprised a theoretical part, a symbolical part, and a practical part; the last, which, in the present case, was termed Necromancy, constituted the application of Magic to Psychurgy.

Some authors, of indifferent learning, have, therefore, held that the fact of evoking an invisible being constituted Spiritism, but they have omitted to remember that such evocation was but the resultant of a science which contemporary Typtology, alas, recalls only from afar!

Occultism, then, requires a somewhat exhaustive study of history; and, further, it exacts a profound knowledge of the societies called secret, which have created history, as the sap creates annually the fresh innermost layer of the tree.

The future will show whether the contemporary Spiritist movement is not the result of the action of visible or invisible agents of an initiatory fraternity, whatsoever be its character otherwise.

All these considerations indicate why Occultism, with its long and complicated studies, will be ever reserved to the few, while Spiritism, from the very fact of its simplicity, is accessible to the masses without any great labour. So also it is the duty of every occultist to propagate to the best of his ability the ethical instructions and the general method of Spiritism. It is from the ranks of Spiritists that Occultism has always gained its most earnest recruits, who, after two years of supplementary studies, have figured with the highest distinction in the initiatory schools and fraternities.

Like Spiritists, occultists are Spiritualists; they admit absolutely the intervention of spirits in the production of certain psychical phenomena, but they analyse each of these phenomena with the greatest care, and determine the

presence of a real 'spirit' by *eliminating all other possible causes*, and not merely by a proof of identity which is exclusively sentimental.

Not only do occultists admit the 'spirits,' as they are understood by Spiritists, but they have confirmed experimentally the presence, in the invisible plane of Nature, of spiritual entities far different from those, and of various classes. This connects with the different modes of experiment employed by different schools.

But while dwelling on the question of spirits, as understood by Spiritists, let us register the qualification which follows.

The question of 'spirits,' as they are admitted by occultists, has been in many cases badly presented.

From all antiquity Occultism has recognised the possibility of communication between the living and the spirits of the departed. The accounts of evocation which appear in the Bible and those described by Homer are not poetical fictions but actually the echoes of the antique mysteries. Evocation by the ritual of Occultism is, however, surrounded by manifold precautions and must never be confounded with the elementary practices of Typtology.

While the occultist admits the entire possibility of communication with spirits, he restricts the real facts of such communication to certain clearly determined cases, and he refers to magnetism; to reading, on the part of consultants, in the *astral aura*; and finally to the action of the individual and collective entities of the astral, all those naive or ridiculous messages signed by great names of history, and all those sentimental instructions which offer nothing that is really new.

Each phenomenon cited by every school whatsoever is analysed carefully, and it is by elimination that the real action of a spirit is affirmed by the occultist. It is this rigour in analysis which has caused certain Spiritist writers to believe that Occultism denies of set purpose the possibility of communications passing between one plane of existence and another. The truth is entirely otherwise: far from denying the reality of spiritual beings, Occultism admits, on the contrary, a host of categories of existences of this kind, and thence comes the impossibility of being an occultist without having a knowledge of Spiritism, whilst the sole acquaintance with Occultism possessed by many Spiritists consists in erroneous or fantastic notions.

It is the same with mediums, whom we regard as exceedingly feeble instruments, as much open to the action of the sitters as to that of invisible beings of any class. Fraud among mediums is frequent, but on most occasions they are irresponsible, for they act under the impulsion of outside forces. This is one of the reasons why hypnotists, who are generally materialists, knowing nothing of occult forces, obtain only fraudulent phenomena or childish experiences with mediums. A Spiritist with a few years of practical knowledge knows far more in the matter of psychology than the most pretentious of these same hypnotists, who must be relegated to their true place as the schoolboys of the psychic laboratories in which they would lay down the law.

The reactions of Nature's invisible plane upon the visible or physical plane multiply with great rapidity in these last days, and we have had occasion to study to the best of our ability, the Sceress of the Rue de Paradis, the phenomena of Tilly-sur-Seulles, and the haunted house of Valence-en-Brie. It may be useful in this connection to indicate the methods of investigation practised by occultists when dealing with facts of this order.

The occultist possesses a knowledge of the 'possibilities' of Nature which places her far above profane criticism; but he should avoid, like the plague, the rash conclusions of semi-initiates. When we see someone go into a haunted house and after five minutes' examination cry out, 'It is a spirit,' we may be assured that a conclusion so formulated is established no less lightly than that of the magistrate who says *a priori*: 'This is a rogue.' Both judgments are equally remote from the true method of Occultism, which demands, before all, a long, minute, and exceedingly detailed study of the least phenomenon.

For the occultist represents a venerable tradition which for six and thirty centuries has never varied in its explanation of the facts, and is daily confirmed luminously by recent experiments and phenomena.

Among other affirmations the occult tradition lays down that every motion of objects without contact is accompanied by the exteriorisation of the astral body, with a proportional reaction on the medium. The work of M. de Rochas on the 'Exteriorisation of Motricity' is a complete confirmation of this instruction.

Occultism has theories, which are altogether special to itself, on *astral substance* and *astral images*, on *elementals*, and their action in the production of *living ideas*. So rash have these theories seemed to the non-initiated that, while they have plundered boldly all that refers to the astral body and to re-incarnation in occult tradition, they have left untouched that part of it which is concerned with the astral light. All the same, these *living ideas* can be photographed, and, over and above the researches of Dr. Baraduc, other scientists have succeeded in obtaining, on their negatives, images beheld in dream, and that in open day, by focusing the lens on a person in the state of sleep and dream. Here is yet another confirmation of the theory of 'astral images.'

The occultist may then undertake without fear his researches into the unknown; he possesses a tradition and a method by which he can always act certainly, supposing he exercises prudence in his procedure.

Let us now summarise rapidly the chief rules which should be followed in the study of a given phenomenon.

1. In the first place, ascertain carefully whether the occurrence on which you are called to pronounce is an actual matter of fact.

2. Once the certainty of the fact has been duly established, examine whether it is the product of a known physical force. For example, many creakings of furniture are attributed to 'spirits' which are due to the hygrometric tension of the air, and to variations in that tension.

3. Having determined clearly that the fact is not due only to known physical forces, ascertain, with equal clearness, the part, if any, played by such forces in the production of the phenomenon, however small it may be.

4. You now approach the first delicate point, the discovery of the human being whose astral force is utilised, consciously or unconsciously, in the production of the phenomenon.

According to tradition, God acts on the astral plane by His angels, and on the physical plane by means of human beings. Rare exceptions set aside, *a human being is always concerned, consciously or otherwise, in the occurrence.*

Should that being not become apparent at the first glance, proceed by elimination, and, by setting successively aside those on whom the phenomenon does not depend, you will discover the possible subject or subjects.

5. Prudence and attention must be redoubled in the next stage, for you now come to the distressing problem of fraud. Fraud in the waking and conscious state; fraud in the second or unconscious state; but still fraud all the same. This is the point over which profane judges stumble almost invariably, and it is here also that the occultist must exercise renewed care.

Call in the assistance of clairvoyants, if such be at hand; test the hypnotic receptivity of the subjects. Finally, in the case of haunted houses, strew the spot wherein the phenomena occur with sawdust or flour, and observe the slightest change which takes place.

Further, never forget the reaction of conditions on the medium, and remember that certain facts may be a mixture of truth and falsehood.

When you have set aside fraud and are convinced of the absolute reality of the occurrences, you may go further.

6. Determine the relations between phenomenon and subject. Ascertain whether each fact that is produced does not correspond with a diminution of force in the subject, with the contraction of some of his muscles, and so forth; seek, in a word, the connection of the fact with the exteriorisation of the powers of the patient.

7. In the majority of instances you will pause at this point, and will establish that the given phenomena, though attributed to 'spirits,' are simply and solely due to the astral body of the medium. But there are some cases in which an attentive study will show that you must go further.

8. It is then necessary to investigate the intelligent

influence, invisible and foreign to the subject, which avails itself of the psychic force placed at its disposal.

This influence may be—

- (a) An elemental dynamised by a desire, fear, or remorse, in the subject.
- (b) An elemental created by the will of another person. Of such are the phenomena of bewitchment.
- (c) An elementary in relationship with the subject.
- (d) In some cases the interference of 'astral images' may of itself account for the occurrences.
- (e) When several of these influences appear to be operating, the point should be noted, for a psychical phenomenon may be composite, like a chemical body, and analysis should follow the same rules in either case.

9. Wherever possible, endeavour to record the facts by mechanical registration and photography; remember that a sensitive plate can always receive impressions from the astral plane. *Photography is really the touchstone of the astral.*

10. When your report is finished refer to occult literature for cases parallel to the phenomenon with which you have been dealing.

11. We now come to the description of the fact for the information of the outer world. Here very great prudence is requisite. Each person must follow his own course, but on our part we recommend the following rules:—

- (a) Never propound the theory to the uninitiated, or at least restrict it to so much of the theory as may be indispensable to the occult exposition of the phenomenon.
- (b) In matters of discussion, treat the uninitiated as *uninitiated* and *keep silent* rather than enlarge upon the details of operation, which would seem grotesque to materialists and ordinary critics.
- (c) On the other hand, lay stress upon the analysis of the phenomenon and on its reality; anticipate the objections of the ignorant and discuss them always with great care.

