

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 914.—VOL. XVIII.

[Registered as]

SATURDAY, JULY 16, 1898.

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[a Newspaper.]

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NOTES BY THE WAY.

We welcome another series of Miss Lilian Whiting's delightful Essays on 'The World Beautiful' (Boston, U.S.: Roberts Brothers; London: Gay and Bird). It is, in the main, a Spiritualist's book. One entire section, containing six Essays, is on 'The Encircling Spirit-World.' But the whole thinking of the book is on spiritual lines, and its aspirations are all from spiritualist planes. Further experiences with Mrs. Piper are given, in connection with Miss Whiting's 'departed' friend, Kate Field; and also a highly interesting glimpse of communications received during several years, by 'a clergyman of distinction' living in a city in the East, through a psychic residing in a village in a Western State. 'This psychic is known to be incapable of producing the quality of writing that is given: and there have been sent to the minister, unexpectedly to him, messages bearing upon his movements and work in matters totally unknown to anyone but himself, unless, as is alleged, the unseen friend companioned him and saw his movements and read his thoughts.'

Miss Lilian Whiting is usually thoroughly well informed as to the science of the day, but she has surely wrongly stated what happens in experimenting with the Röntgen rays. She says: 'By the Röntgen ray the ordinary eye sees through a solid. What is that but practical clairvoyance?' That is not so. All that the eye sees is a shadow cast upon a screen. The eye does not see through the solid. The ray penetrates certain solids with varying degrees of fulness, and fails to penetrate others: hence shadows, of varying densities, are cast upon a prepared screen. The eye, in the ordinary way, simply sees these.

An eighth edition of 'Esoteric Buddhism,' by A. P. Sinnett (London: Theosophical Publishing Society), presents this well-known work in a novel form. Most of the chapters are now followed by annotations by the author, some of which are remarkably enlightening, especially if one reads a little between the lines; as, for instance, in the case of Chapter VII., on the point of 'Intervals of Reincarnation.' The 'hedging' is delightful; and, if it were not so very serious, it would be amusing. But the whole work is very serious indeed—in its intention.

We have had laid before us a very remarkable 'psychometric reading' of life and character, by Dr. M. Muehlenbruch. We know the subject well. A very short letter was sent by him to the Doctor (P.O. Box 118, Oakland, Cal., U.S. America), and he received, in reply, a letter covering six very large pages, giving a really astonishing

summary of our friend's life, character and faculties. The communication closes with certain predictions concerning England of a very serious nature. Time will show.

Count Leigh de Hamong, better known as 'Cheiro,' has sent us his new book, 'A Study of Destiny' (London: Saxon and Co.). The cover honestly indicates the story—jet black with slimy, dripping letters and a horrid snake curled among them, ready to strike. He himself says, in his 'Foreword': 'There are some persons who will probably think the story too horrible to have ever been published'; and, to tell the truth, we may be reckoned among them. There is a sort of occult moral in it, but the remedy for the malady aimed at would be better gained by presenting the beautiful, and so making beautiful thoughts and imaginations normal. We very much doubt the deterring utility of these novels of horror. They are morbid, and they tend to promote morbidity. Of course the book is clever, and has many keen thoughts in it; it is, moreover, powerfully written, in a sense higher than that usually intended by that cant phrase of criticism.

This little poem, from the 'Pall Mall Gazette,' is for the little people; but the quaint revelation of the last line is a wonderful blend of pathos and sly glamour which, though quite possible to a child, can only be analysed and appreciated by a very wise woman:—

AT BEDTIME.

When my good-nights and prayers are said,
And I am warm tucked up in bed,
I know my guardian angel stands
And holds my head between his hands.

I cannot see his gown of light,
Because I keep my eyes shut tight;
For if I open them I know
My pretty angel has to go.

But while my eyes are shut I hear
His white wings rustling very near;
I know it is his darling wings,
Not mother folding up my things.

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ME. AND MRS. E. W. WALLS, of Manchester, will, we understand, leave on the 30th inst. for the United States, expecting to stay there about six months. May they have a happy time in America! They certainly will, if the good wishes of those they leave behind can help them.

'DARK CABINETS AND PROMISCUOUS CIRCLES.'—We shall publish in next week's 'LIGHT' the paper specially written for the recent Congress, by Mr. Harrison D. Barrett, President of the National Spiritualists' Association of America, on the evils attendant on Dark Cabinets and Promiscuous Circles, in the United States.

THE PORTRAIT OF MR. W. T. STEAD, which we give as a supplement to the present issue of 'LIGHT,' is from a photograph recently taken by the London Stereoscopic Company

THE RELATIONS BETWEEN MAGNETISM AND SPIRITISM.

By DR. MOUTIN, OF THE PARIS FACULTY OF MEDICINE.

The following Address was read at the Session of Congress held on Thursday afternoon, June 23rd; Dr. Alfred Russell Wallace in the chair:—

PREFATORY REMARK.

Notwithstanding the fact that I am President of the Universal Spiritist Federation, which acknowledges the theory of successive lives, in other words of reincarnation on the same planet, I feel impelled, but without systematic opposition and without being in any way opposed to such theories, to impart to this Congress my personal notions, based on prolonged experiment, so as to stimulate impartial seekers to verify them.

In the clash of ideas light is said to break forth; I have therefore only in view the general interest of the cause which we all have at heart.

I undertake to affirm positively that there is no conscious divergence between the address presented by M. Gabriel Delanne, delegate of the Federation, and my own, though sustaining another thesis; or also I hope that the members of the Congress will, like myself, regard the discussion as concerned purely with forms and not with principles.

LADIES AND GENTLEMEN.—I regret very much that my profession prevents me from being present personally among you on the occasion of your approaching session in London, a city in which Spiritualism has such brilliant and authoritative champions; I regret also my inability to offer you a more complete performance, failing the time essential to devote myself to the researches required for establishing the grounds of the ideas which I take leave to set down in this monograph.

It is impossible that I should here supply names and dates, but I will endeavour, so far as may be possible, to summarise what I have learned in my practice, which is already sufficiently long, indeed 'more than two and twenty years.' If in the course of this paper I venture to propound ideas which are not those admitted by the majority of French Spiritists, I trust that I shall not be judged severely, for it is in no party spirit that I take up the pen, but in that which has prompted my many verbal utterances, to affirm what I hold to be true, but speaking subject to correction, since I make no claim to infallibility and may very well be mistaken. When, however, we can explain facts by simple, material causes, it is unnecessary to refer them to those which are more or less obscure; it is this which I shall endeavour to do, and I hope to succeed in demonstrating some truths which are set aside by a number of experimentalists who, although skilled and conscientious, are little versed in mesmeric practices.

The Baron du Pôtet, one of the first pioneers of mesmerism in England, once observed that 'magnetism has opened through somnambulism a door leading into the invisible world.' Cahagnet, with his lucid subjects, has abundantly proved the aphorism, and it is much to be regretted that modern experimentalists, including nearly all Spiritualists, have neglected this *modus faciendo*. It is certain that a subject profoundly entranced by magnetic procedures, as we say in France, and not by the hypnotic methods employed at the present time by a few medical men, is in communication with unseen beings, and is therefore an intermediary whose consciousness functions differently from that of the majority of mediums, terming or believing themselves such, who obtain only trivial results—automatic writing, movement of tables with contact, a variety of visions, or, more correctly, hallucinations, &c. Hence also the statements which emanate from these two classes of subjects are entirely different. What is the reason of this divergence? To ascertain its causes is the purpose of the present study.

In the profound state of hypnosis—I ask leave to employ this word, though I am scarcely an advocate of hypnotism—the spirit of the subject becomes more or less disengaged from its terrestrial bedrock, and, receding, lives for the time being the spiritual life, seeing what takes place in the beyond and being able to furnish a tolerably clear notion, though not one altogether exact, concerning it.

The sleeper beholds more or less distinctly according to

his capabilities. All clairvoyants do not perceive with the same precision, but all, notwithstanding, agree in affirming the same thing with regard to the existence of the soul.

Without seeking to depend on the labours of my predecessors, nor yet on those of my contemporaries, I may observe, in passing, that all who have concerned themselves seriously with Puysegurism have reached identical conclusions as to the existence of souls and the possibility of communicating with these by means of somnambulists; my own experiences enable me to make the same deduction, and I base on them my affirmation of that which I hold to be true.

All those who study these questions will be aware that a subject, whether medium or somnambulist, is a sensitive who perceives that which a well-balanced being in the normal state is not able to discern; that he is often the sport of forces which are as yet badly defined, and that he often obeys these forces unwittingly. Thus, for example, every one knows that it is open to an operator to suggest verbally a thousand things to a subject who is sufficiently entranced, while the few only know and admit mental suggestion or the transmission of thought, a matter outside our province, which is of far other importance. Subjects who present these phenomena are rare, very rare, it is true; but powerful and reliable mediums are also rare.

During a period of many years I have made experiments with a number of somnambulists, but not wishing to bind myself exclusively to their statements, and with a view to controlling them, I have engaged my friends and pupils to verify the phenomena and communicate to me the result of their investigations. This result was identical absolutely with my own: I was therefore warranted in believing that my clairvoyants had not deceived me and that they had not been themselves deceived.

Permit me at this point to mention a few of my experiences:—

EXPERIMENT I.

The subject, an individual named Moussol, aged forty years, supremely sceptical, affirmed the existence of souls while in the magnetic sleep.

The first time that I entranced him he beheld crowds at a distance, was attracted towards them, and sought to approach them, but it was not till the fifth sitting that he could describe their physical condition.

'Ah! At last. . . . I see. . . . ' 'What do you see?' 'My friends!' 'Where are your friends?' 'Below, at a great distance, but how fair it is in that place and how beautiful are its hues! . . . Stay, Louis! . . . How very strange! What a pace he is going at! I cannot overtake him, and yet I long to come up with him; there is so much I should like to ask him. . . . I was not there when he died.'

'What are you saying to me? Is it possible that this gentleman is dead whom you are trying to overtake?'

'By heaven, it is long ago, but you know well, it is Louis my brother.'

'Explain yourself all the same; he is dead. How should you be able to see him? how can you who believe in nothing experience such an aberration?'

'But it is true, it is true. I do believe in God, and I do perceive plainly that this concourse which I beheld first of all from afar is composed of the souls of people who once lived on the earth. . . .'

Before proceeding further, I should observe that this occurrence took place in the month of September, 1879; that this was the first lucid subject I had met with; and that my views were then inclined altogether towards materialism, imbued as I then was with academical theories. I could not, therefore, have suggested any such notion to my somnambulist.

