

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT!"—Goethe.

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

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SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

NOTES BY THE WAY.

'The Open Court' for June has, for its principal paper, a study of 'The old and the new magic,' by the editor, Dr. Carus. We do not relish it as much as we usually relish Dr. Carus' learned and lively excursions. The animus against Spiritualism is once more too prominent; and the occupation of the common mind's point of view, by him, is almost unpleasant. He tells us that 'modern mediums are harmless successors of Cagliostro,' who 'try to shield themselves' by affectations of innocence and modesty. A picture, from Willmann, representing Dr. Slade and Professor Zöllner *en séance*, is absurdly suggestive of animus. Slade is presented in a ridiculously compromising attitude, and Zöllner is depicted as preventing the use of his own eyes. To this foolish picture Dr. Carus appends little dribbles of foolish remarks, such as 'Scientists by profession are sometimes the least fit persons to detect the place and mode of the deception'; 'The accounts of the famous painter, Gabriel Max, who also attended some of Slade's séances with Zöllner, make the performances of the medium appear in a less wonderful light'; 'Professor Zöllner, the most famous victim of the bold medium, lacked entirely the necessary critique, and became an easy prey of fraud'; and so on, with nothing but assumption and inference and sinister suggestion. A diagram, showing the supposed way of Slade's opening of sealed slates, by a heated wire, is palpably absurd; as a heated wire applied under seals, as shown, if effective, would obviously affect the marking or inscription on the seals. Besides, so far as we know, it was not usual to leave slates in Slade's care. Dr. Carus' proofs against Slade are palpable surmises, and rather far-fetched surmises too. He probably saw nothing for himself.

It is rather curious. On June 2nd, the subject of our Leader was, 'Can we live up to it?' On the same day, in Boston, 'The Banner of Light' printed a Paper on 'Thy faith and mine' which practically asked precisely the same question. The writer says:—

Thy faith, my friend; what does it do for thee, may I ask? Ask thyself, demanding a satisfactory answer. Does it satisfy thy innermost cravings for a spiritual life, free

from racking, corroding care and strife? Does it raise thee above all the petty annoyances of every day life, which insist upon creeping into our human lives to mar and depress the spirit which fain would soar? Does it help you to turn all hindrances and seeming defeats into stepping-stones toward victory? Does thy faith cause thy heart to 'rejoice in the life that is given,' howe'er the bitter world might term it? Is thy life transformed from one of worry and trembling fear for the future, to one of constant, abiding peace, and that 'love which casteth out all fear,' by thy faith? Art thou able to walk through the darkest valleys of life with calm joy by the light of thy faith?

Canst thou truly say that 'He leadeth me in green pastures and beside the still waters,' and that thou 'fearest no evil,' even when the wildest storms assail and threaten to overwhelm?

Does thy faith throw light upon every problem of life, however intricate, and solve it for thee, leading thee step by step from a labyrinth of dismal doubt and fear to a plane of light and joy and peace? Can thy faith keep a smile upon thy lips, and in thy heart, as well, though thy purse be empty and thy bin and larder, too?

Propound these questions to thy soul, oh friend, and rest not satisfied if unable to answer each and all of them affirmatively, for there is a faith which will admit of such an answer; which wards off all shafts of poverty, loneliness and crime, and bears us above the darkest billows that would overwhelm and carry us on to certain destruction.

'The Banner of Light,' in an article on 'Some settled questions,' makes a remark which has present-day value in it. It says:—

Science overthrew the anthropomorphic ideas of God, and gave the world the unknowable in their stead. Spiritualism stepped forward and demonstrated the immanence of Life in the Universe, and has abundantly proved the truth of the saying of the sage of old, 'Spirit is God,' whereby it is found that life can only be explained by life, and that intelligence, love, wisdom and power are all derived from Life.

Not everyone will see the vital truth here indicated, but 'vital' it is. Science, slowly or suddenly, not so very long ago, was smiting Theism hip and thigh, and the creeds and churches had very little power to stop it or convert it. Only a great philosophical alternative could do that; and that alternative Spiritualism presented. We do not say that Spiritualism alone presented it, but we do say that our testimony had special value just when it was needed; and we believe that value will be rapidly increased. We will even go so far as to say that Science itself will shortly have to deal with the great physical problems in terms of spirit-life and of Spiritualism.