These rules might be further elaborated, but it is sufficient for the moment to sketch the broad outlines by which the true occultist will be assisted to act with coolness and prudence.

The methods of realisation pursued by occultists are again very different from those in vogue amongst Spiritists. In effect, the latter look for the propagation of their ideas by means of individual experience guided by special books and journals, and are, therefore, not in need of hierarchic centres. On the contrary, each experimenter, each little group, prefers autonomy, and their fusion can only take place by the federation, usually temporary, of a number of isolated groups and small societies.

The varied and technical studies which occult Science necessitates, the urgency of finding at every step a more advanced learner or a competent master, outside even the exigencies of preserving the oral tradition, have compelled the constitution of occult societies under the form of centralised and hierarchic groups and lodges. The hierarchy of different titles is consecrated, among serious fraternities, by examination, and never by wealth; all grades being gratuitous and equally accessible to poor and rich. Hence a great occult society is a body well disciplined and able to realise with rapidity and vigour any given action on the outside.

We find, then, that there is no centralising Spiritist association, composed of delegates, groups, lodges, in all countries, acting under a single direction, under the impulsion of a central supreme council, as is the case, for example, with the Martinist Order.

Further, the great occult societies can federate among themselves on the general and common ground of pure altruism and ideality. Such a federation was realised in 1897 under the title of 'The Universal Idealist Union,' and it groups 30,000 minds of all countries.

Occultists and Spiritists have one field of realisation where they can always unite fraternally and join forces; this is found in the Spiritualist Congress, as, indeed, in all

other reunions convened to combat Atheism and Materialism. In such cases, occultists, in no niggard spirit, will ever offer their concurrence, their services, and their discipline as a powerful factor in the success of the congresses.

But figures are stronger than words, and we cannot better terminate this exposition than by enumerating the present strength of one society, Martinism:—

MARTINIST ORDER.

TABLE OF MARTINIST FORMATIONS IN MARCH, 1898.
State and Progress of the Order since March, 1897.

Countries.	No. of Formations in 1897.	No. of Formations in 1898.	Progress.
EUROPE—			
France	7	27	20
Belgium	2	3	1
Germany	1	3	2
Denmark	0	1	1
Spain	2	3	1
Italy	2	8	6
Bohemia	1	1	0
Switzerland	0	2	2
Holland	0	1	1
Sweden	0	9	9
Roumania	0	1	1
Russia	0	2	2
England	0	2	2
ASIA—			
Tonquin	0	2	2
AFRICA—			
Egypt	1	1	0
Tunis	1	1	0
AMERICA—			
United States	17	36	19
Havana	0	1	1
Columbia	1	1	0
Guatemala	1	1	0
Argentine Republic	4	7	3
Totals	40	113	73

New formations in one year, 73. New countries opened to Martinism, 9.

It would encroach too far on the valuable time of this Congress to do more than sketch rapidly so vast a subject as that of this communication. We have sought, above all, to demonstrate that, wheresoever there is any question of combating Materialism and Atheism, all Spiritualists of all schools indifferently will be found united.

And seeing that occultists are organised on the hierarchic plan, while Spiritists are grouped by federations, their true field of union is the International Congress. It is there that we must seek the true cause of the success which attended the Paris Congress of 1889, and there also the explanation of those successive defeats which have attended reunions organised in a sectarian spirit, and omitting to open widely their doors to every defender of immortality, to all those who know that the space which divides the living from those who are called dead is very easy to transcend.

In conclusion, it remains for me to thank the organisers of this Congress for the truly great and truly earnest work which they have accomplished by thus calling all schools to join together, ignoring small personal differences and the barriers of mere words. May we, therefore, unite indeed, and thus secure the triumph of that sublime formula—

FOR ALTRUISM AND IDEALITY.

The reading of this paper having been concluded amid applause, the Chairman invited discussion.

DR. J. M. PEEBLES said he was very greatly charmed with the paper. He wished to ask Dr. Encausse what was the difference between the spiritual body of the Spiritualist and the astral body of the occultist.

DR. ENCAUSSE, who replied in person (speaking in very creditable English), inquired whether Dr. Peebles referred to the perisprit.

DR. PEEBLES answered that he meant the body which formed the connection between the spirit itself and the physical body.

DR. ENCAUSSE said that the astral body of the occultists

corresponded exactly to the definition of the perisprit by Allan Kardec. The occultists, however, believed in the eventual dissolution of the astral body as the spirit progressed, while the followers of Allan Kardec affirmed the permanence of the perisprit from one incarnation to another.

MRS. CORA L. V. RICHMOND said she was sure that all present had been greatly pleased with the paper of Dr. Encausse. The subject, however, related to the distinction between Spiritism and Occultism. Spiritism, however, was the work of Allan Kardec, while Occultism had been defined as representing the mysticism of all ages. This, of course, could have little to do with the Spiritualism of Europe and America. The Spiritualism of America, for instance, was not the Spiritism of Kardec. Therefore, while a number of Spiritualists were familiar with the Spiritism of Kardec, they (the audience) were unlightened as to the resemblances between Spiritualism and Occultism, or the differences between them. She held that Spiritualism conserved all that was valuable in the mysticism of the past; and that it interpreted many of those subjects which had previously been confined to the recluse and the caves and lodges of the mystics. (Applause.) The medium of the Spiritualists, whether subject to external or interior influences, produced that which it required years of preparation for the occultists to produce. It was a plea for Spiritualism that she wished to offer, and not for Spiritism. (Applause.)

DR. ENCAUSSE, in reply, said it was true that Spiritualism, as Mrs. Richmond had described it, was not the subject of his paper, and the distinction she had made between Spiritualism and Spiritism was a correct one. Mrs. Richmond had, however, confused the occultists and the mystics. Here Dr. Encausse drew a line of distinction between the two, which, in essence, may be described as a statement that the occultists are scientific experimenters, while the mystics are speculative philosophers. The occultists had always been Platonists and Neo-Platonists. But in a general sense we were all Spiritualists in the nineteenth century. (Applause.) It would need a volume to explain the points of difference between the two schools of Occultism and Spiritualism. His paper had only been intended to indicate the points of difference between Kardecists and occultists.

DR. BERKS HUTCHINSON deprecated the indiscriminate use of the term occultist, contending that the phrases Occultist, Mystic, Theosophist, Spiritualist, were in their highest sense all interchangeable. He was understood to condemn certain phases of Occultism.

DR. ENCAUSSE, in reply, said that the charge of practising black magic had been levelled against occultists in France by the Roman Catholic Church, which, however, had included the Spiritualists in its condemnation. He advocated unity between all schools of psychical thought in the face of the common enemies, scepticism and materialism. (Applause.)

MR. THOMSON took exception to the tenor of the two papers which had been read at this meeting on the ground of their abstruse character. To his mind the philosophy of Spiritualism was so simple and easy to be understood that it required no long and difficult explanations of the kind which had been offered, when once the central fact of the continuity of life had been established. He contended that the mission of Spiritualism was to ameliorate the conditions of human life.

THE CHAIRMAN, in closing the meeting, said that he could not agree with the objections raised by Mr. Thomson. He had gone over the two papers previously to reading them at this meeting, and saw nothing in them which any person of ordinary capacity could not understand. He thought the papers furnished additional evidence of the necessity for Spiritualists to become students of their subjects from all points of view. (Applause.)

MR. W. T. STEAD.

The President of the Alliance said he regretted to have to announce that Mr. W. T. Stead had met with an accident which rendered it quite impossible for him to be present on the following evening, as expected.

A resolution was thereupon unanimously passed express-

ing the sincere sympathy of the meeting with Mr. Stead, and an earnest hope for his speedy and complete recovery. The proceedings then terminated.

At the evening meeting Dr. J. M. PEEBLES took the chair. In the course of his opening remarks he said they were all present as seekers after truth. They wanted the truth in regard to man's origin, man's nature, his powers of unfoldment, and especially in regard to the life beyond. But while they all sought the truth they could not all see it precisely alike. Truth never changed, but our perceptions of it changed as we unfolded in knowledge and capacity. In conclusion, Dr. Peebles said that as he preferred to be amongst the audience, in order to have the privilege of asking questions, he had decided to surrender the chair to his friend, Mr. J. J. Morse. (Laughter.)

MR. J. J. MORSE, in smiling response to this unexpected invitation, then came forward and occupied the chair during the remainder of the meeting, after which

MR. W. J. LUCKING read the following paper on the 'Doctrine of Successive Lives,' by M. Gabriel Delanne, having previously introduced the author of the paper to the audience :—

A STUDY IN THE DOCTRINE OF SUCCESSIVE LIVES.