At the same time I will not attribute exceptional importance to the declarations on this subject; but as on every occasion that I entranced him he returned without fail to the same question, my curiosity was aroused, and to obtain some idea of Spiritism, of which I had heard vaguely from time to time, I procured the works of Allan Kardec. Subsequently I read Michel de Figalières, of whose school my excellent friend M. Platon, of Avignon, was a fervent adept. I then interrogated my clairvoyant on the theories of these writers.

To my amazement, Moussol, who was as ignorant as a block of wood, refuted authoritatively, and with great profundity of insight, both Kardec and Michel de Figalières.

On three or four occasions I obtained with this subject displacements of material object by the simple exercise of his will, and in the absence of any contact—in a word, the phenomena of the exteriorisation of motricity.

I should need a large volume if I were to relate all that Moussol told me concerning the beyond.

My ideas being directed towards these studies, whenever I met with a fresh lucid I lost no occasion of drawing his attention to the world of spirits. Heaven only knows how many such persons I have encountered during the past twenty years.

As I have undertaken to speak of the inception of my psychic studies, I must not pass over in silence two facts, altogether recent, which further justify what was affirmed by my first subject in 1879.

EXPERIMENT II.

Mlle. Gabrielle G., age twenty-eight years, suffering from neurosis, which was cured by magnetism, was entranced by me on different occasions during a period of several months, and, in addition to a host of such phenomena a second sight and realised previsions, gave me the following details concerning the world of shadows, as she termed it.

'When we die a species of shade detaches itself from our body and is drawn towards similar shades; it remains for a long time in a certain place—which goes to show that this shade does not abide for ever in the same locality. These shades possess no defined form, but can assume many shapes. . . . They hold communication with each other by means of their ideas, and can express themselves better than we do through the medium of speech. They have their occupations as we have, and are, indeed, never inactive. . . . Some of them are exceedingly luminous, shining like small suns; others are more or less opaque, and some, again, are dark. The last, although in the same place as the rest, do not see them all as I see them myself, and have always a tendency to draw near to us. . . . The luminous ones do not speak to the dark ones, and seem to take no account of them,' &c.

EXPERIMENT III.

Mlle. M., age eighteen years, hysterical and cataleptic, having experienced extreme crises, presenting all the phenomena of double consciousness, and having passed, during the magnetic treatment, through all conceivable phases, presented numerous phenomena of the exteriorisation of motricity, both in the conscious and unconscious state.

One day, when there was nothing that could enable it to be foreseen, she fell into an ecstacy, and remained in this state for more than two hours. At my accustomed time in the evening I paid her a visit, and her parents related the accident of the morning. I entered the sufferer, and inquired the cause of the 'accident.' Here, word for word, is what she saw in her crisis.

'I was seized suddenly with an irresistible desire to sleep. I fought against it, but lost all knowledge, and remained for a long time in a comatose state. Though I had gone to a great distance, I could see myself lying on my bed, just as I now am. My intelligence had quitted my body; it no longer desired to return, but there were other intelligences along with my own, and these forced me to come back. . . . Ah! how much I deplore it! I was so happy, and it was all so beautiful, that I could have wished to remain there for ever.'

'I found myself, first of all, in a park, where I saw magnificent trees, trees of a thousand colours, and these colours combined with an extraordinary harmony impossible to describe. I was attracted, presently, by a vast white image, transparent as crystal. My felicity was now even greater, and I could hear marvellous, divine music. All sounds which are produced on earth, all movements of all objects, reverberate there and make a grand, impressive music, music which you cannot conceive. The tearing of a sheet of paper, the breaking of a bough, a stone's falling, the noise of wheels, of railways, the smith beating on his anvil, wind, rain, thunder, every noise, in a word, from weakest to strongest, are transformed in that world wherein I then was into a music so perfect, so majestic, that nothing can be compared with it. This celestial harmony at once enthralled my intelligence; I was too happy, too charmed to move. But there was one thing still more surprising; my sight commanded undreamed-of horizons, and I could see on all sides at once. . . . I remained a long time listening and contemplating; seeing no one, yet feeling that I was not alone. . . . Then, suddenly, without being able to understand how it occurred, I beheld the intelligences which I had so far only been able to sense about me. My transport was then complete, for my mother was among them, and I

was able to converse with her. . . . I found, also, other relatives and friends. Ah! how sublime it was! Gladly would I have remained there always, instead of returning here—here where I stifle, here where I suffer, here where all is ugly. . . . But one day I shall revisit that place, to come back no more.'

The phenomenon which I have thus described was confined to this one occasion.

At the time of writing the patient's cure has been accomplished, and her sensitiveness to mesmerism has disappeared totally.

The preceding fact is quite recent, going back only two months from this date.

I have cited these three cases, which at first sight may appear of slender practical use, because they will serve to sustain the thesis which I propose now to present.

It seems scarcely necessary to state that during twenty years of experiment, prosecuted almost daily, I have, without any exaggeration, met with more than a hundred seers. It is true that all were not of the same aptitude, but as regards the question I am discussing, all, less or more, have given me satisfactory results, and I am thus warranted to-day in advancing certain hypotheses which by to-morrow may be acknowledged truths.

Like other experimentalists, including Cahagnet, whom I have already cited, I have obtained, by means of my somnambulists, incontrovertible proofs of spirit identity, of the movement of inanimate objects, without foreign intervention, by operating magnetically on my sensitives, as Horace Pelletier has since done, and as the Fakirs did long before either of us.

I have obtained instances of lucidity duly authenticated, of previsions realised, and—though I have never had the good fortune to meet with so perfect a subject as that of Dr. Ferroul, of Narbonne—phenomena of reading without the use of the eyes, under supervision of university professors, of the Deputies Clovis Hugues and Gaillard, to mention two only, and under that of other persons less publicly known.

There is, therefore, no room for further doubt that psychic phenomena are real and undeniable; we possess scientific proof that the soul survives matter, and it is the somnambulism of Puységur, long before Modern Spiritualism, which has given us these proofs.

By the help of magnetism we are, in my opinion, enabled to make a thorough study of the faculties of the soul. As a fact, through the body we reach the soul, and as the bond which unites them is not broken, we can, in a way, even dissect it. We can, at will, study the mystery; we can do so more easily than with mediums, who, moreover, in most instances, produce only the phenomena of animalism, so well described and distinguished by Aksakov. These, when they are truly spirit phenomena, are not susceptible of our control, and escape us often at the very moment when we think that we have grasped them.

The world of the beyond would seem in everything similar to our own; so also on most occasions it is difficult to say (though we are taught at times to our cost) whether we are dealing with a serious being or with a jester, while, on the other hand, knowing our somnambulists at once, we can appreciate them at their true value.

Why, therefore, believe rather what is said by those who are beyond our reach than by those who are within it? By the latter I understand the somnambulists and by the former the spirits.

No science whatsoever is constructed in a day; some require centuries to establish them, and again some which appear to be thoroughly confirmed, are shaken, if not demolished, when fresh facts transpire. We must not expect it to be otherwise with Modern Spiritualism.

The Spiritualists of all countries are agreed on a number of points, on most indeed, and on those which are most important—in a word, on the facts proving the survival of the soul.

But one question divides them—that is, Reincarnation. Have we irrevocable proofs of this doctrine? Let us examine both sides of the subject.

Infant prodigies, such as Pascal, Mozart, and others less known, seem to give some colour to the theories of reincarnationists, for it would appear inadmissible that a child of twelve or fourteen years old could do what was done by

[July 16, 1898]

those whom I have just named; they could not have had time to acquire the elements of the works which they composed.

It was, therefore, a simple explanation to conclude that they were beings returned here below to accomplish in a renewed existence some task left unfinished; and this view has appeared altogether reasonable to many veteran investigators, who, starting from this principle, true or false, have planned out the laws of that world beyond, which is still so imperfectly known after fifty years of researches.

Spiritists, especially in France, the birthplace of these theories, have come forward to affirm this psychic law, and many mediums have endeavoured to supply proofs of the fact. The former, ignoring auto-suggestion, and having read Allan Kardee, have persuaded themselves that they possess, on the mere affirmation of more or less superior spirits, sufficient grounds for proclaiming the doctrine *cum populo*; others have been warned, so many months in advance, of a pending reincarnation; physical signs (probably birth marks) having been indicated and these signs existing effectively on the new-born infant, or other predictions being realised on the newly incarnate personality.

Quite recently the journals devoted to the subject have brought forward a very conclusive case. A soldier, killed in 1870 by a wound in the forehead, made known some months beforehand that he would be re-born at a given date in a certain family, and would bear on the same spot a trace of the wound which had slain him in his previous life. The prediction was fulfilled exactly.

These facts seem, therefore, to suffer no other explanation and demonstrate reincarnation in the opinion of many seekers. But, admitting their reality, have they been observed adequately? Have they been verified by competent persons, by physiologists skilled in discerning the exact nature of a given physiological sign? Now, to say nothing of cirsoid aneurisms, it should be noted that new-born children often present birthmarks, called 'desires' by nurses, and it should be noted further that a somnambulist can, after and even prior to the formation of the fetus, foresee or discern what it will be. Of this we have numerous proofs in common with all magnetisers.

As regards my own personal experience, Moussol, the subject to whom I have already referred, foretold, in 1879, all the important events of my life, and so far was not mistaken in anything. He told me that I should have two children, that both would be girls, that one would be rather tall and the other, the younger, would remain short in stature; &c., &c. I affirm that he saw clearly by his own spirit, without the concurrence of another.

We may therefore more prudently, and above all more scientifically, explain these facts of prediction without recurring always to the intervention of spirits.

It is more than sufficiently established that lucid somnambulists can frequently point out what will come to pass after a more or less extended lapse of time. Two facts of recent occurrence within my own knowledge demonstrate further that which I have sought to advance.

Mr. X., somnambulist, one day said spontaneously to his wife: 'Do not sell that bond, for it will win 25,000fr. at the next drawing.' The lady listened to her husband and had reason to congratulate herself that she did, for the bond in due course won her the sum promised. I regret that in this instance I cannot give names, but in the next there will be no reason for similar reserve.

Some fourteen years ago—this, it will be seen, is not a story of yesterday—Madame Polack-Meyer, Vice-President of the Association of French Ladies, Section of Boulogne-sur-Seine, discovered that she had lost a pair of very valuable ear-rings, and she went to consult a Paris somnambulist, who said to her: 'You will recover your jewels separately and at intervals of several years; the first you will find in five or six years' time, the second some four or five later, and not in the same place.' Needless to say, this lady gave no credit to the prediction of the somnambulist.

Some years later one of her relatives, being at Geneva, consulted another somnambulist on the same subject, and the reply was practically the same.

Six years after the disappearance of the jewels, Madame Polack-Meyer's cook, while gathering parsley in the kitchen

garden of the villa, 27, Rue des Menus, came across an almost shapeless object, all encrusted with earth; she carried the find to her mistress, who immediately recognised one of her lost ear-rings.