We give an ardent and reverential welcome to the 'Autobiography of Emma Hardinge Britten,' edited and published by Mrs. Margaret Wilkinson (London: John Heywood). It is not necessary to enter into any description of this exceedingly attractive work. It can only speak for itself; but we may remind our readers that whether as medium, evangelist, confessor or combatant, Emma Hardinge, afterwards Emma Hardinge Britten, was an apostle. Her life was an exciting and eventful one, and the story of it is thrillingly interesting. We should not be surprised if, in after years, it became a notable landmark in the history of a mighty movement. We very cordially commend it to our readers.

The hunger of the human heart to-day is for 'Brotherhood'; but the world does not always know its need, and so this hunger for Brotherhood may even take the form of violent strivings that may wound it in the house of its friends. It has always been so in the French revolutions. It is so to-day in ways that we need not name.

By the light of spiritual truth, this may be very plain to us, though the signs of the times appear to point in quite other directions; but, in spite of all appearances to the contrary, we believe that the author of 'The Man with the hoe' is right:—

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to earth
Her long-lost Poesy and Mirth—
Will send new light on every face,
A kingly power upon the race;
And till it comes we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for Brotherhood—make way for man.

The evidence and the verdict, in the *Dowling v. Dods* case, will infallibly set many learned tongues wagging. Apparently, hypnotism has got a footing in the law courts, with a precedent that may have curious consequences. It may, at all events, make Spiritualists a little safer. If we understand the verdict, the jury affirmed that the plaintiff was hypnotised, and no one can deny that she acted a good deal like what the ignorant once called 'a lunatic.' But the verdict condoned all that, and declared that her strange actions did not tell against her as a good dispenser. She got £100 damages. In days gone by she would have got one hundred days in a lunatic asylum. We are getting on.

The breezy Edward Everett Hale is always invigorating. He finds salvation in breadth, intercourse, the larger outlook. Brooding is fatal, confinement in a narrow groove may make one's calculations all wrong. He says:—

A doctor who has visited twenty or thirty patients in a forenoon sometimes thinks that all the world is sick. But he is mistaken. The greater part of the world is well. It is as apt to happen that a working minister—such a man as I am—or an overseer of the poor, or a newspaper reporter in New York, or a cockney of any other form, may think that the condition of the people of America is much worse than it is. For such mistake, or the discouragement which belongs to it, the cure is a long journey through the prosperous States—the States whose people are, in a way, indifferent about wages, because they are all able to 'get a living.'

This is a valuable suggestion, and it has many applications.

The following quaint but profoundly beautiful little poem, by T. E. Brown, mystically but quite accurately sets forth the secret of The Indwelling God:—

If thou could'st empty all thyself of self,
Like to a shell dishabited,
Then might He find thee on the ocean shelf,
And say, 'This is not dead,'
And fill thee with Himself instead.

But thou art all replete with very thou,
And hast such shrewd activity,
That, when He comes, He says: 'This is enow
Unto itself. 'Twere better let it be:
It is so small and full, there is no room for me.'

But the central thought might easily be missed. It is not the smallness or the fulness that shuts out God, but the fatal fact that the little soul, and full, is content.

AN EPISODE FROM THE LIFE OF KING JOACHIM MURAT.

We know that Joachim Murat (1771-1815) was proclaimed King of Naples August 1st, 1808, under the name of Joachim I. He entitled himself King of the Two Sicilies, though he never became anything more than monarch in name.

During his reign, in the year 1809, there happened to be living in Naples a man who had the power to invoke and raise the spirits of the dead, enabling them to communicate for a few moments.

One of the ladies attached to the Court at that time, and who bore a character for piety and honourable conduct, affirmed that, through the mediumship of this man, she had been able to speak again with her mother, who had died long previously, while an old Capucin monk connected with the great Palmieri family had also acknowledged to having spoken with a cousin of his, long since deceased, through the same agency. Other well-known facts of similar nature happened in Naples during this period and caused a general sensation. The King Joachim had frequently heard things concerning this extraordinary man, who was supposed to bring about these supernatural manifestations. It was in 1810 that the celebrated Minister of War, Christopher Saliesti, died in Naples. He was also head of the police administration, and, although he filled the united posts with honour and efficiency, was known to have made many enemies, so that suspicion of poisoning was freely whispered after his death. Joachim Murat, who long contemplated the conquest of Sicily, then in possession of the English, could not, in spite of ceaseless searchings, find the charts on which the plan of attack and siege was drawn, and which had always been held in safe keeping by Saliesti. It therefore struck the king to see if by any possibility this much talked of medium in Naples could help him in the matter, and learn where these important documents were hidden.