By M. GABRIEL DELANNE,

Delegate of the Propaganda Committee appointed by the Congress of 1889; Delegate of the French Section of the Universal Spiritist Federation; Delegate of the Spiritist Federation of Lyons; Delegate of the International Kardec Union.

LADIES AND GENTLEMEN,—Permit me in the first place, and in the name of the Propaganda Committee appointed by the Congress of 1889; Delegate of the French Section of the Universal Spiritist Federation, in the name of the Spiritist Federation of Lyons, and in the name of the International Kardec Union, to offer you, as their delegate, the fraternal salutation of these societies, with the assurance of their unalterable devotion to the great cause which has here brought together the representatives of the entire world.

After the Congresses of Brussels, Barcelona, and Paris, that of London affirms the ever-increasing vitality of Spiritualism. In this year of the Jubilee it is gratifying to know that the little plant, germinated at Hydesville, has become a vast tree ramifying through all nations. This century, which has seen such amazing progress in all branches of science, will be most signalized by future ages for one tremendous discovery—the experimental demonstration of the reality and immortality of the soul.

Amidst the ameliorated conditions of their existence a vague distress fills the modern peoples; they are profoundly affected by the subsidence of old beliefs, crumbling under the persistent blows of science, while positive scientific discoveries have created a new ideal which finds satisfaction no longer in the antiquated forms of a religion now eighteen centuries old. It is for us to oppose the deceitful chimeras of materialism, to show that religious teachings were not altogether false, that man, by a profound intuition, has ever known his immortal nature, has ever heard in his conscience an echo, more or less enfeebled, of the principles of eternal justice and love. In vain do men seek to make a *tabula rasa* of the past; there can be no solid structure without immortality for its basis. A precise knowledge of moral law, having future life as its sanction, is the sole efficacious restraint of evil passions. There is a hygiene of the soul no less indispensable to its happiness than are the prescriptions of science to the body. Contemporary materialism has sought to promulgate a moral basis in the relations of men with one another, but solidarity is meaningless to the egoist, whose materialistic cynicism and indifference are met among the masses by a growing hatred of the privileged classes, while in gentler and weaker souls is begotten disgust with life; and hence the recrudescence of suicide which figures so ominously in the statistics of the day. It is high time that our doctrine should furnish a remedy for these evils. It is a

healing balm for all such wounds as well as the solution of the enigma of life, and the arms with which we are equipped pre-assure our final triumph.

The past answers for the future. Spiritism has grown up under the cross fires of raillery, sarcasm, outrage and calumny; its phenomena have been ascribed to imposture and its revelations regarded as vapouring. But we have passed the first mile-stones, the scene has changed; everywhere scientific investigators have undertaken long and minute researches, while the hostile spirit which mostly actuated them at first has made their conversion more brilliant. We possess now hundreds of testimonies emanating from the highest authorities in the world of learning. The names of Alfred Russel Wallace and of Crookes are inscribed already in the Pantheon of contemporary science. Nor must we forget the convinced apostles of the earlier time—Robert Hare, Mapes, Judge Edmonds, Robert Dale-Owen, in the New World; De Morgan, Varley, Stainton Moses, in England; whose researches have aided our studies and armed us in our polemics with adversaries.

In Germany, the astronomer Zollner and professors like Weber, Schreibner, Fechner, Vbrier, have affirmed the facts categorically. In Russia, Aksakof still champions valiantly the cause of Spiritism. Italy has ever had fervent adepts, and now counts Volpi and Falcomer among them, while celebrities like Lombroso and Schiapparelli have been convinced of the reality of the manifestations. The Spiritists in Spain are legion, and Professor Otéro, a furious Materialist, according to his own expression, was forced to yield to the evidence. In French-speaking countries, the Spiritist school includes such writers as Léon Denis, Chaigneau, Metzger, Gardy, Bouvéry, Paul Grendel, Dr. Moutin, Dr. Chazerain, Dr. Dupouy, and Dr. Dusart.

Camille Flammarion, Dr. Gibier, Dr. Charles Richet, Colonel de Rochas, are warring against ignorance and prejudice. But in France, before all others, one illustrious man must be cited, whose work is of preponderant importance in the Romance countries. I refer to Allan Kardec. It was in 1855 that this profound and erudite thinker was drawn to study the phenomena of Spiritism. His sagacious mind soon discovered the positive side of strange manifestations which enabled him to establish communication with the souls which have gone before us into the beyond. Comprehending the enormous import of the facts, after two years of study he published 'The Spirits' Book,' which was followed by 'The Mediums' Book,' 'Heaven and Hell,' the 'Gospel According to Spiritism,' and 'Genesis.' The clear and logical doctrine expounded in these works has been adopted by the majority of adepts. It is a combination and co-ordination of materials derived from many centres of study, a winnowing of the teachings furnished by all grades of spirits, and formed into a homogeneous whole to attain a comprehensive knowledge of the invisible world. Such was the great task accomplished by Allan Kardec, and his name, already venerated in many lands, will be revered everywhere when all the grandeur of his philosophical instruction comes to be understood.

In accordance with the wise methods laid down by him, I propose to consider a theory which rests on facts established by experiment and supported by the hypothesis of evolution; it is that of successive lives.

I am not unaware that this question has been hotly debated, and divides Spiritists into two camps; such divergence is not, however, fundamental. Spiritists of the Latin race admit that the soul may live in space or re-incarnate in other worlds when purified sufficiently to deserve this progress, while Anglo-Saxon Spiritists do not generally allow the possibility of return to earth, but believe in immediate progression. Since re-incarnation is, therefore, the belief adopted by some millions of adepts, it has been deemed urgent by those whom I represent that the attention of the Congress should be called to this most important point.

THE HUMAN SOUL.

It is useful to have fixed ideas on the manner in which we should regard the soul. The consequences which follow on defining it as an ideal entity outside space and time, or, alternatively, as in some sense dependent on these conditions, are seriously different. The experimental researches of contemporary psychologists have in no way impeached

the unity of the soul, proclaimed by ancient philosophy. All such novel terms as disaggregation of personality, alteration of personality, unconscious or sub-conscious somnambulistic personality, apply to phenomena designed to demonstrate that the unity of the Ego is an illusion; but this view is destroyed by the fact of Spiritism. The thinking being is not a resultant of organism, for it persists after the disintegration of the body and demonstrates the conservation of its faculties, which are therefore independent of the fleshly envelope. How it can reveal itself to us when it no longer possesses an instrument to act on the physical world is the point which explains the incredulity which Spiritualism has experienced from its inception. The spirits themselves have undertaken to explain it by saying that they possess an ethereal body, which is for them no less real than is our physical part for us. This is not a new conception, but one of the highest antiquity. It is the *Linga Sharira* of the Hindus, the *Bai* of the Egyptians, the Hebrew *Nephesh*, the Greek *Ochema*, the spiritual body of St. Paul, the *aromal* body of Fourier, the *astral* of occultists, and finally the *perisprit* of French Spiritists. Its existence seems established indubitably by the evidence of spirits, the declarations of somnambulists and seeing mediums, and by the phenomena of spirit photography and the casts of materialised forms. It is, indeed, impossible to conceive a soul without a body to individualise it; it cannot be totally set free from conditions of space and time without ceasing to exist. Now the existence of a fluidic, indestructible envelope, conserving individuality, is the basis of the theory of successive lives, and it is my conviction that thirty years of research have lifted this question from the domain of speculation into that of knowledge. To sustain my point of view it seems necessary to establish:—

1. That the human soul is clothed during its earthly passage with an invisible envelope called *perisprit*, from *peri*=around and *spiritus*=spirit.
2. That after death this envelope is not destroyed.
3. That the study of the properties of this spiritual body force us to conclude that the soul is pre-existent to its birth.
4. That on earth alone can this evolution take place.

REDUPLICATION OF THE HUMAN BEING.

Our official science denies absolutely the individual existence of the soul, but it is only by wilful neglect of undeniable facts that materialists can reach such a conclusion. If soul be a function of brain, it cannot be separated from the organism. If it be established that the soul does come out of the body, its independent existence is also demonstrated. Now, this phenomenon of reduplication is not only possible but relatively quite frequent. Apparitions of the living being referable to a biological law have been observed in all times, but it was not till the appearance of the remarkable works of the London Society for Psychical Research that they became absolutely incontestable. The term *hallucination*, chosen by the authors of 'Phantasms of the Living,' indicates clearly their opinion that we are in the presence of purely psychical phenomena, but this theory does not cover all the facts. Certain classes of phenomena establish the objectivity of the apparition, *i.e.*, the presence of the phantom in space. According to Dr. Alfred Russel Wallace, an apparition is objective:—

1. When there is simultaneous perception of the phantom by two or more persons.
2. When it is seen by several people in different places, corresponding to an apparent movement; or alternatively, when it is seen in the same place while the observer has changed his position.
3. When it produces an impression on domestic animals.
4. When physical effects produced by the vision are established.
5. When phantoms, visible or not, are photographed.
6. When a cast of some member of the apparition is obtained.