Two months ago a gardener who was uprooting a tree in the park of M. de Rothschild, that is to say, at a distance of five or six hundred metres from the lady's abode, discovered the other. The somnambulists had not been deceived. These facts are conclusive, and they seem to me adequate to explain, without intervention of spirits, the proofs advanced by Spiritists in favour of reincarnation.

And now is it possible in like manner to account for the phenomenon of infant prodigies? I think so.

We know that a sensitive may be subject, without being aware of it, to all kinds of suggestions; that he will execute acts proposed to him, mentally or otherwise, and believe them to be his own. If we can thus cause a fellow-creature to write, speak, and act, spirits more easily still can influence such a sensitive and utilise him to complete an unfinished performance. The fact of the medium James, a mechanic, concluding a book by Charles Dickens, 'Edwin Drood,' left imperfect by the death of the author, to cite only one such instance, is a proof in point.

Why should not a great mathematician have made use of Blaise Pascal for the production of his eight books of geometry, and in like manner a great musician have inspired Mozart? It would be quite as logical as to admit the reincarnation of the musician or the mathematician.

Remember that child of four years old who knew English, whose spelling was faultless, who was such a proficient in mathematics, &c., &c. The phenomenon was astounding and no one knew how to explain it; but, fortunately for science and truth, the family doctor had sufficient acuteness to discover the cause of the 'miracle.' He isolated the child from his mother, and the infant wonder no longer knew English, orthography and mathematics. He read unconsciously in the mind of his mother, the latter, quite unconsciously, suggesting what she knew to her child. The physician in question made numerous experiments which confirmed this truth.

The proofs of reincarnation afforded by Holy Scripture are also susceptible of a different interpretation.

Thousands of persons may affirm a given thing, but whatsoever their numbers, does this show that they cannot deceive themselves?

Before Galileo demonstrated the rotation of the earth, thousands of persons regarded it as motionless. All discoveries—steam, electricity, the circulation of the blood, vaccination, &c.—have long been rejected by thousands.

Many magnetisers, prior to my pupils and myself, have, by means of somnambulism and magnetic ecstasy, made a study of the world beyond, and never have their subjects mentioned reincarnation. Why, I ask, do the spirits who manifest in America, England, and elsewhere, with but few exceptions, say either not a word about it or else deny it? Who is wrong, who is right, and why, if it be a truth, are not all spirits agreed in maintaining it?

The mystery is difficult to penetrate and the Christopher Columbus of this new world is possibly not yet born.

That to attain the grade of humanity we may have had to pass through the whole animal series, is in no way improbable, and in this sense we may have been reincarnated hundreds of times; but that after having climbed all the steps of the ladder of being, we must in a way retrograde or rest stationary, this is conceived less easily, if we start from the principle that everything progresses unceasingly. What, in effect, is our small planet amidst immensity? A grain of sand in the Great Sahara. And as we know that the stars are numberless, that the inter-stellar spaces are infinite, why should not the souls of those who have lived on earth, after wandering for a shorter or longer period in those spaces to accomplish their purification, why should they not rather pass on to reincarnate in a world superior to our own, recollecting thus their past existences, whilst we have no memory of that which we may once have been? Somnambulists who occasionally recall in an astonishing manner the facts of their earliest infancy, when interrogated as to their anterior existence can remember nothing and, as I have already said, affirm the opposite of the reincarnationists.

It would assuredly be easy to philosophise at great length upon the subject, but as to do so would not advance it, and as scientifically we can prove absolutely nothing either for or against reincarnation, it would be wise, in the interests of Modern Spiritualism, did we confine ourselves to the material proofs which men like Crookes, Zollner, Gibier, Aksakov, De Rochas, and so many others, have brought forward, and not build theories in haste which are fit only for demolition later on.

There has been a tendency to proceed too quickly; there has been too much neglect of the old animal magnetism which was, and might again be, one of the most powerful instruments in the study of the world beyond the grave. Let us return to it therefore, and the investigators who are acquainted with both magnetism and Spiritism will, better than those who have studied the latter only, be able to draw deductions and later on to establish immovable laws.

If we set aside a few men of science, Spiritism in France is pursued, firstly, by men of the world more or less versed in scientific knowledge; secondly, and these are, unfortunately, the greatest number, by ignorant persons who are unqualified to investigate a phenomenon. Armed only with their good faith, the latter talk wildly on all sides, and thus give sceptics a paltry notion of Spiritism and Spiritists.

It is certainly not indispensable to be a scientist in order to substantiate a fact and be in a position to affirm it; it is the exact interpretation of this fact which calls for scientific attainments. Assuredly, also, I may believe an illiterate person as much as the most learned of men when he testifies to things which have been seen and heard by him, but should he wish to comment upon them, to explain their mechanism and their cause, I may no longer repose in him the same confidence, though without prejudice to himself and his good faith.

In the interest of the cause which we defend, it seems to me urgent that we should take counsel together how we may lessen and ultimately remove altogether the bad effect produced by the lucubrations of ardent and over-credulous Spiritists; to do so we must provide them with simple, precise ideas, and demonstrate to them that they are for the most part in a profound error.

The task will be none too easy, because their familiar spirits, their guides, will be at hand to assure them to the contrary, will flatter their self love by persuading them that they are called to great things, and will induce them to ignore warnings from those who assume to know more about the subject than do they, &c., &c. Many Spiritists have thus been the victims of deceptions; I know those who have awaited for over ten years the great things promised but invariably postponed on this or that pretext.

There are many Spiritists of this order who believe that they are in communication with superior intelligences and are better instructed than others, whereas they are merely obsessed or hallucinated. Here is one of those dangers which we should do our best to remove.

I conclude by saying that my whole aspiration is to see every school of Spiritualists seeking to constitute one compact school to give battle to abject materialism and to infuse into the masses the wholesome ideas which we extol. I desire that qualified delegates may be chosen to watch over student groups, in order to direct investigations, to remove every cause of error, and to obviate the fanaticism and superstition which seriously hinder the extension of our doctrines.

I know well that this is difficult, but would it not be possible to find a middle term which would cut away the chief difficulties? 'That is the question.'

Let everyone rest assured that in this too faulty thesis, written at the last moment and in great haste, I desire to wound no one; I respect all ideas, all beliefs, and if I have ventured to express my doubts on one point of Spiritist doctrine it has been with no preconceived ideas. For more than twenty years I have studied both magnetism and Spiritism; I have witnessed many things which authorise me in maintaining that which I have advanced above until the contrary has been proved.

May my plain speaking, therefore, be excused, and may I be included among the most devoted defenders of Modern Spiritualism?

THE CHAIRMAN having signified that the paper might be discussed,

DR. BERKS T. HUTCHINSON spoke of the pleasure with which he had listened to the address, and referred to his experiences as a hypnotist. He expressed the opinion that while lucidity was a very high and interesting phase of the magnetic state, it was, as a rule, better for the hypnotist to confine himself to the simpler forms of mesmeric practice. He referred to the original significance of 'the laying on of hands' in the ordination of priests, and to the fact that while it still survived as a formality, its interior meaning was not understood.

DR. PEEBLES also expressed his appreciation of the paper, and narrated an interesting case of a boy in Melbourne who manifested a remarkable musical faculty, both as regarded execution and composition. The supernormal character of the lad's musical ability had been illustrated by clairvoyant visions of spirit persons surrounding him. These visitants, it was stated, were the sources of his inspiration. As illustrative of the tendencies to a belief in the reincarnation theory, he related the cases of two mothers, both mediums, unknown to each other, and residing in different parts of the country, who each simultaneously claimed that Solon, the Athenian law-giver, was reincarnated in her son. Dr. Peebles confessed that he was puzzled; he did not say it was impossible, but he did not believe either of them. (Laughter and applause.)

MRS. RICHMOND deprecated any mere statements of belief or disbelief in reincarnation. It should be made entirely a question of evidence. (Applause.) While she admitted that many supposed instances of reembodiment could be explained by simpler hypotheses, she affirmed that such hypotheses by no means explained all the testimonies that had been adduced in support of the doctrine. Certainly it was a subject that could not be set aside by their belief or disbelief. Whether it was true or not they would ultimately find out for themselves.

DR. WALLACE, in the course of some remarks on the subject, said that reincarnation was to be proved, not by argument, but by evidence. Personally, he had never found any such evidence.

THE FIRE CEREMONY IN FIJI.

'The Daily Chronicle' prints the following:—

Two New Zealand medical men, Drs. Hocken and Colquhoun, recently visited Fiji, where they had an opportunity of witnessing the now rare fire ceremony of the natives. It is so rare that the power is now confined to a single family living on an islet twenty miles from the Fijian metropolis, Suva. These people are able to walk, nude and with bare feet, across the white-hot stony pavement of a huge oven. An attempt was made on this occasion to register the heat, but when the thermometer had been placed for a few seconds about five feet from the oven, it had to be withdrawn, as the solder of the covering began to melt. The thermometer then registered 282 degrees, and Dr. Hocken estimates that the range was over 400 degrees. The fire-walkers then approached, seven in number, and in single file walked leisurely across and around the oven. Heaps of Hibiscus leaves were then thrown into the oven, causing clouds of steam, and upon the leaves and within the steam the natives sat or stood. The men were carefully examined by the doctors both before and after the ceremony. The soles of their feet were not thick or leathery, and were not in the least blistered. The men showed no symptoms of distress, and their pulse was unaffected. Preliminary tests failed to show that there had been any special preparation. Both doctors, while denying that there was anything miraculous about the experiment, expressed themselves as unable to give any scientific explanation.

We have, of course, long been familiar with this puzzling 'ceremony'; but the doctors puzzle us nearly as much as the Fijis. If they are 'unable to give any scientific explanation,' how can they deny that it is in any way 'miraculous'? We presume that the word 'miraculous' is here used in the conventional sense of caused by spiritual power. If, however, the doctors, or 'The Chronicle,' mean, by 'miraculous,' apart from natural law, we agree. In that case we would only add that, when our science fails, we do not feel at liberty to deny the working of occult laws and spirit forces at present unrecognised by science.

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EDITOR E. DAWSON ROGERS,
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PRICE TWOPENCE WEEKLY.

REINCARNATION OR ATTACHMENT?

The subject of reincarnation was undoubtedly an attractive one at the late Congress, and it was pretty clear that a whole Session would have been eagerly occupied, if it could have been spared for it. We are by no means suggesting that a large number were anxious to confess their belief in this quaint old theory; but, whether for or against, many unquestionably were anxious to have the subject debated. We rather wonder at that: because, to say nothing of the fact that the theory is incapable of proof, so very little really depends upon it.