One day, therefore, he set out for the man's abode and was at once received by a servant, who ushered him into a ground floor apartment. An elderly man then appeared, of medium height and austere countenance. Bowing low to the king he demanded to know his wishes. The king acquainted him with the nature of the information he was desirous of obtaining and then wrote on a slip of paper the name of his late Minister, Baron Saliesti, whom he wished to see. The old man requested him to adjourn to an upstairs room, which, on entering, was found to be entirely draped in black. Here he begged the king to wait until the desired form appeared. Joachim seated himself, and looked round the room, which, with the exception of its black hangings, presented nothing unusual in appearance. At the end was a long heavy curtain, which evidently covered a door or window.

The king had not long to wait before a slight noise in the direction of this curtain arrested his attention and he saw the drapery slowly lifted. A window carefully barred with iron met his vision, and behind the bars the form of his Minister, Saliesti, gradually appeared. After a cordial greeting the king lost no time in asking him where the missing documents had been hidden, and without any hesitation Saliesti indicated clearly to him the place where they would be found, advising him to search without further delay.

The king then continued to hold conversation with this apparition for a few moments; but when he endeavoured to question him on the future destiny of departed souls the form of Saliesti began to grow indistinct, and gradually fading, disappeared altogether. At the same time an invisible hand lowered the mysterious curtain.

Next day Murat himself sought for the documents in the place specified by his departed Minister, and there, sure enough, he found his long-sought for and much desired papers.

Murat, who knew nothing concerning the spiritistic doctrines, was convinced that all he had seen had been the work of the devil, and as he never had an opportunity of impressing the credulous and excessively superstitious Neapolitans that his government was dictated by a religious sentiment, he forthwith severely condemned all such super-

normal manifestations, and peremptorily forbade anyone to continue those practices.

This fact concerning the raising of Saliesti's spirit was quite generally known and discussed at the time, the story being handed down from father to son. If the biographers of Joachim Murat have failed to mention this episode it is because at that period no particular importance was attached to such matters.

JOSEPH DE KRONHELM.

TRANSITION OF DR. PAUL GIBIER.

The sad and unexpected death of Dr. Paul Gibier, of New York, was reported in The 'Banner of Light,' for June 16th. He was the victim of a runaway horse, whose fright was due to fireworks in the hands of some careless boys. Dr. Gibier was born in the Department of Andre, France, in 1851, and graduated, with honours, from the University of Paris at an early age. His scientific studies led him to adopt materialistic conclusions, until, in 1885, he became interested in psychic research, and his investigations gave him such strong evidence of the fact that consciousness persists after the change called death, that he fearlessly avowed his convictions. His views, however, found little favour with many who had hitherto regarded him as their oracle in matters of scientific thought. He was treated with great coolness by his fellow scientists, and was led to take an independent course from that time forward. In 1890 he became the official head of the American branch of the Pasteur Institute in New York, which position he retained. His scholarly work on 'Psychism' set forth his spiritualistic ideas in a logical and convincing manner. He became identified with the movement for the establishment of the Higher Spiritualism, and his transition will be a great loss to the cause in America. The 'Banner of Light' says:—

'In the transition of Dr. Gibier, Spiritualism has lost one of its truest friends. Science loses one of its leading lights, and the literary world one of its brightest minds. He has done a noble work during his forty-nine years of earth life, and has left a shining mark upon the pages of history. The world has need of such men as he, for a teacher and leader of equal power are seldom united in one person as they were in him. He has gone from us at a time when his work was beginning to bear fruit—when his long night of social and scientific ostracism was being dispelled by the sunlight of knowledge, foregleams of which he had given the world years before. Dr. Gibier leaves a widow, to whom the sympathy of his thousands of friends goes out in this hour of sorrow. His sanitarium for consumptives in Suffern, New York, was opened only one year ago, but was already in high favour, so widely was his fame spread, and so great was the confidence of the people in his skill. He has left the world better for his having lived in it, yet it does seem as if he should have been spared to carry on his noble work for the benefit of humanity for many years to come. A great and good man has gone home. Peace to his memory, and may his noble-hearted, sorrowing wife be given such consolation as will enable her to realise his spiritual presence as a staff of support to her in her remaining years of earth life.'

CRUELTY AND ITS CONSEQUENCES.

All sin culminates in cruelty, which is the negation of God, who is love.

If sensualism does not in its inception partake of cruelty, it soon develops and manifests that quality.