It would be possible to cite many cases in each of these classes, taking us far away from the telepathic hypothesis and offering proof positive of the reduplication of the human being. It seems, therefore, demonstrated that during life the soul has an invisible but real corporeity which reproduces anatomically the form of the body, and can, when exteriorised, completely act outside the limits of the body and demon-

strate its reality, by transmission of impressions to a distance, by various actions on matter, by the partial objectivation of its substantiality (proved by photography), and by total objectivation and intellectual manifestations.

EXISTENCE OF THE SOUL AND THE PERISPRIT AFTER DEATH.

Apparitions of the living and the dead offer absolute analogy in their manifestations. The phantom of a man is almost always indistinguishable from that of a disembodied spirit, as regards physical characteristics. This identity demonstrates the continuity of animistic action on earth and in space. Now, if we admit the occasional telepathic action of a living being, such action is impossible on the part of one who is dead, unless, at least, we admit his survival. Here also we are not always dealing with veridic hallucinations; the apparition is often objective and open to the same confirmations as the phantoms of the living. But if the manifestations of a deceased person are identical with those of a living, it must be admitted that the soul is not destroyed like the body, and that it has preserved the same substantiality as on earth. Spiritist literature abounds in evidence of these manifestations, and, as in some instances they are seen without being aware of it themselves, it follows that the forms under which they appear are not due to an act of their will, but that naturally, and without intervention on their part, they subsist under a form like that which they possessed here below. There are, however, some cases in which the apparition changes form and aspect, which is due to the elasticity of the supra-material envelope modifiable by the power of the will. This fact is attested by the phenomena of materialisation and spirit photography. In a word, it is established that the fluidic envelope which manifests objectively contains the organic plan of a living being, even to the smallest details. As to the nature of its substantiality, this is outside our inquiry, and hence we adopt the term 'perisprit,' because it assumes nothing. It is certain only that the perisprit is not a product of the physical body since it can detach itself during life, survives material dissolution, and contains after death the organogenic laws which permit at any moment the reconstitution of a human being. In materialisation séances, we assist at a temporary and abnormal incarnation; possibly an analogous occurrence is produced naturally when each one of us comes into the world.

THE HUMAN BEING.

Since the soul is absolutely distinct from the body, and survives it, it must be pre-existent to birth, for parents—like the medium during materialisation—furnish only the vital energy and material which will serve to constitute the corporeal edifice. This view is confirmed by the observation of phenomena, which take place during the whole course of existence in living beings; by the physiological evidence of a directing idea in the embryo, which is developed and manifested by organisation; and by the perpetuation of likeness through all changes from childhood to declining age. If there were not within us some fixed and stable mould, we could not comprehend how the fleshly envelope should preserve its organic type amidst the continual flux of matter which passes through it. Evolution takes place continually, but it is within limits prescribed by the *form*, regarded apart from the constituent molecules, in other words, what is termed the *type*. When this type is shown outside the bounds of the body, who can question the reality of the soul? The phenomena of Spiritism are undeniable proofs of this form of the soul, independent of fleshly molecules, which are its changing drapery, a flux which surrounds it and in which it is materialised for a moment. It is this same indestructible form that we find after death, for, independent of the physical body, it was pre-existent of the living matter, and will persist when life shall become extinct in this envelope. Spiritism here offers an entirely novel conception, namely, that the organogenic laws of the human being reside in the fluidic envelope. They are there in a latent state when the soul is resident in space; they become active when operated on by vital force, which transmits the congenital modifications of heredity, and thereby modifies the secondary characters of the fluidic type brought by the spirit. The intensity of their manifestations is in proportion to that of the vital energy; hence the formidable activity at the inception, and the decrepitude at

the term of existence. Thus the soul, perisprit, and vital force are indispensable factors of every animate being—man, animal, or plant.

As we know that after death the soul conserves the remembrance of earthly events, and that such memory supposes a kind of substantiality; as we know also that the perisprit is normally invisible, imponderable, and indestructible, it is this, therefore, which is the guardian of memory. During life all sensations traverse it to reach the consciousness; all intellectual operations leave their trace thereon. The perisprit registers the successive modifications which it undergoes, and, being permanent, all the sensations, thoughts, and volitions of the being during terrestrial life are found therein. It registers millions of impressions, which are indelibly conserved, as is proved by some hypnotic subjects, in whom all the phases of their anterior life can be awakened successively. Thus the soul, from the moment of our birth, creates an immense reserve of sensations, volitions, and thoughts, and their storehouse is the perisprit. There all these acquisitions are inscribed; they co-exist without being confounded, and constitute the living library of every sentient being.

The purpose of magnetic experiments is to disengage the soul and perisprit from the body, that is, to enable the perisprit to resume part of its natural vibratory movement. All sensations perceived during this liberation are also registered by the perisprit, but with a different vibratory *tonus* from that of normal existence. A second memory is thus constituted, but as its minima of time and duration are unlike those of ordinary life, the subject cannot, when awakened, remember all the psychic events occurring in the somnambulistic state. The degree of disengagement is not, however, the same in all subjects, and the memory is extended in proportion to the augmentation of the perisprital movement. It is not, therefore, necessary to explain the various states of consciousness by assuming different personalities unknown one to another. It is always the same individuality which manifests. If I might be permitted to borrow a term from chemical science, I should say that the several supposed somnambulistic personalities were isomeric states of the individuality.

ANIMISTIC EVOLUTION.

We have established that the soul is indissolubly attached to a substantiality which contains, under the form of movements, all acquisitions of its intellectual life and all automatic mechanism of vegetative and organic life. It is time to inquire whence it comes and how it has obtained its functional properties. Theological notions on this subject may be reduced under two heads—that at every conception a soul is created specially for the body in course of production, and alternatively, that all souls issue from the first man, like all bodies, and are propagated in the same manner, *i.e.*, by generation. Reason itself seems to reject the idea that the soul can be engendered; but if not, it must be pre-existent to birth, in which case the fact that it has once taken flesh removes all logical objection to the possibility that it has done so many times. If, therefore, we find in Nature a continuous hierarchy in living beings, nothing hinders us from supposing that the soul has climbed all steps of this Jacob's ladder.

Now, nothing attains a completed state without passing through transitory stages, and the human mind has probably followed the same process of successive development, designed not to endow the being with new properties but to isolate and seriate those which it contains potentially. Further, it is not only impossible to make man a creature set apart in the animal kingdom, but between animals and vegetables it is impossible to find the sharp demarcation once an article of faith. In all living beings protoplasm is the basis of physical life. Whatsoever is organised is constituted by the first form which clothes protoplasm, *i.e.*, the cellule, and the aggregation of cellules engenders the tissues of plants and animals, from which the exact conclusion is unity of life in both.

One of the greatest triumphs of this century has been the establishment of the theory of evolution. We find in the past successive series which link us with the primordial manifestations of life. Existing species are not arbitrary creations, having no bond with those which preceded them, and the final conclusion of the natural sciences is that all

living beings are derived from one another by reproduction. So, also, there is absolute continuity between all geological periods. All manifestations of intelligence, active or latent, from the simple primitive reflexes to the highest modalities of psychic activity, occur among living beings with a gradation increasing by imperceptible degrees from the monad to man. We are even compelled, logically, to seek in the vegetable kingdom the beginnings of animistic evolution, for the form assumed and preserved during their life by plants implies the presence of a double perisprital presiding over the modifications and maintaining fixity of type. There is, in fact, one thing among living beings which is inexplicable by physical, chemical, or mechanical laws, and that is the form which they assume. Our observations also lead us to think that the plastic force which builds their structural plan and functional type does not reside in the mobile, fluidic, and unstable combination of the physical body.

PASSAGE OF THE INTELLIGENT PRINCIPLE INTO THE ANIMAL CHANNEL.

Amongst the innumerable multitudes of inferior organisms the animistic principle exists only in the impersonal state, the nervous system being not as yet differentiated; the beings are blind, deaf, dumb, like the zoophytes; but so soon as it appears in the annelata, it begins to specify the common properties, and differentiation is produced by the formation of sensorial organs. As the importance of the nervous system increases, the instinctive manifestations, once limited to the quest of food, diversify and present an ever-extending complexity. The progression of the encephalous is continuous, though not in a single right line. We shall not, therefore, be surprised to discover in the vertebrates the outline of that which hereafter will be the human soul. We must not expect intelligence or sentiments comparable to those of man; but if animistic evolution be true, we must find the germ of these faculties. As a fact, we remark attention, judgment, memory, imagination, reasoning, language of gesture and voice, in the intellectual order, and in that of the sentiments, conjugal love, maternal love, occasionally love of neighbours, with sympathy, hatred, desire of vengeance, and sensitiveness to ridicule. The existence of moral sentiments, though rudimentary, is occasionally observed in the manifestations of some notion of justice, injustice, and remorse. Finally, the social sentiments are exhibited among gregarious animals by mutual assistance, solidarity, and even veritable fraternity.

This marvellous enchainment of natural forms, these ever-increasing manifestations of intelligence as we rise in the hierarchy of living beings, do not prove, it may be said, that it is the same individual principle which evolves through all these organisms.