As it was pointed out, reincarnation is not in the slightest degree necessary for retribution or progress. The simple Spiritualist, relying only upon the crudest view of a future life, feels no difficulty and need feel no difficulty in relation to either. He needs no old-world heaven and hell. It is enough that the law will work: 'Whatsoever a man soweth that shall he also reap'; and that, beyond this, infinite wisdom, justice and pity will suffice for the working out of the law of evolution in the great unseen. The pure (or, as we say, 'simple') Spiritualist is only bewildered and beggared by the revival of the queer old Eastern notion that the liberated spirit returns again and again to an earthly body, in the sense that it is reborn in the normal way—a theory which involves the grossest improbabilities and the least conceivable processes.

But is there not a meeting-place? Is there not an explanation which may serve for the reincarnationist and, at the same time, be in harmony with pure Spiritualism? We think there is. We can all accept the fact that, not only does the spirit survive what we call death, but that this survival does not necessarily separate the spirit from earth-life. There is any amount of room for the development and application of the fact that the unseen people are, for various reasons, very closely connected with people still 'in the flesh.' Some may remain here, as earth-bound spirits, who are simply grossly unable or unwilling to get away from their old haunts: some have discovered or have been taught that they have much to learn from earth-life, which indeed is necessary for their development: some perceive or have been made to see that their crooked must be made straight, and that, for wrong done, they must 'work out their own (or another's) salvation': some, touched with pity, remain to help, to cheer, to await the emerging of the unready and the unhappy into the unseen: some are intensely interested in certain arts or enterprises, great poets, artists, musicians, philanthropists. Here, to go no further, we have a practically infinite field for a meeting-place. Why invent or take up with the gross and grotesque notion that the liberated spirit actually enters into a baby form before its birth, veils its personality, erases its memory, drops the continuity of experience, and begins all over again? Is it not unspeakably more easy, more natural, more economical, and more effective, to positulate attachment rather than reincarnation?

We are often told, and told with vehemence, that only reincarnation can explain early and exceptional genius or faculty. But that is a purely arbitrary assumption. Is it not far more likely, and does it not entirely meet the case, that a great musician, artist, engineer, astronomer, mathematician in the unseen, shall attach himself to a suitable instrument for the furtherance of his ideas and the larger use of his powers? That gives us inspiration instead of reincarnation, and is, we venture to say, immeasurably more likely to be true. Indeed, without desiring to imitate the reincarnationist's habitual assurance, we incline to think that it can be proved to be true.

Now, in a sense, that may be called 'reincarnation.' The observant spirit, looking out for suitable tools, may be able with ease to detect something in the organism of this or that child which fits it for his purpose. We will even go so far as to say that he may even help, from the start, in the production of such fitting characteristics. Without miracle, and by quite natural means, a child may be influenced from its birth, or even before its birth, for a special function, just as Columbus may have been, or Luther, or Mozart, or Edison, or Gladstone; and may then be guided and used through life. Ought not that to be enough for even the reincarnationist? Why cheat the mother of her child, or tell her that she is only the mother of a carcase and not of a living mind or soul?

We very seriously commend this compromise to our friends, containing as it does the only possible bridge by which Theosophists and Spiritualists may pass over the life-stream together. It respects and preserves personality and continuity; it provides boundless possibilities for the 'return' of spirits to earth for any and every conceivable reason, and does, in fact, everything that the reincarnationist wants doing, without any violation of the law of continuity in relation to memory, experience and life.

THE OXYRHYNCHUS PAPYRI.

The first volume of this series has just been published by the Egypt Exploration Fund, and is a work of absorbing and varied interest. After some additional comments on the already published 'Logia,' the compilers give us a facsimile, with comments, of a fragment of the first chapter of Matthew's Gospel, which differs but little from the received text. Some writers have declared, in direct antagonism to the general consensus of classical scholars, that the existing Christian records are only mediæval forgeries. In this case their imagination seems to have outrun their judgment; and this new volume proves it. As the papyri of the 'Logia' and Matthew were found in the rubbish mounds of Oxyrhynchus, *side by side with dated papyri of the earliest A.D. centuries*, it shows that they must have been written at the same early date.

Following these, we have an early Gnostic fragment. The Gnostics assumed their title because they claimed to know; in the present age people boast of being 'Agnostics' forgetting that this word is simply the Greek equivalent for 'ignoramus.' This fragment refers to the 'higher soul' and the 'lower soul'; thereby confirming what T. L. Harris wrote on this point in the 'Wisdom of the Adepts,' and Theosophists in various works.

Then we have a newly discovered poem by Sappho and one by Alcman, as well as early fragments of such writers as Thucydides, Herodotus, and Demosthenes; also fragments of a Greek comedy, probably by Menander.

There are also a large number of private or official documents which enable us to reconstruct much of the private life of the early centuries of our era. One of these is a letter from a boy to his father, showing that 'boys were boys' even at that time; it might have been written in the nineteenth century.

The volume is adapted to the needs of the non-classical reader by the addition of translations and explanatory notes.

There is much material already collected for future volumes, and much more to be discovered in Egypt; and it is to be hoped that this new undertaking of the Egypt Exploration Fund will continue to be well supported.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

THEOSOPHY AND SPIRITUALISM.

BY DR. HELEN DENSMORE.

I have received an interesting private letter from a Theosophist friendly to Spiritualism; and—since no names are given, and since there is no clue to identity—I am confident that my friend will not object to this public use of a private letter. I make the following quotation:—

'I had not the pleasure of hearing either your or Mrs. Richmond's paper at the Congress, but I read them carefully in "LIGHT," and I agree very much with what both of you say. Probably I do not—as a strong Theosophist—take quite the same view of Theosophy as you do. Personally, I have gained from it more light on life and spiritual problems than from any other system of thought. To me, its chief value is its synthesizing the best in all religions. I am very sorry that owing to indiscreet utterances on both sides there has hitherto been such a division between it and Spiritualism. For a long time I have been trying here to bring about a better understanding and feeling between the two schools. We all agree on fundamentals, it is the details which divide us. With regard to Spiritualism, I admit fully the facts. Many of them can only be explained by the spiritualistic hypothesis—many of them, I believe, are due to other causes. But frankly, Spiritualism to me has but little philosophy about it, and it does not get much forwarder. I have never yet seen anything in its literature which could not be gained from mundane sources. Much of its phenomena is to me beneath contempt; neither do I believe that it began fifty years ago.'

I frankly confess that as between Spiritualism, as ordinarily understood, and Theosophy, the latter may justly claim to far more nearly constitute a system of philosophy than the former. Spiritualism proper is not a system of philosophy at all; it is simply a demonstration of continued existence after the death of the body, and the possibility of communion between respective residents of the two worlds.

I do not feel like discussing as to what has had the greatest influence in causing a division between Theosophy and Spiritualism. It seems to me clear that the present leaders of the theosophical movement are far more friendly to Spiritualism as such than were the original founders; and that the former have much less fear of being identified with Spiritualism. But, from whatever cause, I rejoice at everything that will lead to a better understanding between the two movements. There is much in Theosophy that is well worth the Spiritualist's while to study, and if the present-day Theosophists can become better acquainted with Spiritualism, and can learn that they have nothing to fear either from investigation through mediumship or from Theosophists becoming mediums, it will, I am sure, be greatly to their advantage.

My friend is of opinion that we all agree in fundamentals. It seems to me that up to the present time there is a fundamental antagonism. The phenomena of Spiritualism are understood by Spiritualists to be a ministrations and a divine gift and benediction. Spiritualists regard its phenomena and its mediumship as having accomplished what Paul claimed for Christianity—the bringing of life and immortality to light. According to my understanding, the position held by Mrs. Besant, and acknowledged leaders in the theosophical movement, is that mediumship is dangerous in two ways, and therefore to be discouraged. First, it is thought that there is danger that anyone seeking mediumship is liable to have his personality absorbed by another—to be more or less obsessed; and secondly, that it is a damage to spirits to call them back to earthly scenes. After a most careful and prolonged study of this question, I am sure that both these objections are absolutely and fundamentally wrong. I think it is easy to show that the influence exerted by spirits upon mortals through mediums has always a tendency to uplift and elevate all who come within its influence. I think it is also easy to show that Spiritualism, through phenomena and mediumship, has exerted a very broadening and beneficent influence upon the Church, upon literature, and upon everyday life; and that there is no danger of obsession or of evil influences—that where there are manifestations that would lead the superficial observer to think that such obsessions had taken place, and that damage had been done by evil spirits, the difficulty has been the result of the unfortunate and morbid condition of the medium himself or herself. Furthermore, I regard the conception that

one seeking communication with friends or spirits is in danger in any way of damaging them is wrong. A better acquaintance with Spiritualism will show that its phenomena did not originate in the mundane sphere; that this movement was inaugurated by angels—the spirits of departed friends; that the angel world is positive, and that we exist in a comparatively negative condition; and that the conception that it is possible to damage spirits by trying to commune with them is purely gratuitous, and that there is not a single evidence from which such a conclusion can be drawn.

My friend complains that Spiritualism has but little philosophy, and does not get much forwarder. As before said, of itself it makes no claims of being a philosophy; it is a benefaction and a benediction; and as such it is every year and every day getting considerably 'forwarder' in that the number of persons coming under its ministrations are daily and hourly comforted and upheld. Very likely my friend has not personally needed this ministrations; perhaps it is so fortunately constituted as to know intuitively that the death of the body does not destroy the life of the spirit; and the possibility of communion between the two worlds may have been taken as a matter of course. But even so, it seems to me that my friend ought to rejoice just as heartily for the hundreds of thousands of people who are benefited and have been blessed by Spiritualism, as much as if personally in need of its ministrations.

My friend says that much of its phenomena is beneath contempt. From this I differ *in toto*. If my friend means that many pretended phenomena are fraudulent and of a low order of duplicity, and in that sense beneath contempt, I quite agree. We must learn to discriminate between phenomena and frauds. I have heard all my life seemingly intelligent men and women express their contempt for the idea that a spirit could be so undignified as to move furniture, to make raps on tables, and the like undignified manifestations. I have never had the least sympathy with this view. If the blessed angels see fit to come with their small raps at Hydesville or elsewhere, and through these raps bring us the glad tidings of the immortality of conscious being, it is not only not undignified nor contemptible, but it is lifted into the realm of the most beautiful communion.

My friend is of opinion that Spiritualism did not begin fifty years ago. I presume this means that spirits existed long anteriorly to that date, and that they occasionally manifested that existence. Quite true. No doubt Wesley and Luther and many others had genuine spiritual manifestations, and in this sense Modern Spiritualism is not new and did not begin fifty years ago. What is new, and what is of incalculable value, was the discovery by the Fox girls and their mother of a system of signals whereby communications could be carried on. It was during the first manifestations at Hydesville that it was agreed between the intelligences and their mediums that three raps should mean an affirmative and one rap a negative. A further step was soon taken whereby letters of the alphabet could be signified by the raps, and in this way spelling and communications were established. It is this that began fifty years ago last March; it is this that is new; and it is this that is, *par excellence*, Modern Spiritualism.