If bigotry be not held in check, it soon becomes allied with cruelty, and consequently in religion the bigoted man becomes an anomaly and his progress towards the goal of love is effectually barred.

If greed and the miserly habit be not held in check they soon claim cruelty as their handmaid, and thus, like sensualism and bigotry, lead man far away from the goal of love to the region where all is cruel, dark, hateful, and malicious, and destructive not only of the soul, but of the mind, the intellectual processes of which become so warped and disfigured as to render body, mind and soul unhealthy and incapable of the manifestation of love.

ALBERT GRESSWELL, M.A., M.D.

'SPIRITUALISM FOR THE PEOPLE.'

[The secretary of the Onward Spiritualist Association courteously invites all Spiritualists to express to him their opinion of the scheme suggested for spreading the knowledge of Spiritualism throughout the country; but as this journal published a short notice of the scheme (April 7th) I prefer, with the Editor's permission, to make a few remarks relative to this matter in its pages, rather than by private letter.

My excuses for taking this course are: 1. That I am a Spiritualist in the sense of being a believer in the reality of intercourse between the two states, and strongly convinced that the movement has a great and blessed mission to the world: 2. That I have personally tried for some years not only to study the subject carefully, but to bring it before others as opportunity offers: and 3. That I appreciate and sympathise with the motives and aims of those who desire thus to share with their fellow-countrymen the blessings which their knowledge of Spiritualism has brought to themselves. With this preface as an apology for venturing to offer an opinion on the scheme, I submit to the readers of 'LIGHT' the following considerations which have determined me quite conclusively against its advisability.]

The scheme appears to be to flood the country indiscriminately and periodically with spiritualist literature, 'just as patent medicine proprietors do with their circulars.' This sentence is sufficiently startling to give us pause. Is it consistent, we would ask, with the high estimate we put upon the spiritualist movement, that we should descend to the use of the annoying methods of the patent medicine vendor in order to propagate it? There is something extremely repugnant in the suggestion. The sense of spontaneous repugnance is a symptom we cannot afford to disregard—it is often as true an indication as to what to avoid as is an animal's distaste for certain diets. Frequently the subtle senses of tact and good taste will intuitively lead to the avoidance of certain courses of action which otherwise we might consider reasonable and legitimate. We plead that due consideration may be given to the innate instinct which protests against carrying out a mission of high quality by the sometimes officious, and always indiscriminate, self-advertising methods of commerce.

We speak also from very strong conviction when we say, that if this scheme is put into execution it will go far to tie the hands of many who have habitually, with much careful thought, tried to seize and use opportunities of drawing up the blinds and letting in the light of spiritualistic teaching upon those of their acquaintances whose minds seemed receptive. It is a task which needs much discretion, as those who have had some experience can testify. Experience counts for something; surely it counts for much. When experience has resulted in producing a deep conviction that, not wholesale commercial methods, but the exercise of personal judgment and large discretion can alone make the introduction to the knowledge of Spiritualism an advantage to the learner, that experience has a claim to be heard. There are many prejudices to be faced, of all sorts, materialistic and religious, and if in addition we have to encounter the opposition of minds already annoyed (and as we think justifiably annoyed) by the constant influx of undesired pamphlets on spiritualistic subjects, many of us will feel our lips sealed, and will be forced to recognise that further attempts to remove prejudices have been rendered temporarily inexpedient.

Sir Richard Burton's advice from the other side, given to Lady Burton through Miss Freer, was thoroughly sound, and may be applied to other matters besides that to which he referred: 'Tell her,' he said, 'to make haste slowly.' 'Make haste' we must; that is to say, we must be awake, alert, actively ready to spread what light we have; but the consequence of *not* making haste *slowly* is disastrous. To speak of this subject at the wrong moment, or to the wrong person, to a thoughtless, very undeveloped soul, for instance, is not only to waste time, but may be positively injurious both to the Cause and to the individual. And that for various reasons.

The mind rejects what it cannot assimilate, but it becomes more positive in the act of rejecting than it was before; antagonistic vibrations are set up which offer continuous definite resistance to the entrance of ideas which might, but for these, have almost imperceptibly filtered into and influenced the mind.

Some minds are not yet able to receive profitably a knowledge of either the facts or teachings of Spiritualism.