To establish the probability that the soul has passed through the animal series, our organic evidence is needed, and this, I think, is found in the embryo's abridged reproduction of the whole ancestral evolution of its race. Since the perisprit precedes and is distinct from the body of which it is the directing idea, if it be obliged to pass rapidly at the inception of its fetal life through the series of inferior organisms, this is because it contains their mechanisms, which also it can only have acquired by very numerous earthly incarnations in each of the inferior embranchments.

The entire animal kingdom, living and fossilised, presents the same phenomena as the embryonic evolution of the being which, starting from the cellule, completes its organisation by degrees and rises slowly to the point occupied by the two beings which have begotten it. This evolution is shown equally in the animal chain of which remnants are preserved in the geological strata. The most ancient contain only vertebrates and fishes; reptiles, birds and mammals appear successively in their hierarchic order, and man, finally, crowns here below this ascending series, which goes on, as we are now convinced, into the depths of the infinite.

REMINISCENCES IN ANIMALS.

M. Vianna de Lúira explains the instinctive and unreasoning horror with which some inoffensive animals inspire us, by the theory of organic memory. It has also been observed that if straw from the cages of lions or tigers be

used as litter in a stable, the horses are seized with insane terror, though neither they nor their ancestors for innumerable generations have had any personal experience of danger in connection with wild beasts. Reminiscences of this kind can, however, belong only to the spirit. The living material of the horse could not experience the impression, for the substance of the physical body of his progenitors has been renewed thousands of times. But if we suppose an intellectual principle in the animal, individualised by the perispirit wherein the instincts and sensations are stored, and that the memory arises from the awakening of these instincts and sensations, all becomes clear and comprehensible. It would be interesting to establish experimentally the substantiality of the animal soul by reduplications during life or conservation of form after death. There are certain facts which seem to confirm the view, and let us hope that future researches may be undertaken in this direction, so that the hypotheses on the origin of the soul may issue from the uncertainty in which they still remain at this day.

HUMAN RE-INCARNATION.

Assuming that the soul has dwelt on earth prior to corporeal birth, why does the memory of anterior lives not exist in all of us? It is because the conditions which precede over the awakening of memory are not fulfilled. It is a matter of constant observation that dreams leave mostly no trace on waking, and that many periods of our actual existence are so effaced that it is impossible for the will to revive them. Yet such memories are not lost; they can be recovered completely in the somnambulistic sleep when the perispirit is re-established in the same dynamic conditions as those which it possessed at the moment when the perception took place. The remembrance of an anterior incarnation is usually impossible, because the vibratory movement of the perispiritual envelope united to matter during the actual life differs too much from that which it was in a former life for the minims of intensity and duration necessary for the renovation of memory to be attained. This immense reserve of psychic materials constitutes the substratum of our intellectual and moral individuality, that primitive woof of intelligence, more or less rich, on which each life embroiders fresh arabesques. But all these acquisitions can manifest only by those primitive tendencies that each person brings here at his birth, and are termed character. There are, however, no rules without exceptions. As there is conservation of memory on awaking in certain subjects, so there are individuals who can recall, and sometimes naturally, that they have already lived. There are also cases in which re-incarnation has been announced before the event, and there are spirits who affirm that they have been incarnated many times on earth.

CONCLUSION.

Ladies and gentlemen, I have sought to show in this study—

1. That the living being is a form through which matter passes.
2. That the conservation of this form is due to the intelligent principle, clothed with a certain substantiality.
3. That in the animal and in man this form is conserved after death.
4. That the molecular modifications of this envelope are indestructible.
5. That the chain of organised beings is physically continuous now as in the past.
6. That the manifestations of instinct, and later of intelligence, are gradual, and connected intimately with the development of organisms.
7. That man resumes all anatomic and intellectual modalities which have taken place on earth.
8. That observed facts establish the remembrance of antecedent states in animals and the memory of past lives in man.
9. That some spirits predict their return, and others affirm successive lives.

I might also refer to those prodigies which at the tenderest age exhibit faculties superior to those of grown men of talent, to Michael Angelo and Salvator Rosa reveal-

ing at once improvised gifts; to Sebastian Bach or Mozart composing or executing sonatas when children scarcely know the rudiments of music; to Mirandola or Pascal evincing proofs of genius which they had not acquired here below. Such facts enter into the wider question of all intellectual inequality, and they offer problems which are insoluble without admitting the theory of successive lives. We are only in the first stage of hesitating utterance on the subject of integral psychology, of that science which will study the soul under all its modalities, terrestrial and super-terrestrial, in its past as well as in its future. The extreme reserve which should govern conclusions is easily understood; but if the regions traversed by the spirit in its evolution are still imperfectly explored, they are not totally unknown; and the future, while it corrects what is hasty or incomplete in our views, will confirm as a whole that theory which, based solely on observed phenomena, is already capable of logical exposition. Allow me, in conclusion, to hope that this important question of successive lives, so fraught with consequences, may be studied impartially in all Spiritist centres, that the unification of Spiritist teaching may be made throughout the world. But our doctrinal divergences are secondary; they can never affect the sentiments of profound esteem and fraternal benevolence with which French and Italian Spiritists are imbued towards all defenders of our cause.

At the conclusion of the paper, which was cordially received, the usual period of discussion ensued.

THE REV. JOHN PAGE HOPPS referred to the excellence, both of the paper and of the way in which it had been read to them by Mr. Lucking, but said that the paper did not carry conviction to his mind. Most of those present would agree with the phrase 'successive lives'; but it did not at all follow that those successive lives were all to be passed on the earth. His Spiritualism led him to conclude that it was quite possible to get 'on the other side' all that was necessary either of retribution or progress. (Hear, hear.) It seemed to him that instead of re-incarnation being required by evolution, it constituted a most serious break in the continuity of evolutionary unfoldment. The whole doctrine appeared to him purely arbitrary and speculative. It was no use saying that it was a fact because the spirits said so, for there were spirits who would say anything. (Laughter.) Nor was it any argument that some persons declared that they could remember their past experiences. Some people could remember anything they desired to remember. The object of education was to regulate the imagination. He was one of those free, liberal, and independent thinkers who believed there was room in the world for all kinds of views. He was glad, therefore, that there were Re-incarnationists in the world. (Laughter and applause.)

M. GABRIEL DELANNE (who was received with applause, and whose remarks were kindly interpreted by Mr. O. Murray), in response to Mr. Hopps, offered some observations, recapitulating a number of the points in his paper.

MRS. CORA L. V. RICHMOND said: I am sure that we shall all agree that we have been greatly delighted with the paper that has just been read. If, instead of expressing our belief or disbelief in the views presented by M. Delanne, we took occasion to learn of him (as very few people probably have studied the subject), I think we should present ourselves better in the attitude of true students. (Applause.) I would like to ask M. Delanne when consciousness begins in view of the succession of embodied lives.

M. DELANNE, in reply (interpreted by Mr. Murray), said that, according to the knowledge we gained through studying the evolution of living creatures on the earth, there was a consecutive series of beings from the simplest cells of protoplasm, growing up stage by stage, becoming more and more complex. We found that in the simplest beings the intellect and the instinctual faculties were mixed, but as we ascended in the organic scale we saw the physical functions differentiating gradually, and at the same time the instincts appeared, while in the superior animals the first gleams of intelligence were manifested. It was difficult to say at what point consciousness began, but they must admit that it did begin at some point in the evolutionary process.

DR. PEEBLES said he would like to put a question. When the bird was hatched from the shell, it did not seek to return back to the shell again. He wanted to ask whether it was a fact that spiritual beings in the spiritual world would be forced back through generation, through the nine months of gestation, the twelve months of nursing, and babyhood? Would they be forced back, or would it be a matter of choice to come back?

M. DELANNE, in reply, said he did not think there were any exceptions to the laws of Nature. Either re-incarnation was a universal law and everybody had to submit to it, or it did not exist. (Hear, hear.)

Several other members of the audience wished to put questions, and a desire was expressed that the discussion should be prolonged.

THE CHAIRMAN, however, said that he was reluctantly compelled to close the discussion, in view of the lack of time. He believed that at the meeting of their French friends, to be held in the French Drawing Room on the following morning, M. Delanne would be pleased to continue the discussion.

A paper on 'Dark Cabinets and Promiscuous Circles,' by Mr. Harrison D. Barrett, President of the National Spiritualists' Association of the United States, condemning the frauds which are carried on in America, mostly by pretenders to mediumship, was then read, but the exigencies of space compel us to defer its publication to a later issue of 'LIGHT.'

We shall resume our reports of the Conference gatherings next week, when we propose to give the addresses of Dr. Alfred R. Wallace and Mr. W. T. Stead.

PSYCHIC RADIATIONS.