My friend remarks that there is nothing in the literature of Spiritualism which could not be gained from mundane sources. As to Spiritualism *per se*, this is probably true; but as for the contributions received through mediums from spirits, and in that sense a product of Spiritualism, my friend is entirely mistaken.

I should like to call the attention of every Theosophist and every Spiritualist to a system of spiritual truth given through Mrs. Richmond now more than twenty-five years ago—given some years sooner than the formation of the Theosophical Society by Madame Blavatsky. These teachings are contained in a little book entitled, 'The Soul in Human Embodiments.'

It is always insisted upon by Mrs. Richmond's inspirers that no truth shall be accepted upon authority; that we are only to believe that which appears reasonable to our own

* To be ordered through any dealer in Spiritualist literature, or direct from Mrs. Richmond. Address: 3802, Ridge-avenue, Rogers Park, Chicago, Ill. Price 4s. 6d., or one dollar.

[July 16, 1898]

consciousness. To my apprehension this is the only system of philosophy that is based on absolute democracy, equality, and justice, and I say this after a thorough study of the various theological systems, including the teachings of philosophy as expressed in the writings of Madame Blavatsky, Mr. Sinnett, and Mrs. Besant. In Mrs. Richmond's philosophy, or in what she calls the 'soul teachings,' there are some details that may or may not be true, and that are not, in so far as I am able to see, susceptible of demonstration; but the main features of this system do not depend upon the affirmation of anyone, and are demonstrable upon the basis of plain rational common-sense. Moreover, when the principles of this system are mastered, it will be clearly seen that there are no 'mundane sources' from which these teachings could have been derived or deduced.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

RECEPTION TO CONGRESS VISITORS.

On Wednesday evening, 6th inst., at the Banqueting Room, St. James's Hall, the Marylebone Association of Spiritualists gave a reception to some of the delegates and other foreign visitors to the late International Congress.

MR. THOMAS EVERITT, the respected President of the Marylebone Association, occupied the chair, and in a short address welcomed the visitors. His remarks included some references to the work and progress of Spiritualism, and a glowing tribute to the pioneers of the movement. Miss Samuel then sang 'The Enchantress' (Hatton), accompanied by Miss Butterworth.

MR. W. T. COOPER, the Vice-President of the Association, next addressed the assembly. In the course of his remarks he referred to the vicissitudes through which the Association had passed some years ago, and the efforts which had been made to vitalise it at a time when it seemed doomed to extinction. After some observations on the progress of the Association and of the movement generally, he proposed the following resolution:—

'That we, the Marylebone Association of Spiritualists, heartily welcome our brother and sister co-workers, who, in visiting London as representatives of the several societies associated with the cause of Spiritualism in various parts of the world, have so kindly honoured us with their presence here this evening; and we extend the right hand of fellowship and our best wishes to our distinguished visitors and the societies they represent.'

MISS ROWAN VINCENT, in a few graceful words, seconded the resolution. She alluded to the memorable character of the late Congress, and in some observations on the movement in general, she defended the pursuit of phenomena. Facts were the basis of their philosophy, and while they required more enthusiasm, that enthusiasm should not outrun a recognition of the need for and value of the facts upon which their Spiritualism rested.

MR. J. J. MORSE, speaking in support of the resolution, said that the Congress had been a season of refreshing, a season of education, and, he ventured to hope, a season of awakening as well.

The resolution, it is almost needless to say, was carried unanimously.

DR. PEEBLES expressed his gratitude for the kindness which he had met with on all hands during his visit. He also referred to the gratification which the Congress had afforded him, and to the enthusiastic reception which he and the other visitors from the United States had met with both in London and in the provinces. He concluded with a fervid tribute to Spiritualism as a power that warmed the soul, expanded the nature, and lifted the mind above the belittling cares of the world.

MRS. CORA L. V. RICHMOND, in the course of some remarks delivered with her usual fluency, said: To-night we are not here to discuss elaborate themes and scientific essays, but in response to your generous call and resolution to say how heartily we reciprocate every word and act of kindness that has come to us on this and other occasions. On behalf of my colleagues and my associates, and those various societies which I have spoken for, and am speaking for when

at home, and on behalf of all the Spiritualists of the United States, I thank you, Mr. Chairman, and this Association, and all dear friends, for your kind greeting, for your fraternal hand-clasps, and for your devotion to that truth which we humbly but sincerely represent.

MRS. JENNIE HAGAN-JACKSON made some pleasing references to the mental treasures she had accumulated while on this her first visit to Great Britain. She joined heartily in the acknowledgments of Mrs. Richmond. In what, figuratively speaking, might be called the beautiful bouquet she would take back with her would be that sweet, beautiful, modest little flower, the forget-me-not.

MRS. M. E. CADWALLADER said there was not any amongst the delegates to the International Congress that had a greater feeling of thankfulness in their hearts than she had. In the name of the society she represented she thanked the Marylebone Association for their greeting. She referred to her visit to England last year, when, however, she was almost an invalid, and consequently unable to take part in any of the work to which she had been accustomed. She rejoiced to be able to say, however, that Dr. Peebles had restored her to health.

MRS. RICHMOND and MRS. JENNIE HAGAN-JACKSON then gave an inspirational poem on subjects suggested by the audience, viz.: 'Farewell' and 'The Union Jack and the Stars and Stripes.' The verses were admirably improvised, and were received with great applause.

The assembly then adjourned to partake of the refreshments which had been provided, after which the following programme of songs and recitations was performed:—

Recitation, 'Mark Antony's Oration,' Mr. Ernest Meads; song, 'Oh, Promise Me' (da Koven), Mrs. Paulet; part-song, 'Farewell to the Forest' (Mendelssohn), the Marylebone Association choir; recitations, 'That Telephone' (Jerome), and 'The Enchanted Shirt,' Mr. Ernest Meads; song, 'When Love is Kind' (old melody), Mrs. Paulet.

The musical arrangements were under the superintendence of Miss Butterworth, the choir mistress, to whom the thanks of the Association are due. Mr. Ernest Meads' recitations were greatly appreciated, his humorous pieces being particularly well delineated.

There was a large and representative assembly, and from every point of view the gathering was a pronounced and gratifying success, reflecting great credit on the promoters, the executive of the Marylebone Association, whose idea of still further signalising the presence in this country of so many of our fellow-workers in other countries was as happy as it was well-conceived.

NEW PUBLICATIONS.

- 'Immortality.' No. 1. Chicago, Ill., U.S.A.: J. C. F. Grumbine, 7820, Hawthorn-avenue, Station P. Price 25 cents.
- 'Mind,' for July, New York, U.S.A.: Alliance Publishing Co., 19 and 21, West 31st-street. Price 20 cents.
- 'Christianisme et Spiritisme.' Par LEON DENIS. Paris: P. G. Leymarie, 42, Rue Saint-Jacques. Prix 2fr. 50c.
- 'The Lyceum Banner,' for July. London: J. J. Morse, 26, Osnaburgh-street, Euston-road, N.W. Price 1d.
- 'Star Lore and Future Events,' for July. London: Glen & Co., 328, Strand, W.C. Price 3d.
- 'Suggestive Therapeutics,' for July. Chicago, U.S.A.: Psychic Publishing Co., Times Herald Building. Price 10 cents.
- 'Psychometry: Its Science and Law of Unfoldment.' By J. C. F. GRUMBINE. Chicago, Ill., U.S.A.: School of Psychical Sciences. Price 50 cents.
- 'The Journal of Practical Metaphysics,' for July. London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 7d.
- 'Tourist Guide to the Continent.' Edited by PERCY LINDLEY. Illustrated and with Maps. London: Phillips, 30, Fleet-street, E.C. Price 6d.
- 'Is the Bible Opposed to Spiritualism?' By ALFRED KITSON. Sunderland: T. Olman Todd, 7, Winifred-terrace; or London agents, The Progressive Literature Agency, 26, Osnaburgh-street, N.W. Prices, paper 6d., cloth ls.
- 'Were the Writers of the Gospels Divinely Inspired?' By ALFRED KITSON. Manchester: 'Two Worlds' Office, 18, Corporation-street; or from the Author, 2, Royd-street, Hanging Heaton, near Dewsbury. Price 4d.
- 'A Sketch of Morality Independent of Obligation or Sanction.' By M. GUYAU. Translated from the French (second edition) by Gertrude Kapteyn. London: Watts & Co., 17, Johnson's Court, Fleet-street, E.C. Price 3s. 6d.

DR. ALFRED R. WALLACE AND SPIRITUALISM.

The following correspondence has appeared in the pages of the 'London Review':—

'THIS WONDERFUL CENTURY.'

TO THE EDITOR OF THE 'LONDON REVIEW.'

SIR,—Is it blasphemy to suppose there must somewhere be a screw loose in the mechanism of Dr. Alfred R. Wallace's teeming brain? Otherwise, how account for the anomaly presented in his acknowledged belief in Spiritualism and its various manifestations, with the fact that he is bracketed as co-worker with that most direct of scientific thinkers, Dr. Charles Darwin?

As we all know, these nineteenth-century scientists were mutually, though ignorant of it, at work on the same problem, the 'Origin of Species.'

Twenty years Darwin worked before he spoke to the world in fulness of knowledge on this epoch-marking discovery. But as science only deals with positive facts, it seems scarcely credible that the same mind that dealt with such, throughout its amazing history, man's evolutionary ascent through millions of years from his vertebrate ancestor of Creation's dawn, can also accept as positive fact the charlatanisms of spiritualistic manifestation.

For what is Modern Spiritualism in its various outcomes but a clumsy parody, at best, of those clever Thaumaturgists of Eastern fame, whose feats of skill we find illustrated in Biblical lore?

King Saul was a long-headed canny fellow, but, like Professor Alfred Wallace, believed in and trembled before the Witch of Endor. If spiritualistic revealings are to be accepted as a sign-manual of this wonderful century's progress, I fear that it is but a sorry witness. Rather must not the widespread belief in Spiritualism be taken as an attestation of the unconquerable impulse of the human mind to solve the so-far-hidden mysteries of the unknown, the probing for revealed facts of the 'Whence and the Whither'?

VINCIT VERITAS.

DR. WALLACE AND SPIRITUALISM.

TO THE EDITOR OF THE 'LONDON REVIEW.'