There is a passage in Laurence Oliphant's *Life*, p. 274, Vol. II., which is to the point. We will quote from it a short paragraph :—

'If the facts reached by research offend his own intuitions they are, whether true or false, unfit for the time being for his contemplation; they create profitless wear and tear in his fine internal organism, and *draw his unready energies into channels where they waste*. Or if . . . the subject matter of the investigation, exciting in him neither attraction nor repulsion, gives rise only to distress, because he neither loves nor hates the possible truth, and therefore cannot know by private judgment whether it be true, this is a sign that there is nothing in the pursuit in question which really *feeds a present need of his spirit*; this is a sign that that spirit is seeking to make other promptings for other class of work and that he is wasting time.' (The italics are our own.)

The passage emphasises the fact that energy may be simply wasted by an attempt to force it into channels which are not fitted for its reception. Young minds may be injured and their healthy development retarded by this forcing process, whether the forcing be in the direction of over-much religious instruction, undue pressure in intellectual studies, excessive urging to philanthropic work, or inopportune attempts to arouse interest in psychic subjects.* Any indiscriminate deluging of households with literature cannot avoid incurring this risk of inopportune. Experimental dabbling in Spiritualism, often without any serious object, will be the not infrequent result—a result greatly to be deprecated, as involving serious injury both to the individual and to the Cause.

Even where direct antagonism and irresponsible experimenting do not ensue, it is very probable that the spiritualist literature will fail to 'feed a present need.'

It is a fact, though a strange one, that a great many people do not want to be convinced of the extreme proximity of those they honour and love as 'the dead.' We have come to the conclusion that in many cases Tennyson was right when he asked :—

'Do we indeed desire the dead
Should still be near us at our side?'

It is a startling discovery, but again and again we have verified it. Whilst there is such a strange desire in some people *not* to be convinced that the dead are really near and knowing what befalls, it is useless to force acquaintance with Spiritualism upon them. Those who desire this knowledge will have very little difficulty in obtaining it. The subject has penetrated into not a few popular magazines, and is constantly cropping up in conversation. What difficulty still remains we think it is desirable to retain. All truth must be obtained at some cost; difficulties and impediments are valuable both as incentives and as tests of earnestness.

We fear the 'Onward Spiritual Association' is falling into the old error of substituting mechanism for living contact, and is expecting tract distribution to do what can only be done by individual exertion, by the personal energy and patience of souls whose judgment is quickened by sympathy and tact.

We do not deny that the ranks of Spiritualism may be swelled and that an increase of ephemeral adherents to belief in it may be the result of this scheme. In the second century of the Christian era, Christianity spread so rapidly in Africa that Tertullian could write: 'We are a people of yesterday; and yet we have filled every place belonging to you—cities, islands, castles, towns, assemblies, your very camp, your tribes, companies, palace, senate, forum,'—and the historian adds: 'No churches have so utterly passed away. It gives us a kind of mental shock when we recall that the land of Tertullian, Cyprian and Augustine is the modern Tunis and Algiers.' We are all somewhat slow to learn the lessons of history, though they are writ large. But throughout history, and the records of physical science too, we may, if we look, trace a marvellous continuity. It is always quality rather than quantity that produces effect; the survival of the fittest

* Students of 'Spirit Teachings' will remember how emphatically Stainton Moses was taught that spiritual truth cannot be forced upon the mind. On a remarkable occasion, recorded in 'LIGHT,' November 25th, 1899, his guides reiterated this: 'God never forces truth on spirits until they are prepared for it. They must go on step by step.'

is the Divine imprimatur upon this fact, both on the physical and mental plane. Great and lasting achievements are always effected by slow and gradual methods, so slow indeed that our little minds are often staggered and cry out: 'How long, O Lord!' As we catch glimpses of the principles which underlie the evolutionary process there grows up in us a profound distrust for all attempts to 'make haste' otherwise than 'slowly'; for all wholesale methods which overlook the necessity for securing that delicate adjustment between soil and seed, between giver and receiver, which is one of the most universal conditions of fructification in nature's evolving processes. If this is so in the physical realm, how much more in that highly differentiated realm which is constituted by the interaction of the far more subtle forces of character and temperament. H. A. D.

As a Spiritualist who truly sympathises with the zealous desire to convert, not England alone, but humanity, to a belief in the close communion between the worlds seen and unseen, I feel called upon, while expressing my concurrence with the objects of the 'Onward Spiritualist Association,' to enter an earnest protest against the *methods* suggested by that association of disseminating what we in common hold to be truth, namely, that of distributing spiritualistic literature from door to door.