The President of the Alliance, in the course of the proceedings of the Congress, stated that a paper on 'Experiments in the Photographing of Psychic Radiations' had been kindly sent by Le Commandant Darget (Vouziers, Ardennes), for consideration by the Congress; but, owing to the fact that its intelligibility depended on the reference to a large number of photographs, which of course could not be inspected by the audience during the progress of the meeting, it was found necessary to give only a summary of the Commandant's statements. The writer said that his researches into Spiritualism and magnetism, which he had commenced in 1871, led him to suppose in 1883 that the magnetic fluid which accompanied ordinary light was capable of being photographed. He accordingly went to a photographer to have his portrait taken, after having written on a piece of paper the following words, 'I wish to have on my forehead either a circle, a triangle, or a square'; and, as a result, a circle was found on his forehead in the print. At that time he went no further with his experiments, but in June, 1894, Dr. Baraduc, recognising in him some special aptitudes, took him to his own house, where he obtained, by the aid of electricity and the imposition of his hands on photographic plates, figures of men and animals. This led him to the idea that such figures might perhaps be obtained by the sole process of placing his hands over the plates. The results astonished Dr. Baraduc, and led the doctor to go to him, bringing some plates with him for Commandant Darget to operate upon in his presence, which he did with such success that Dr. Baraduc recounted the results in his pamphlet, 'Différence Graphique des Fluides.' In May, 1896, M. Aviron de Tours, a sceptic who had become an automatic writer, experimented with the Commandant with some dry plates held by the Commandant between his two hands, with contact of the fingers only, at the edges. M. Aviron de Tours asked him to think of an object, and he told him that he would think of a bottle, and on the plate being developed by M. Aviron de Tours the outline of a bottle was found produced thereon. Since that time the Commandant had made more than three hundred experiments, employing different methods for the emission of the psychic fluid. These methods included the directing of the hands towards the plates without contact; the fingers touching the gelatine or the glass while in the developing bath; the same with the fingers only touching the liquid; the same with the fingers held at a distance; the

plate held for a short time with the gelatine or glass touching his forehead, and sometimes held above his forehead. Under all these circumstances photographs were obtained, the result being frequently, to all appearance, governed by an intelligence, as there were evidences of various forms and sometimes of writing. He experimented with the view of testing the effects of heat and cold upon the plates, and found the results altogether different; showing beyond dispute, as he concluded, the necessity, in order to obtain success, of magnetising the plates by touch or by the direction of the fingers towards them. In many instances he produced at will certain effects on the plates by the exercise of thought. He found, too, that the results varied with the state of health of the operator, inasmuch as, if a plate, for instance, were touched by an unhealthy elbow and by a healthy elbow, dissimilar figures would be obtained, leading him to the conclusion that the day will come when maladies will be diagnosed by the rays which they project on to the plate. The vital fluid was disengaged from all parts of the body, but the fingers, the eyes, and the forehead are the most abundant outlets for projecting it.

[For the satisfaction of friends desiring to make themselves more fully acquainted with the Commandant's experiences, the full text of his paper, and the numerous photographs elucidating his conclusions, are open to inspection at the Office of 'LIGHT.']

A PSYCHIC PHOTOGRAPH.

The following communication from Cav. Ernesto Volpi, Vercelli, Piedmont, was also presented to the Congress:—

The Baron Daviso, Lieutenant Colonel of Artillery, retired, wrote me that he had obtained, through the mediumship of Madame Anna de Cornelis, spirit photographs of which he sent me the proofs; and as I had already some taken at Naples through the mediumship of the same lady, I did not doubt the genuineness of those obtained in Rome. On one occasion M. Daviso, Madame de Cornelis, her husband, and I were at the photographer's, M. Touker, Rue dei Pastini, No. 133, Rome. The latter having the ends of his fingers badly chapped by the cold and the nitrate of silver, and not having any prepared plates, did not wish to experiment, but was induced, by our entreaties, to wash and prepare three plates in our presence. Two poses taken with Madame de Cornelis alone were without results, during which M. Daviso and I followed the photographer in his different manipulations. We took up the third plate, our last hope, as the daylight was beginning to fail. At the request of M. Daviso I posed alone this time, whilst my friends watched the photographer in all his movements as before. M. de Cornelis placed himself behind the latter, M. Daviso and Madame de Cornelis remaining at his side. At last everybody, myself included, assisted at the development of the plate, and there came out the photograph which I now send.

Remark 1. Madame C. reluctantly decided to let me pose alone, and quitted the chair on the back of which the *spirit* had just placed her hand, leaning a little forward, and to the right, to look at me, whilst she put her hand on the chair back, pointing to the latter with her forefinger.

2. Some moments before the commencement of the pose, M. de C. wished to take away the chair in question, saying that it was not required since his wife ought not to sit again. But I expressly requested M. de C. to leave it in its place, adding with a smile, 'Perhaps a spirit will come and seat itself in it!' Now the spirit did not appear sitting, but leaning on the chair.

Why does this half-figure (transcendental form) reveal its fluidic nature, inimitable with material that we are acquainted with? Firstly: There exists a relation between a body having bulk, which poses, and the relief which would consequently appear on the negative, and on the positive, as a flat body; that is to say, a simple surface presented to the lens does not give the same relief as a solid body would. This law in our case removes all supposition that there had been any manipulation by means of plates, or mirrors, or pictures prepared in advance; in a word, of a flat surface, of any kind whatsoever. This fact is shown plainly, in an indisputable manner, in comparing the two figures which

appear in the photograph, of which one represents myself. There were then two bodies in position, each having the dimensions of human bodies, since the half-figure presents a relief equal to that of the other person posing, a relief which is also in harmony with that of the furniture which forms a part of the picture.

But why should this half-figure, whilst having this characteristic relief, be transparent (notice particularly the commencement of the forearm and the right hand), whilst that of the other form (mine) is not so? It is that the half-figure is the representation of a fluidic body, although having the dimensions of a living human body. Here is the answer to the question.

Secondly.—One cannot say that the half-figure is less dense on account of its having had a shorter exposure, since the white parts are as perfectly developed as those of the figure which represents me.

Thirdly.—One can also recognise the total transparency of the half-figure on applying to it the law of the reflection of light. The light came from the left side of the picture. Now, it was reflected by my person, and by the furniture, but this reflection did not take place in the case of the spirit form. One can assure oneself of this by observing the half tones of the photograph in question.

Fourthly.—In short, one may add that if there had been any manipulation whatsoever of the plate before the exposure, all the half-figure would have been behind the furniture, whereas if it had been done after the exposure it would have come out entirely in front of the furniture, which is not so.

We have, then, a permanent proof of a 'fluidic being' who, whilst remaining invisible to the eyes of the persons present, was able to impress the photographic plate.

[The photograph referred to may be seen at the Office of 'LIGHT']

THE CONVERSAZIONE IN ST. JAMES'S HALL.

The Congress was brought to a fitting termination on Friday evening, June 24th, by a reunion which is probably without parallel in the annals of British Spiritualism. Long before the time fixed for the opening of the doors, the guests began to assemble in the lobbies and corridors at the entrance, and by half-past seven the magnificent hall was thronged from end to end with a brilliant assemblage, representative of all phases of the movement, the religious and the secular, the literary and scientific, the mystical and the practical, the academic and the propagandist. The scene from the galleries—the fauteuils of which provided a pleasant temporary retreat for many of the visitors—was, to say the least, an inspiring one.

Amidst the tastefully-arranged masses of flowers and evergreens with which the hall—radiant with electric lamps—was decorated throughout, moved about twelve hundred persons of all ranks and of many nations, all associated to a greater or less extent with a movement which is supposed to be unpopular, which is reputed to be poor, but which is being tardily—often unwillingly—recognised as enfolding the germs of some world-shaking truths.

And the London Spiritualist Alliance may be fairly said to have astonished its friends and confounded its enemies. Many were the expressions of pleasure and appreciation of its efforts. 'I am sure,' said a leading member of one of the London societies, 'that after this the Alliance ought to gain a great increase of membership. Many people I know will feel to-night that a body which is capable of carrying out such a work as this, and which dispenses its hospitality so generously, is worthy of the support of all of us.' It was a characteristic comment, and that is why it is set down here. As an evidence of the catholicity of our movement, and of the way in which, despite divergences of thought and method, it revolves around its central truth, the vast assemblage—comprising, as it did, Spiritualists, Theosophists, Spiritists, Martinists, Mystics, Swedenborgians, Unitarians, and followers of kindred schools of spiritual thought—could hardly be surpassed.

The only speech of the evening was made by the Rev. JOHN PAGE HOPPS, who said:—

'It has been wisely decided by the Executive Council that there shall not be much speaking on this occasion, but as I was chosen as the one who should say a word of welcome to you on Sunday night, it has been decreed that I shall also say a word of farewell and benediction.

'Now this is an International Congress. On the first day of our conferences, before the reading of the first paper, somebody said that we ought to have the American and English flags in the hall. My reply was that if we have any flags at all, I would like to see the flags of all nations. (Applause.) What we want as Spiritualists is to see a universal brotherhood. We want to make no compact with particular nations to the exclusion of others. We want brotherly relations with every people on the face of the earth. (Hear, hear.) In our Congress we have had very different explanations of different facts, but there has been one deep faith. Whatever our opinions have been, there has been one faith.'