SIR,—If your correspondent, 'Vincit Veritas,' has a real desire that truth shall conquer, may I suggest that he investigate the '*positive facts*' of Spiritualism before he raise the question as to whether there be 'a screw loose in the mechanism of Dr. Alfred Wallace's teeming brain'? When will critics cease to condemn that of which they are ignorant? When Professor Horkey was invited to look at the stars through the telescope of Galileo, he declined to do so on the ground that 'it might disturb existing theories.' When Harvey discovered the circulation of the blood, almost all his medical brethren derided him. Was it not triumphantly demonstrated that London could never be lighted by gas, that steam locomotion would be impossible, and so on, all down the history of science? Now, to-day, we have men like Professor Crookes, Dr. Oliver Lodge, and many others besides the distinguished author of 'This Wonderful Century,' who have set about the scientific investigation of psychic phenomena and Spiritualism generally, and who are not afraid to tell the world what their conclusions are. So far from Spiritualism being the tenet of a few nervous or insane people, it is and has always been one of the most widely-spread beliefs in the world. As to the Spiritualism of modern *séance*-rooms, I am well aware that there are frauds to be found in England, America, and elsewhere. All the same, there are plenty of genuine mediums; and if a man is in earnest about the matter, I do not think he will be disappointed in the end. In conclusion, let me say that Spiritualism is a very large subject, and one of which at present we are but touching upon the outskirts. My own belief in personal survival rests upon the same sort of evidence as my belief in my own existence, or in that of the men and women around me on the earth.

Yours faithfully,

Carlyle House, Clarendon,
Trowbridge, Wilts.

HECTOR WAYLEN.

THINK how great, how wonderful is the power that is given you—that of revealing to man the immortal life in the spheres; the power to open to his knowledge the very gates of death; the power to penetrate into the grave and dispel at once its darkness and its mystery; the power to open to him a glorious future and to lead him to it; the power to enable him to shun an evil future, and the power to lead him back to the great purpose for which he was created.—(Attributed to Swedenborg by Judge Edmonds.)

INITIATION.

BY 'QUESTOR VITE.'

I.

I beg to thank Madame de Steiger for pointing out (p. 276) that the particular sentence in the footnote on p. 248, as criticised, may mislead if taken separately. It should preferably read: 'True initiation can only be effected, both as regards operator and recipient, in higher states than that of normal embodied consciousness.' That reading will coincide with the inference carried in the previous sentence of the footnote referred to, that it is the result of spiritual baptism or influx. But this does certainly not mean the influx of 'a discarnate spirit' into the recipient, but of that which my critic refers to as the 'Holy Catholic Spirit' itself, and which may also, and preferably so for other readers, be defined as the Infinite processus of the Universal Conscious-Life.

Yet this processus includes intermediary links or relays in the higher states, through whom it is mediated to man in outer subordinate states. And it is the temporary intromission or uplifting of man (in a psychic form of correlate mode) into those inner states, and to his recognition by those greater beings, on whom he is thus dependent, and to his consequent identification on that level, that was referred to as real initiation effected by discarnate spirits, as compared with the subordinate ceremony of initiation by human adepts. Only thus can man find his centre, *i.e.*, that to which his own is allied; the meaning and purpose of his life; its relation to other lives and to the relative whole of which he is a part.

And such initiation is not into truth merely, allow me to say. Truth appeals but to the understanding, and can be but a mere apprehension to relative selves. It is accompanied by participation in being, which alone entails real knowledge, *i.e.*, experience.

It is true that human beings influence and react on each other. And yet I beg to be allowed to re-affirm that all such influence is from without; from the level of the subordinate plane, and proportionate in effect and potency. I cannot coincide, therefore, with the writer when she says that initiation starts from this plane. The Divine Life does not need to wait for such a subordinate circumferential 'stirring' to have been effected, but acts from the higher, pre-accidental level, from man's very centre. And this centre never sleeps, so cannot be 'awakened' by a human operator. Indeed, such action is ever subordinate.

Students naturally recognise as masters of any subject those from whom the clearest, most concise teachings emanate, with regard to it. Judged by this criterion, we must acknowledge that it is the metaphysicians whom we must preferably recognise as being 'already consciously allied to the Divine Life,' rather than the hierarch of occultism who maintains the validity of personal independent existence, or the priest who supports the theory of a personal God and Devil external to man. Initiation, accompanied by such fallacious ferment, will scarcely prepare the ground most felicitously for the influx of the Divine Life, the universal immanence and permanent determining power of which obtains but scant recognition therein.

It is with personal regret that I find myself compelled to deal with points of divergence rather than with the unity underlying the different paths that may be followed in the ascension of Mount Salvat and the search for the Holy Grail. But as long as the pretensions are publicly advanced in association with adepts, that it is they who initiated Spiritualism, and who guide 'the destiny of races and the progress of mankind,' these pretensions must be met by public refutation. If the latter claim were advanced by the orthodox Church, the school that now supports it would, no doubt, stout it as blasphemy to infer that men can pretend to usurp the functions of the Supreme in relation to His children and claim for themselves the homage due to that power the recognition of which they seek to efface. Such a pretension is no more preposterous, however, than if they claimed that the evolution of the earth on which they are born is dependent on their direction; or that they had themselves volitionally built up their own embryonic

organisms and determined the heredity by which they are conditioned. And no better illustration could be presented of the inflated self-exaltation which may be developed as the outcome of human initiation.

With regard to the claim that Spiritualism was initiated by adepts, it is advanced in contravention and in apparent ignorance of the law that there can be no manifestation in the subordinate and partial which is not precedentially in the transcendent and supreme. It follows from this law that these phenomena must be expressions of a noumenal force originating in central transcendent states, and having had prior expression in intermediary states and planes, before entailing explication and transference in and between the state of spiritual personality and the human-psychic plane.* The same force, in the course of its working outwards into external manifestation through subordinate embodied states, is now entailing all the similar phenomena of transference and exteriorisation occurring in the field of experimental psychology, and consequently thereby presenting the key by which to interpret the higher phenomena of precedential order.

(To be continued.)

NOTES FROM FOREIGN REVIEWS.

SÉANCES IN ALGIERS.

In the June number of the 'Revue Spirite,' Madame Hilde Noël, wife of a French general stationed in Algiers, gives a bright and interesting account of some séances, in the course of which excellent physical phenomena were obtained. The sitters were the members of her own family, joined by a few intimate friends; conditions were carefully devised and pre-arranged. A cabinet was used, consisting of a simple contrivance of thick curtains stretched across a corner of the room, and no professional medium was present, but two ladies, Madame Laurens and Madame Klein, both possessing psychic gifts, acted as such.

On one occasion these ladies were placed together in the cabinet, and strongly tied to their chairs by some of the gentlemen; bags, made on purpose, were slipped over their heads and securely fastened round their wrists by means of sealed tapes. The table was then pushed against the curtains, completely preventing the passage of anyone in or out of the cabinet. The sitters took their places and the light was put out. The hostess expressed aloud a request that the spirits who might be present would untie the mediums. An old French song was sung, and but few minutes had elapsed when whispers and exclamations were heard in the cabinet: 'The cords are being loosened. . . . we are set free . . . it is done!' Immediate examination showed that the cords were hanging on the chairs, the knots intact, the bags on the floor, and the seals unbroken. No one had been entranced; the only noise heard was a slight crackling, as if of paper; and the only thing felt was a light cool breeze.

Another sitting yielded more exciting results. The controlling spirits declared that they wanted the general's negro coachman, a young fellow named Khadouï, to sit in the cabinet, as he was a good materialising medium. Accordingly, the lad was called, took his place behind the curtains, and having been asked to sing, intoned a sort of chant in

* That this central transcendent origin of Spiritualism and the precedential presentation of similar phenomena of higher order in inner planes, is not a mere logical inference but is also an actual fact, appeared in the experience of a human instrument, whose psychic representative form (in correlative mode) introminated into the plane of spiritual personality (the one into which the second death entails ingress) by the action of higher operators, assisted there at a 'lodge of instruction' given to the selves in that plane by a messenger who descended from the next higher state; that of individuality. This messenger was described as constituted of two forms unified; the one as a condensed pillar of light, the other as a condensed pillar of flame; the one being the embodiment of wisdom, the other of love. The dual form was surrounded by a translucent aura, presenting the symbols of an encircling sun and another not unlike our moon, shedding a reflected light on the assembled conourse.

This experience can, of course, only constitute evidence to those who may have had similar confirmatory experiences. There are perhaps others who may be prepared to admit its validity apart from that, as evidence of the possible existence of higher spiritual phenomena than those generally known, i.e., than those that can be presented in the conditions pertaining to our plane. To others, again, it will constitute no evidence, as no experiential proof can be offered. Such are not requested to accept it, but to omit it from consideration, confining their attention to the logical argument.

Arabic. This was an unfortunate experiment, for, a few moments later, a frightful howl was heard and Khadouï, entranced, tearing down the curtains, sprang violently out of the cabinet, rolled upon the floor, convulsed and foaming at the mouth, got up only to execute a wild dance, muttering strange incantations to the spirits at the same time, and at last fell down again unconscious, to the great relief, it must be said, of the terrified on-lookers, who little expected such a turn of affairs. After a while, however, Khadouï came to, apparently none the worse for his performance, and, highly pleased with himself, he quietly retired into the kitchen, assuring everyone that his grand-father had manifested.

This statement was verified later, through automatically-written messages, and through the clairvoyant faculty of Madame Klein, who saw a stout old Arab coming towards her with a smile and many salaams, and giving her to understand that there was no cause for anxiety. Khadouï was a strong medium, but his singing had been a mistake, for it had attracted the spirits who usually preside at the séances of his tribe.

The sitting which had begun with such boisterous proceedings, ended, with the help of 'grandpapa Khadouï' in peace and with capital phenomena. Madame Klein, sitting entranced in the cabinet, was repeatedly tied, untied, and re-tied upon her chair, in various ways, by the controlling intelligences. Some objects placed inside the cabinet were disposed about her person, according to directions given, while small articles, such as a gold chain and a little floral badge, were taken from the table and carried into the cabinet, each operation being performed in a few minutes, and in all cases at the request of the sitters. One of the gentlemen present, being somewhat clairvoyant, saw a fiery triangle issuing from the cabinet, moving about and towards the objects on the table, seizing them as if it had been a hand, and retiring into the cabinet through the curtains. Another gentleman felt the firm grasp of hands on his arms and shoulders, and nearly all felt the moving presences close to them.

It may be mere lack of experience, but the sitters seem to have shown on two or three occasions a wholly unnecessary nervousness; it is probable that when full confidence and harmony is established between investigators and operators, the phenomena will greatly improve. In any case, these intelligent experimenters may well feel gratified with the successes already obtained, and have every reason to anticipate future results of a remarkable character. We can but congratulate them and hope that further communications about these well-conducted séances will be forthcoming.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Spiritualism and Christianity.

SIR,—As a Spiritualist of many years' standing, may I say a few words with regard to the recent International Congress in general and the Spiritualist Alliance of London in particular?