I cannot but regard such a method as an infringement of the principle of 'doing as you would be done by.' I, for one, as the mother of a family of growing boys and girls, would strongly object to having spiritualistic literature brought before the notice of my household *in this manner*—one which savours of the wholesale tract distribution so much resorted to by sectarian proselytisers, and which (so far as my experience goes) almost invariably provokes opposition and disgust. Moreover (and this is my chief reason for the protest) such a crude way of bringing the subject before unprepared minds would often prove the greatest possible hindrance to that quiet and gradual missionary work in our home and among our acquaintances which those of us who are convinced Spiritualists ourselves are trying to carry out among those who are unconvinced as yet, but who, when tactfully dealt with, are often ready to welcome the psychic facts we bring before their notice. Some minds (and I believe the majority are such) cannot assimilate these as facts till ripened by personal need or experience.

With young persons and children is this especially the case. I speak from the point of view of a mother, and of a mistress who regards her young servants as a mother should do.

With the suggestions to make the conversion of others, as we have opportunity, our object and aim; to take counsel on the matter in any way open to us with wise friends in the spirit land; and above all to pray definitely for the end we have in view, I do most earnestly sympathise, and will do my best to carry out such suggestions; but in the name of true freedom,—the freedom accorded to each individual to work as shall seem to him best in his own sphere—I do hope there may be no such scheme set on foot as that of wholesale scattering of literature in the way suggested.

A MOTHER.

TO CORRESPONDENTS.

Communications received from E. S. Windsor, R. Stewart, Meredith B. Little, M. U. Clarke, 'A Midland Rector,' 'An Anglican Clergyman,' and Charles Dawbarn will receive early attention.

SPIRITUALISM IN THE NEWSPAPERS.—It is interesting to observe the change that is taking place in the attitude of the newspapers towards Spiritualism. The 'Dundee Evening Telegraph' recently printed some lengthy extracts from the Rev. H. R. Haweis's address, and the other journals of that city dealt fairly with the subject. The 'Manchester Evening Chronicle' has just had to 'close' a correspondence which has been running in its columns under the heading, 'In Praise of Spiritualism,' the letters became too numerous, and, alas, too lengthy! Mr. J. J. Morse delivered an eloquent address at Barry Dock, in Wales, on June 19th, and the local papers gave very fair and impartial reports. If we may judge from these 'signs of the times' the journalistic barometer is at 'set fair' as regards Spiritualism. Public interest in the subject is evidently growing strong enough to make it worth while to treat it courteously and fairly.

IS A SPIRITUALIST CHURCH NEEDED ?

Your contributor, 'Hactenus,' dealt with a subject, in 'LIGHT,' June 23rd, which has been engaging my thought for some time past, and I am emboldened by reading that article to ask the question: Has the time arrived for a Spiritualist Church? I know there are several 'spiritual' churches already, but any church may claim that title, they are all—nominally, at least—spiritual, but not, therefore, spiritualistic.

In his 'Coming Day,' for June, Mr. John Page Hopps defined what, in his opinion, a church exists for, viz.:-

'Aspiration, Worship, Resolve. Aspiration is the upsoaring of the spirit above the depressing drudgery or the sordid clings of the streets. Worship is the offering of the inner self and of all the springs of life to God. Resolve includes retrospection, repentance, and renewed anxiety and desire.'

Without making comparisons I should like to ask, have Spiritualists such a church? and further: Should we, as Spiritualists, endeavour to establish a church wherein we could strive to realise our ideal of what a Church should be?

The difference between a Church and a propagandist society consists, in the main, in motive and method. An ordinary society uses its platform for the purpose of expounding its particular thesis; for combating opposition; for the critical analysis of antagonistic doctrines, and the conversion of those who are outside. This educational work for the extension of the knowledge of the facts and claims of Spiritualism mainly concerns those who are not already convinced; it is a work of promulgation rather than of spiritual consolidation. Upon this platform the iconoclast, the critic, the cynic and the partisan advocate are welcomed, but there is little scope for the dispassionate thinker, the reverent worshipper, the religio-philosopher who would act as pastor, teacher, and friend.

A Church is, it seems to me, a union of like-minded people for fellowship and growth; for sympathy and co-operative helpfulness; for spiritual heartening and culture; for aspiration and worship; for psychical development and spirit communion, and therefore concerns itself with the spiritual well-being and unfoldment of its members; with the education, illumination, and cultivation of the mind and spirit of those who enter into fellowship, that they may be the better able to fulfil their duties in daily life. By establishing such a centre of spiritual harmony and love, others would be attracted and would find a home, a refuge, and a tower of strength for renewal and quickening!