MR. HOPPS then referred impressively to some of the 'simple grand verities' which it was the mission of Spiritualism to make known, viz., that the universe had a spiritual and ethical basis; that its keynote was life, not death; and that there was progress, or evolution, for every form of life. He wished to offer them a word of benediction, not as a priest, a clergyman, or even as a minister, but as a brother. (Applause.) The grand meeting that evening had been such a foretaste of what they all believed in, as existing in the beautiful eternal world beyond, that they might all begin to realise something of that better state. Speaking on behalf of the London Spiritualist Alliance, and of the Londoners generally—and addressing more particularly the friends from distant parts of the world—he bade them all farewell. God bless them, everyone! (Applause.)

MR. J. J. MORSE read the following cablegram from Mr. Harrison D. Barrett, President of the National Spiritualists' Association of the United States and Canada, and editor of the 'Banner of Light,' addressed to Mr. Dawson Rogers, President of the London Spiritualist Alliance:—

Deeply regret absence. Greetings to Congress. America says 'All hail!'

The following letter from Mr. Stead was also read:—

DEAR MR. DAWSON ROGERS,—

I acknowledge with great gratitude the resolution passed by the Conference of sympathy with me in my accident. I am getting on all right, and soon, I hope, the mishap will only be a matter of grateful reminiscence. It has brought only one irremediable loss, and that was by compelling my absence from the Conference; otherwise I hope everything will come right.

I am, yours sincerely,

W. T. STEAD.

MR. MATTHEW FIDLER exhibited a number of spirit photographs, which were inspected with great interest by numerous visitors, Mr. Fidler kindly furnishing explanations to all inquirers.

The distinguished artiste, SIGNORINA DELLA ROCCA, was the principal contributor to the musical portion of the proceedings, and her consummate skill as a violinist was greatly appreciated. The sympathy with which she interpreted the work of the great masters, and the richness and clarity of tone she elicited were exceedingly fine.

MR. WILLIAM A. DUNN, an accomplished musician and composer, presided at the great organ, and gave charming selections during the evening, while the programme of vocal and instrumental music from the platform was as follows:—
Violin Solo: Gipsy Air (Sarasate) ... Signorina della Rocca.
Song (arranged as trio) ... 'Show me the way' (T. E. della Rocca) ... Signor and Signorina della Rocca and Miss Manners.

[It may be noted that this song, of which Signor della

Rocca is the composer, the words being by Ella Wheeler Wilcox, is dedicated to the London Spiritualist Alliance.]
 Song... 'Come back to me' (Walter Slaughter)... Miss Manners.
 Violin Solo : Andante (Mendelssohn)... Signorina della Rocca.
 The grand piano used on the occasion was kindly lent by Messrs. Brinsmead.

Refreshments were served in the Banqueting Hall, which apartment, together with the balconies and staircases, served in a great measure to relieve the pressure on the floor of the great hall, which, despite its spacious dimensions, would have been insufficient to accommodate all in comfort.

It was a comparatively late hour before the last groups of visitors departed, thus bringing to a close a gathering which was in every respect a magnificent success.

With the continuation of our report of the Congress proceedings, which will appear in next week's 'LIGHT,' we hope to give

A FINE PORTRAIT

OF

DR. ALFRED RUSSEL WALLACE, F.R.S.,

as an accompaniment to his address to the Congress on Thursday, June 23rd.

Friends who wish to secure extra copies of our next issue must let us have their orders by Wednesday morning at the latest.

CONTRIBUTIONS TO COST OF CONGRESS.

	£	s.	d.
Amount already acknowledged ...	251	0	10
I. H. Wing (Bayfield, Wis.) ...	5	0	0
C. de Krogh (Denmark) ...	2	0	0
Mrs. Volekman ...	1	1	0
Sir J. J. Coghill, Bart. ...	1	0	0
Miss C. Pawley ...	0	5	0
J. C. Ward ...	0	5	0
J. Meldrum ...	0	5	0
'A Sympathiser' ...	0	2	0

TELEPATHY.

A remarkable instance of telepathy is related by the German papers with regard to the mad King Otto, of Bavaria, who, it will be remembered, has been confined for many years in the Castle of Fürstenreid. A week or so ago he was found in his chamber weeping bitterly, and, being asked what was the matter, replied, 'She is very ill, and her suffering kills me!' He alluded to a young woman to whom he was passionately attached some years ago. A few days later he exclaimed joyfully, 'She is out of danger! She is safe!' It was afterwards discovered that at the very time he announced her illness, the lady in question was so seriously ill that her life was despaired of, and at the hour he said she was better, a great improvement had taken place in her condition.

SOME of our readers may feel an interest in knowing that R. H. Penny, known as 'Neptune the astrologer,' who was convicted at Bow-street for practising astrology, twelve years ago, was one of the Bristol war veterans presented to Her Majesty the Queen, at Windsor, on May 16th last, wearing the Crimean, Turkish, and China medals.

NOTES FROM FOREIGN REVIEWS.

'Il Mondo Secreto,' the new Italian review edited in Naples by Dr. Giuliano Kremmerz, is in every way an excellent publication, neat of appearance, and full of interest from the first to the last page. If it can continue upon its present high level and keep the promise of its beginnings, it will certainly rank amongst the very best productions of occult literature. Under the alluring title 'Elements of Natural and of Divine Magic,' the editor contributes an instructive and particularly lucid leading article, ably dealing with several points,—and delicate points too,—of occult knowledge, which have often given rise to vexatious controversy. Dr. Kremmerz is evidently not one of those who think it advisable to clothe their wisdom in obscure phraseology and hide what they may have ascertained of the truth behind a veil of intentional mistiness. He, on the contrary, deserves the highest praise for the clearness and the comparative simplicity which he brings into the exposition of a difficult subject.

A lengthy account by Dr. C. von Arnhard, from Munich, of some séances held with the medium well-known in Germany under the name 'Femme masquée,' has been given in the 'Uebersinnliche Welt.' Several photographs taken during the course of these sittings, and illustrating different phases of the phenomena obtained, are also reproduced; the most interesting one of these forming a remarkable instance of a not too frequent occurrence, namely, the complete disappearance of the sitters. The photograph, taken in the open air, was to consist of a group of two ladies and one gentleman. The ladies, one of these being the medium, stood up, while the gentleman, a Dr. Volk, was sitting upon an ordinary garden chair in front of them. The time was the afternoon, and the sun was still shining fairly brightly. The photograph, however, reveals nothing beyond the empty and not very sharply-outlined garden chair and a cloudy appearance resembling a light, luminous vapour, flecked with white, where the two ladies stood, spreading as a mist on either side, and almost completely hiding the trees and bushes in the background.

Dr. von Arnhard does not venture to offer any explanation of this very curious incident. Speculations seem to him inadequate and no real solution of the enigma can yet be found; for, he argues, the theory of odic emanations hiding the sitters does not show why the chair remained visible while Dr. Volk had apparently vanished. He also takes the opportunity of recalling and describing similar phenomena, which have taken place previously in the experience of other researchers. Some of these cases are vastly interesting and several have appeared in 'Borderland.' Besides, it is now well known that Colonel de Rochas has repeated such experiments with great success, and even photographed the double of the medium.

'L'Echo du Merveilleux' publishes the summary of a lecture delivered by 'Papus,' at a meeting of the Société d'Etudes Psychiques, on the 'Insufficiency of Hypnotism in the Study of Psychical Facts.' 'Papus' does not deal leniently with the pretensions of hypnotists, dubs their methods 'mere elementary processes of mechanical or verbal fascination,' ridicules the importance attached to the term 'suggestion,' a word which is made 'to do duty as an ever-ready battle-horse,' and roundly declares that hypnotism is but the A B C of psychological knowledge, serviceable enough, only when the practitioner uses it but as an entrance door to further and higher studies. The statement, so often advanced, that magnetism stands in the same relation to medical and doctrinal hypnotism as alchemy to modern chemistry and astrology to astronomy; that in each case the one has been but a sort of mystical prelude to a saner and more complete scientific development, is an absurdity and exposes an amazing and laughable ignorance. Magnetism, alchemy, and astrology are, adds the lecturer, the metaphysical and philosophical sections, the really vital elements, of hypnotism, chemistry, and astronomy; and these assertions are amply justified by the recent labours of erudite and patient researchers, including M. Berthelot and M. Ledos. Hypnotists have, it is true, acquired, through practice, a certain amount of superficial ability and 'knack.' They can induce sleep in

SOCIETY WORK.

their subjects with more or less success, they can use the necessary suggestions more or less judiciously, and beyond this their knowledge comes to a standstill. When they attempt to play the high priest and explain complicated psychic phenomena, they fail egregiously. Mental suggestion, or the direct action of mind upon mind, is by turns admitted or denied according to varying circumstances, and auto-suggestion is made to answer for all puzzling cases of apparitions, and telepathic phenomena. To really understand the respective *roles* of mental suggestion and auto-suggestion, deep and protracted studies are necessary, and only after years of special labours will hypnotists be qualified to express any opinion of value upon such subjects as telepathy and mediumistic phenomena.