Having been allowed to attend the interesting meetings through the courtesy of the society, it would ill become me to criticise the latter. May I, however, be permitted to express my deep regret at the, I will not say anti-Christian, but decidedly non-Christian, character of the late proceedings?

After the excellent address of the Rev. J. Page Hopkins on the Sunday night, no Christian note was sounded except in the short paper contributed by Mr. Stead in his plea for a Pentecost and reminder of the lowly circumstances attending the divinest revelation of truth ever yet made to man.

It may be urged that it is as unreasonable to claim a Christian basis for a spiritualistic alliance as to claim a Christian basis for an alliance composed of artists in form, sound, or colour; but on reflection, the cases are widely different.

If a musical alliance ignored as a body the existence and genius of Beethoven; if an alliance of painters ignored as a body the existence and genius of Titian and Raphael, or an alliance of sculptors the existence and genius of Praxiteles

or Michael Angelo, the parallel between the two cases would be apparent and many artists would be debarred from identifying themselves with such societies.

Even from an outsider's point of view, Jesus of Nazareth was the greatest and most phenomenal Spiritualist who has ever lived. That His simple and yet all-embracing teachings have been caricatured and falsified during the past 1,900 years, merely proves that He came to teach erring human beings who are in a state of spiritual as well as physical evolution. It were as reasonable to throw aside the study of astronomy because for many hundreds of years men misread the facts of astronomy, as to give up Christ because for many hundreds of years we have misinterpreted and misunderstood Him, and have obscured the simplicity of His words and deeds, which sprang from the eternal verities, by the misconceptions inevitable to a state of *progressing* moral perception. But to ignore Christ's work completely, and to claim that Modern Spiritualism alone has given us the truth of the at-onement between the two worlds and the possibilities of communion between incarnate and discarnate intelligences, seems to me deplorable ingratitude as well as wilful ignorance. Modern Spiritualism *has* indicated practical working methods for establishing the intercourse between the seen and the unseen, in ways suited to the comprehension of those to whom some appeal to the five senses is absolutely necessary, whilst the sixth, or transcendental, sense is as yet latent.

And for this grand work all hail to Modern Spiritualism! It has come in the appointed time. But my regret is that so many of us, who have not ceased to be Christians by becoming Spiritualists, should be debarred from identifying ourselves with the society to which by rights we ought to belong.

On the last day of the Congress it became specially evident that the feeling of the meeting was distinctly non-*Christian* (I do not mean non-religious). Not only did Dr. Alfred Russel Wallace assert that Modern Spiritualism had given us truths which Christianity had failed to give us, but when a gentleman in the body of the hall ventured to ask if Christianity had not taught us some of the truths now promulgated as a new revelation through Modern Spiritualism, he met with no sympathy or response, and the question was allowed to fall quite unheeded.

Now all this simply means *reaction*.

Because the astronomers were all wrong for many hundreds of years in their dogmas as to the movements of the sun and his satellites, mankind did not elect to banish the sun and the planets from their daily life and conversation and to drown down any mention of either. No! They dismissed the incompetent astronomers and took up the Copernican system. I would only suggest a similar course now to the Spiritualist Alliance. Unfortunately, although we know we cannot dispense with the physical sun and his satellites even when they have been misrepresented to us, it is less obvious, though not less true, that we cannot dispense with the Spiritual Sun, which has also suffered from miscomprehension and misrepresentation at our hands.

Fortunately Christ's own words and His life and teaching, freed from the dogma and creed that have accumulated around them, need no reconstructing. They stand as the manifestation of the greatest Spiritualist the world has ever known.

To many of us He is also a Living Presence, apart from all creeds and theories.

With all possible allowance for, and sympathy with, the reaction inseparable from all progress, and of which the Spiritualist Alliance is so marked an example, I would ask, in conclusion, where we Christian Spiritualists are to find a harbour?

E. KATHARINE BATES.

13, Southwick-street, Hyde Park.

[The gentleman who asked a question in regard to Christianity received no reply simply because the question was irrelevant to the subject before the meeting, and to have allowed the current of the discussion to be diverted into another channel would have been to introduce disorder. The London Spiritualist Alliance, moreover, is not *non-Christian*, as our correspondent suggests, except in the sense that it exacts no creed, whether Christian or anti-Christian, as a condition of membership. Surely

in this respect the Alliance acts wisely, and we fail to see why Miss Bates—holding the same views in regard to Spiritualism—should feel herself 'debarred' from identifying herself with the Alliance solely because on some points of faith the Alliance does not proclaim an adhesion to views in full accordance with her own.—ED. 'LIGHT.]

Dr. Alfred R. Wallace and Socialism.

SIR,—It is matter of regret, and must have been a disappointment to many who attended the meeting of the Congress at which Dr. Wallace presided, to find that 'another subject now mainly occupies his thoughts,' and that he had 'nothing whatever to say as to Spiritualism itself, but he would take the present opportunity of laying before his audience some observations' on his politico-socialistic theories instead.

Under appropriate conditions of time and place the address he delivered would have been interesting, as indicating the peculiar opinions of a distinguished man. But the occasion was a great commemorative meeting, to which the London Spiritualist Alliance had invited representative and other Spiritualists of many foreign nations to meet and join those of our own country in the celebration.

Spiritualists, like other people, are of various shades of politics. That a prominent Spiritualist on such an occasion should, of deliberately-avowed purpose, discard the subject which was the one bond of harmony, and substitute a political address of the most extreme type, is a matter on which each judicious mind will form its own comment. It will be sufficient here to say that, in my opinion, it was a lamentably ill-advised and regrettable incident.

R. H.

The Mental Attitude of the Secularist.

SIR,—So Mr. Standring is a Secularist because 'he is built that way,' and Spiritualists are Spiritualists also because 'they are built that way.' But how about those who were formerly Secularists, having been 'built that way,' and are now believers in—I should say, knowers of—the phenomena of Spiritualism? Is there no room for them in Mr. Standring's comfortable philosophy?

That gentleman has not met the question fairly, and he is much too clear-headed not to be aware of his evasion of the point at issue. Considering that for the last twenty-five years he has been one of the principal British champions of Secularism, and an equally avowed foe of 'Supernaturalism,' it was clearly his duty to hear all sides and give a fair examination to Spiritualism, which, unlike professional Christianity, proves that when a man dies he shall live again.

His attitude reminds me of an incident which occurred some years ago at Mr. Bradlaugh's shop in Fleet-street, where the science classes in connection with the National Secular Society were held.

One evening some of the students were conversing about Spiritualism, and a suggestion was made that they might try a table right away. Accordingly they sat, and immediately obtained movements which they did not themselves knowingly produce. Although anyone except a 'scientist' would have considered this as a reason for going further into the matter, the students were so blinded by their pre-conceived views that they contemptuously dismissed the phenomena as 'unconscious muscular action,' and did not again sit.

I can assure Mr. Standring that if he will devote a little time to a careful and dispassionate examination of the subject, approaching it purely from the point of view of the reasoner and truth-seeker, he will get a wealth of evidence in favour of what he now apparently despises.

A FORMER MEMBER OF THE N.S.S.

Madame Greek.

SIR,—I am glad to see that Madame Greek is resuming her public work. I have had many séances with her spirit friends. They have often been of material service to me and to my family in matters of health; and from time to time they have rendered me important assistance in practical affairs. Some examples of their powers in other directions also are well worth notice. For instance, they have often described the character of persons known to me, but whom

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their medium has never been in any way acquainted with. That their success in this has not been due to thought reading is proved by the fact that some of the particulars of the descriptions have been contrary to what I believed, incorrectly as it turned out, to be the truth. Sometimes they have described to me people whom, at the time, neither their medium nor I had known or met; and yet I have afterwards fully verified their statements.

On one occasion Madame Greek saw a vision of a skeleton, apparently seated in a chair, which she described to me at the time of seeing it. I noted carefully the particulars of her description, taking extreme care that she should not be able to guess my opinion as to the correctness of some of her statements. Of several of the particulars I could form no opinion. I soon concluded that this skeleton was one which General Pitt Rivers had lately exhumed at Shroton, a village six miles to the north of Blandford, and of which I had seen only the skull. A few days afterwards I went to Shroton, and inquired of the artist whom the general employs for his archaeological work, whether the description was correct. He could not recollect, nor could the clerk. However, the minutely exact drawing of the skeleton, which had been made before it was removed from the bottom of the pit in which it had been found, abundantly confirmed the accuracy of the vision. I had not before known that this drawing existed. The skeleton itself, with the exception of the skull, had been already taken away. There were only one or two slight errors in the description of the skull; and we found, upon a close examination, that the vision had given correct details as to shape, &c., which had entirely escaped the attention of all three of us.

I may add that to my certain knowledge the medium had not had any means of informing herself, and that her whereabouts for some weeks had been certainly known to me.

Woodroffe, Bournemouth.

J. W. SHARPE.

An Inquirer Asks for Help.

SIR.—In response to my letter, which you so kindly inserted in your issue of the 2nd inst., I have received a few replies, but at present have not sufficient applicants to form a potential circle. On the evening of the reception given by the Marylebone Association at St. James's Hall, noticing the number of guests there, surely, I thought, out of this large assembly there might be some ten or twelve who would join me in the reverent investigation of Spiritualism. From what I could gather, a considerable proportion of those present were, like myself, impressed as to the truths of Spiritualism from the evidence of others, but felt they must be convinced by personal testimony. I am desirous now of forming a circle of twelve, and proceedings will be conducted on strictly religious but at the same time scientific lines, and of a character which, I believe, has not been before attempted. I shall be glad to communicate with anyone desirous of forming such a circle. In the meantime, if those who are specially gifted in the ways and methods of Spiritualism would advise me on the matter I have in hand, or would admit me to their own circle for a few sittings, I should be deeply grateful. I can manage most days from 2 to 5 p.m., Saturdays and Sundays excepted.

M. CECIL.
9, Arundel-street, Strand, London, W.C.

SOCIETY WORK.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday next, at 6.30 p.m., the speaker will be Mr. W. T. Sherwood. 'LIGHT' on sale.—M. E. CHAPLIN, Hon. Sec.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—Service on Sunday was conducted by Mr. E. G. Sadler, who gave an excellent address upon 'Inspiration.' Next Sunday, at 6.30 p.m., Mr. E. Adams.—E. A.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday we had an experience meeting, and many friends attended the conference in the forest. Next Sunday, at 7 p.m., Mrs. Phillips.—J. RAINBOW, Cor. Sec.

193, BOW-ROAD, Bow.—On Sunday last Mrs. Whimp gave good clairvoyance, and Mr. Harris followed with a short address. Mr. Davy presided. On Wednesday we had a very

successful meeting, and also a successful meeting in the Park. Next Sunday, Mrs. Weedeley, clairvoyance.