As Mr. Hopps says in response to those who remark that 'what happens in the church is, after all, only talk and psalm singing':—

'If, by meeting together, we are helped to soar, to realise God, or even to long for Him, to face afresh the battle of life, resolved to win, is it—O my God!—is it 'only talk'? I will tell you what I often hear, what I heard only a few days ago,—that one struggling woman said to a dear lover of this church: "I come here after a week's hard work, and I always find comfort and strength and joy for another stage in my journey."

"Only talk!" "Only the singing of psalms!" But if we can, by speech, communicate great thoughts, and encouraging explanations, and bright hopes: if we can mingle our sympathies, and soothe our sorrows, and consecrate our joys, and catch a glimpse of the holy land beyond, I claim this,—that no place is more sacred or more possibly dear, that nothing we can do will help us more if we have the right spirit, and come with receptive minds and open hearts. But it all depends on that: it all depends on that.'

That is just it. A Church whose people are spiritually alert, receptive, and responsive will of necessity attract inspiring spirits who will give strength and stimulus to the devotee.

We all need rest—the rest that comes from the change of atmosphere, of thought surroundings, of objective and pursuit. We need to be able to 'retire into the silence'; to secure spiritual poise; to realise the true proportions and right relations of the cares, trials and ambitions of our lives; to 'rest in the Lord and wait patiently upon Him'! We need help and strength and comfort—ah! how much, how very much! 'Tell it how we will,' says one, 'the story of life will inevitably be one of sorrow, trial and loss.' We cannot go far without stumbling over a grave or some other

seeming failure. We all need help and encouragement. It is the office of Spiritualism, as a religion of life and immortality, to give us cheer and light. We need time for meditation, self-examination, and self-righting—and for all this we need help, sympathy and counsel—sometimes silent yet stimulating soul-to-soul seeing and being seen. It always seems to me that Sundays can be wisely utilised to secure the time and opportunities for such spiritual exercises as will help us to secure and preserve our health of spirit as well as rest of mind and body. By conscious communion with the people of the higher life, both here and 'on the other side,' we shall experience the tonic effects of the baptism of the spirit and be inspired thereby to maintain the confident faith, the serene calm, the conscious strength, the cheerful sympathy which alone can enable us to know our true selves and exert strong influences for good by our example and personal magnetism.

The wisdom of having a church of our own should appeal with great force to students of psychic science. We know that mental and spiritual emanations affect us. That not only articles but houses, aye cities, are, so to speak, charged with particular auras, and that sensitive people are readily affected by the 'conditions' which temporarily environ them. We know that there is an atmosphere in a church which is conducive to a reverential frame of mind that helps to induce in us the receptive and aspirational attitude. A building like Westminster Abbey, where, for so many years, people have bowed in penitence, prayer, praise, sorrow and hope, must be imbued with a psychic sphere of peculiar potency. If we had a spiritualist church—a building held sacred for spiritual devotion, aspiration and communion, we should be able to gain such a concentration of power, of psychic or spiritual energy, as would be felt not alone by mediums but by the worshipful and aspiring visitors who would thus be won to return and join in fellowship and love.

While I recognise to the full the value of the work of the propagandist and expositor, I cannot help thinking that the time has come for the spiritual teacher. We have been busy making Spiritualists, is it not about time we applied our Spiritualism and developed our own spiritual qualities and 'graces'?

Now and again I see by the published reports that the spirits who use different mediums to speak at the Sunday meetings plead for greater reverence, for more aspiration, and deplore the lack of spiritual-mindedness which they observe. Is there not, then, a need for a church for Spiritualists, where the deepening of spiritual life may be experienced, and where 'Spiritual Endeavourers' may apply their principles, and, growing in grace and goodness, extend their love in a 'union of those who serve for the help of those who suffer'?

VERAX.

'LADDERS.'

Five wise men sat a-talking—a-talking hard and fierce—
And the subject of discussion was grave:
For each had found a Treasure—some Truths concerning
God—
And each was sure *his* creed alone could save.
The Christian, and the Theist—the Mohammedan—the Jew—
The Buddhist, with his creed so cold and pure—
Each—each had fought his battle, shown that light was his
alone,
Yet none, another's blindness seemed to cure.
A child drew softly near them—a boy, with dreamy eyes—
And his face was radiant now, though somewhat tired:
He had heard his elders talking—heard the words so true
and wise—
And each, and all, his childish heart had fired.
The wise men turned and saw him—saw the light within
the eyes—
And silence fell upon them for a space:
Then—'What think you of it, little one?'—was spoken soft
by one,
And all eyes were fixed upon the childish face.
'Oh . . . it is all so beautiful!'—the words fell soft and
glad—
'You've found a way for *everyone* to wend . . .
'But it's like a lot of ladders, all leading up to God . . .
'So the *climbing's* all that matters in the end!'