The lecturer also pointed out to theologians the importance of comparison between certain facts mentioned in mystical wording in ancient Scriptures and identical occurrences known to us under modern scientific terms.

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.

Astrology and the War

SIR,—You have drawn attention to the prediction in the March number of 'Modern Astrology,' and to that should be added a likewise significant, if not quite equally explicit, forecast in 'Zadkiel's Almanac' for 1898 (published last autumn), under the month 'April'—the month in which the war began:—

'The United States finds increased taxation, following on a spirited and adventurous foreign policy.'

In fact, this is, essentially, the best of the two, because in February and March, if I remember rightly, there were already public indications of a probable rupture between the United States and Spain; whereas, when 'Zadkiel' for this year was published, there was no expectation whatever of such an event, at least in this country, or publicly recognised even in America. C. C. M.

An Inquirer Asks for Help.

SIR,—As one who has for a long time been deeply interested in the phenomena of spirit manifestations, as testified by others, I am anxious to satisfy myself of the reality and usefulness of Spiritualism from personal evidence. Writing to a prominent Spiritualist on the matter, he suggested the formation of a circle among my own friends. This, I regret, is impossible, chiefly by reason of the fact that my friends either ridicule the idea or disapprove of it on the general grounds that Spiritualism is forbidden by the Bible. Were I thoroughly convinced of the genuineness and utility of Spiritualism, I should lose no opportunity of helping on the movement. It may be that among your readers there are some who, having their private circles, would admit me to their privileges for the purpose of *bonâ fide* and reverent investigation. Or I am open to form a circle of six others and to meet once or twice a week in London, any time between two and five, Saturdays and Sundays excepted. I trust that some brother or sister will assist me in my earnest endeavour, and help me out of my spiritual difficulties.

M. CECIL.

9, Arundel-Street, Strand, W.C.

Old Time Manifestations.

SIR,—It may interest some of your leaders to know of a well marked spiritual manifestation described by Lockhart in his 'Life of Scott.' It seems that from the window of a room in Edinburgh occupied by William Menzies (subsequently a distinguished judge), a view was commanded across a narrow court into Scott's former library in his town house, and within could be clearly seen the table at which much of Scott's work was done. At this table Menzies, Lockhart, and it seems others also, saw on the occasion recorded (and Menzies, it seems, constantly saw it), a hand busily at work hour after hour, writing and adding the sheets to the pile of completed MS. The hand, Menzies said, he 'well knew' to be Scott's.

The reference I have is to Lockhart's 'Life of Sir Walter Scott,' Vol. IV., pp. 28-29, American Edition.

BASSILLE.

BATTERSEA PARK OPEN AIR WORK.—The society's speakers had their usual interested and appreciative audience. Mr. Day presided.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW ROAD, SHEPHERD'S BUSH, W.—MR. W. T. SHERWOOD lectured on 'Animal Magnetism, and its Relation to Spiritualism.' Next Sunday, July 3rd, Mr. Bradley. 'LIGHT' on sale.—M.E.C.

ST. JOHN'S HALL, CARDIFF.—On Sunday last the service was conducted by Mrs. M. A. Sadler, who gave an interesting address on 'Perfection through Suffering.' Next Sunday, Mr. J. G. Miles.—E.A.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM LANE, E.—On Sunday last Mr. Davis gave an interesting address on 'The Benefits of Spiritualism,' followed by good psychometry. Next Sunday, at 7 p.m., a meeting. Next Thursday, Mr. Sloane (psychometrist).—J.J.P.

BRISTOL, 24, UPPER MAUDLIN STREET.—For the last three Sundays we have had Mr. Allan Fisher, 'The Healer,' with us, and our room has been filled. Mr. Hemmings, of Merthyr, is now staying in Bristol for a little while, and we hope to get crowded meetings every week; his controls are very good. Next Sunday, at 11 a.m. and 6.30 p.m. All are welcome.—W. WEBBER.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE ROAD, MARE STREET, N.E.—On Sunday evening last Mr. H. Brooks spoke on 'Our Duties as Spiritualists,' after which Mrs. Mason, of Clapham, gave some clairvoyant descriptions. Open-air meeting in Victoria Park on Sunday morning, the speakers being Messrs. Neander and Brooks. On Sunday evening next, Mr. J. Sloane, address, and clairvoyance and psychometry. We shall be glad of a few speakers to help us in Victoria Park on Sunday mornings. Our annual outing to High Beech, Sunday, July 10th.—H. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW ROAD, S.E.—On Sunday evening Mr. J. A. Butcher presided, and introduced to our members Mrs. M. E. Cadwallader, Vice-President, and delegate to the Congress, of the First Society of Spiritualists in Philadelphia. The lecturer dealt eloquently with 'Spiritualism in America,' and gave interesting details as to the progress made in the last fifty years, and as to what we might fairly anticipate in the near future. Mrs. Cadwallader told us of the good work that was being done by the 'Young People's National Federation of Spiritualists.' Over two hundred branches had been opened, and were making good progress. Mrs. Cadwallader concluded with a beautiful poem, 'A Mother's Prayer Answered.' At the close a hearty vote of thanks was accorded to the lecturer. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long, 'The Identity of Early Christianity and Modern Spiritualism.'—VERAX.

HENLEY HALL, HENLEY STREET, BATTERSEA PARK ROAD.—On Sunday last Mr. Paskell gave an account of his conversion to Spiritualism. From opposing the speakers in Battersea Park he was induced to form a circle composed entirely of sceptics. Physical phenomena, trance, and clairvoyance soon followed, the result being that the whole circle are now pronounced believers. Mr. H. Boddington took a question from the audience: 'Is mediumship morally or physically debasing?' Used rightly, he maintained it would be a blessing both to the medium and many others; abused, it could be made an assistant to moral degradation and physical depletion. Neither, however, could take effect without the conscious participation and consent of the medium. Next Sunday, at 7 p.m., Mr. Peters, clairvoyance. Thursday, at 8 p.m., public séance. Friday, at 8 p.m., Mr. Pavis, 'Poor Law Remedies.' Saturday, at 8 p.m., members' social evening.

CAVENDISH ROOMS, 51, MORTIMER STREET, W.—The meeting on Sunday evening last, when Mrs. Cora L. V. Richmond delivered an address, answered a few questions, and also gave an impromptu poem, was a very crowded one, numbers of persons being unable to gain admittance. The title of the address, viz., 'The Need of the Hour,' and the subjects of the poem—'After Life,' 'Immortality,' and 'Truth'—were chosen by the audience, who, it is scarcely necessary to add, were delighted with the intellectual feast provided. The meeting having been, of necessity, arranged at very short notice, no report could be taken, but we trust that arrangements will be made for a full report of next Sunday's meeting, when Mrs. Richmond will again occupy the platform. Mrs. Paulet sang 'Light in Darkness' (Coven), her musical rendering thereof being a fitting addition to the services of the evening. All Sunday meetings of the Marylebone Association will, in the near future as in the past, be held at the above Rooms.—L. H.

NEW PUBLICATIONS.

'A Vision.' By ANNA BLACKWELL. London: G. Redway, 9, Hart-street, W.C. Price 1d.
 'Coming Events,' for July. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 4d.
 'Revue du Monde Invisible.' No. 1. Paris: 29, Rue de Fournon. Price 1f.
 'Modern Astrology,' for July. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 1s.
 'The Science of the Stars.' By A. J. PEARCE. Second edition. London: Glen & Co., 328, Strand, W.C. Price 3s. 6d., net.
 'Ariel, or the Author's World.' A Metaphysical Story. By MARY PLATT PARMELE. New York: The Alliance Publishing Co. Price 25 cents.
 'The Humanitarian,' for July, commencing a new volume, is a specially interesting number, and contains: 'Professor Mantegazza on the Human Character,' 'The Decline of Conscience,' 'Domestic Slavery in Turkey,' 'Byron as a Degenerate,' 'Helium,' 'A Remarkable Element,' 'The Trance Phenomena of Mrs. Piper,' 'Formation of Character,' 'Trials of Working Girls,' &c. London: Duckworth and Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d. The Editors announce that they have made arrangements for the publication in the current volume of the 'Humanitarian,' of a series of articles by writers eminent in literature and science. The series will include important contributions from Professor Paul Mantegazza, of the University of Turin, author of 'The Art of Taking a Wife'; Professor Cesare Lombroso, the celebrated writer on Criminology, &c.; Sir Robert Ball, LL.D., F.R.S., Lowndean Professor of Astronomy and Geometry, Cambridge; Sir Edwin Arnold, author of 'The Light of Asia'; Sir Lewis Morris, author of the 'Epic of Hades'; Madame Juliette Adam, editor of the 'Nouvelle Revue'; and other well-known writers. The portraits of the writers will accompany the articles.

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