MERTHYR SPIRITUALISTS' SOCIETY, MERTHYR TYDFIL.—On the 3rd inst., splendid audiences assembled at Bentley's Hall to listen to Mr. Walter Howell's admirable addresses. Mrs. Billingsley gave some good clairvoyant descriptions in her usual pleasant style.—W.M.H.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last we spent an enjoyable time in the Forest at High Beech, our hall being closed for the day. On Sunday morning next, at 11 a.m., we shall hold an open-air meeting in Victoria Park, when we shall be glad of speakers to help us, as the work is great. In the evening, in our hall, at 6.45, Mrs. Hillier will give a trance address, and clairvoyance and psychometry. Circle as usual on Wednesday.—H. BROOKS, Hon. Sec.

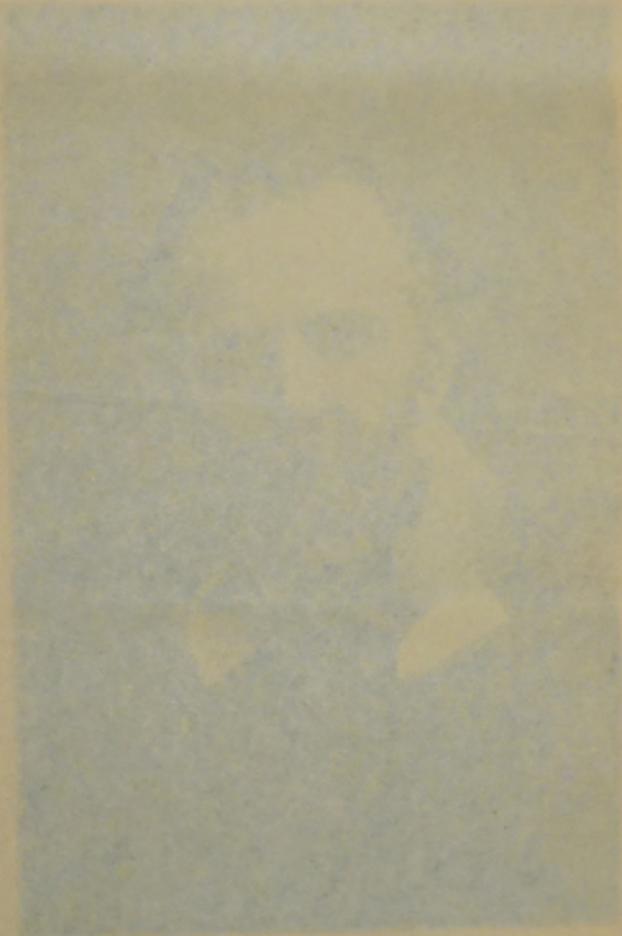
GLASGOW.—On Sunday last, Mrs. George Young, of 8 Murieston-terrace, Edinburgh, gave a great many remarkable tests in clairvoyance, psychometry, and thought-reading, in the Assembly Rooms, 136, Bath-street. The most striking feature in Mrs. Young's mediumship was the answering of mental questions. Dozens of unuttered and unwritten questions were answered correctly, and startling tests were given to some who little expected them. Mrs. Young is anxious to engage in society work in Edinburgh, and Spiritualists there have an excellent opportunity of under-taking propaganda work.—J.S. Sec.

STOKE NEWINGTON.—The inauguration of this society will take place on Sunday July 24th, at 7 p.m. Mr. Everitt will take the chair and open the proceedings, and he will be accompanied by Mrs. Everitt. Clairvoyance and psychometry (clairvoyant to be announced next week). The address of the evening will be given by Mr. Whyte (Evangel), and the proceedings will be interspersed by vocal music. Particulars of the evening will be sent to all the London societies and the committee will be pleased to see any friends who may wish to aid their efforts in giving the society a good start. Kindly note the date. The hall is situated in Wiesbaden-road, corner of Alexander Theatre in the Stoke Newington-road, where trams pass the road from Holborn, Moorgate-street, and Dalston-junction.—A. CLEGG, Hon. Sec. 37, Kersley-road, Stoke Newington.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—We had a very good attendance on Sunday morning at our public circle. At our evening service, Mr. Long's guide 'Douglas' dealt with the second phase of 'The Identity of Early Christianity with Modern Spiritualism.' The address from beginning to end was an intellectual treat. At the general assembly, our leader was able to read a highly favourable report of the work of the mission, for the past six months. More than 10,000 handbills copies of 'LIGHT' and the 'Two Worlds' have been distributed from house to house in the neighbourhood of Camberwell, during that period. Our income amounts to £87 10s., while our expenditure has been £76 1s. 9d., which enables us to carry forward over £10 to our reserve fund. Our membership has also increased, and the lending library (1d. for three weeks) shows an income of over £4, which speaks much for the interest our members take in our cause. The same officers were elected to carry on the work of the mission. On Sunday, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, address as above; at 8 p.m., members' circle. On Sunday, July 31st, Mrs. Trueman, of Plymouth, will give clairvoyance.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a large audience heartily welcomed Mr. J. J. Morse, this being the first occasion on which he had occupied the platform at a Sunday meeting of the Marylebone Association of Spiritualists since returning from his brief visit to America. Mr. T. Everitt presided, supported by Mrs. Cadwallader and Dr. J. M. Peebles. Mr. Morse read a communication from our American co-workers, thanking the association for their greetings and cordially reciprocating the same. After this Mr. Morse read a beautiful poem by Eliza Wheeler Wilcox. The Chairman then spoke of a piece of direct writing which the spirit workers around Mrs. Everitt had told him was to be found in a locked desk, this writing being given to Dr. Peebles at his request. Mr. Everitt then opened the desk on the platform, after Dr. Peebles (who had kept the key) had unlocked it, and the writing was found as stated. The address by Mr. Morse's inspirers then followed, and was intently listened to throughout and highly appreciated, the title being 'Spiritualism: A Retrospect and a Prophecy.' We have heard a large number of addresses from this source, and they are still as interesting, as brilliant, and as educational as ever. Mrs. Cadwallader addressed a few words of greeting to her English co-workers, both on behalf of herself and the societies she represents. Mrs. Cadwallader was very warmly received, and delighted her hearers by her remarks. Next Sunday, at 7 p.m., Mrs. Cora L. V. Richmond. Doors open at 6.30 p.m., and closed directly all seats are occupied.—L. H.

Supplement to 'Light,' July 16th, 1898.



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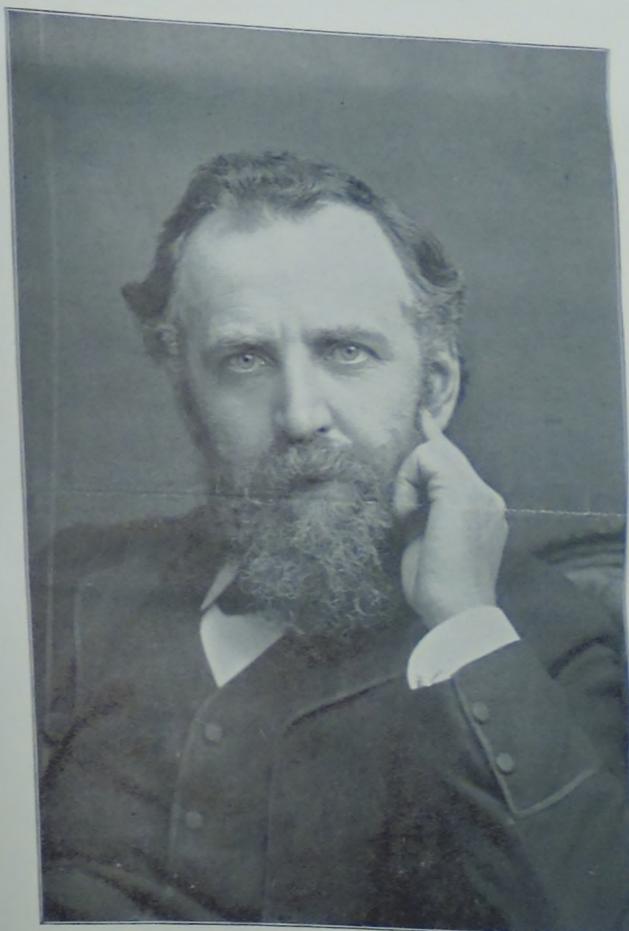
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STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday we had an experience meeting, and many friends attended the conference in the forest. Next Sunday, at 7 p.m., Mrs. Phillips.—J. RAINBOW, Cor. Sec.

193, BOW-ROAD, BOW.—On Sunday last Mrs. Whimp gave good clairvoyance, and Mr. Harris followed with a short address. Mr. Davy presided. On Wednesday we had a very

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William T. Stead

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PRESTON SPIRITUALIST SOCIETY.—Sunday last being the fifth anniversary of the Preston Spiritualist Society, special services were held in the Weavers' Hall, Walker-street, when two trance orations were delivered by Mr. G. Horatio Bibbings, B.A., of Plymouth. In the afternoon he took as his subject 'Dead Death,' and in the evening he spoke on 'Man—Past, Present, and Future.' Mrs. Waddilove, a clairvoyant, of Lostock Hall, was present. On the following evening, Mr. Bibbings lectured on 'Spiritualism' before a large attendance, Mr. Sam Lee, J.P., presiding.—C.E.R.

LONDON SPIRITUALIST CONFERENCE.—The visit to High Beech, Epping Forest, took place on Sunday last, when the following societies were represented : Battersea, Shepherd's Bush, Finsbury Park, Islington, Hackney, and Ford's Park-road, Canning Town ; Co-operative Hall, Canning Town ; Manor Park ; Workman's Hall, Stratford ; and Martin-street, Stratford. Our friends began to arrive about 10.30 a.m., and we had a good number at the conference, which was held at three o'clock in the afternoon. Mr. Davies, of Canning Town, introduced the subject of the best way and means to develop mediumship and inspirational speaking. Mr. Colman, of Battersea, asked Mr. Davies a question, which he answered to his satisfaction. Mrs. Brenchley spoke of all assisting one another, which she considered to be the duty of all Spiritualists. Some appropriate remarks were also offered by Mr. Drake (Westbourne-grove), Mr. Brenchley, Mrs. Boddington, and Mr. Clegg. After this the friends adjourned to tea, which had been provided by Messrs. Spiers, and of which 250 persons partook. After tea, at the evening meeting, over which Mr. Brooks, of Stroud-green, Finsbury Park, presided, the following were the speakers : Messrs. Leander, Chaplin, Boddington, Davies, White, Brenchley, Webb, Brooks, and the President of the Co-operative Hall, Canning Town. Thus ended a very happy gathering.—M. CLEGG.

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