LUCY C. BARTLETT.

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IN THE BEGINNING—GOD.

We have a strong and growing conviction that ultimately the true Theism,—by that we mean, the Theism of the spirit and not merely of the letter or the creed,—will be consciously based upon the philosophy now being evolved or being clarified by Spiritualists: and, by Spiritualists, we are quite content to indicate multitudes who do not care to call themselves such. The letter is dying: it is the spirit that must now give life. From end to end of Christendom, there is not a creed that is really alive. Every one has to be kept going by forms and decorous ceremonials that actually bear witness, not to vitality, but to decay: and the intensity of the stress laid upon these forms and ceremonials only indicates the underlying consciousness of the hollowness of the creeds.

We challenge Christendom, then, with this statement,—that, in relation to God, its history is bad, its science wrong and its ethics faulty. Its story of 'In the beginning' is not believable. Its crude anthropomorphism, so absolutely unspiritual, puts it beyond the pale as in any way helpful for the future. We know that things happened in an entirely different way. We know that the earth was not made in the way described, that the sun is not subordinate to this earth, as its lamp, that man did not appear as we are told, that woman was not magically made as the story sets forth, and that God's methods of working are not determined by personal and arbitrary decisions as described. And yet, with the profoundest conviction, we echo the grand old faith,—'In the beginning—God.'

The wise man said, 'The fear (or the revering) of God is the beginning of wisdom'; but it is at least as true that the recognition of God is the beginning of knowledge. All insights date from that; every structure that faith can imagine or reason build must be based on that. The first duty of man, the first necessity, is that he should be aware of his insignificance. It is better that he should feel he is only a bubble floating down the stream of time, for his little hour, than that he should imagine he is the topmost being, life or mind. His only safety is in the consciousness of his insignificance; his only hope in his sense of dependence. He is not in the beginning,—he begins nothing,—he can only offer himself, to be used by God.

But here it is necessary to pause, or the Spiritualist will again drift into the old misleading current. We make oblivion a present of all the definitions of God that ever obscured the vision of man. We must walk by faith, not by sight, on this holy ground. We do not know what God is: we do not know the mode of His existence: we have not the slightest idea of what personality is in relation to

Him. But we are compelled to infer Him. He is the tremendous necessity of the Universe; and we know that the human race has always felt that, and drawn the sublime inference that He is, and that He is the beginning. It may be discouraging to the theologians, with their hundreds of creeds and their thousands of volumes, to be told that after all we can know nothing of God in Himself—that, in fact, we must make up our minds to ignorance and to hopeless ignorance, too. We simply have neither the faculties nor the experience to enable us to begin to comprehend His being and His mode of action. We are on an entirely different plane. A gnat could more readily comprehend a man, for at least its small life is lived on the same physical plane.

But here we come upon an unspeakable distinction. We have said we cannot begin to comprehend Him in Himself, or His mode of action; and that refers to our physical senses and to the external intellect. But the case is entirely different when we enter the region of moral and spiritual emotions and affections. Then God is found to be intensely near. We do not in the slightest degree know what His personality, is but we know in what He delights. We do not at all know the mode of His working, but we do know for what He is working, and can see far on the shining track of that

One far-off divine event
To which the whole creation moves.

Very much, of course, is tangled with things distressing, disordered, disappointing; but the prevailing force moves on for harmony, the prevailing note is victory, joy.

The good God reigneth over all.

The splendour of this new Summer once more tells the old story, 'Day unto day uttereth speech: night unto night showeth knowledge.' Ever from old decay fresh life comes, and with additions of energy, growth and beauty. True, the conflict is there, but the sun-god wins. This glorious, wonderful, complicated world, with all its natural and human vicissitudes, bears ceaseless witness to Him. He must be at the heart of it. We certainly are not. It was not from superstition but from sense that the old sayings came: 'The sea is His and He made it; and His hands formed the dry land.' 'The earth is the Lord's and the fulness thereof,—the world and they that dwell therein.' Creation itself is the real incarnation of God.

So with the mighty human story. Man has never known what he is doing. The greatest reformer never intended all that came of his protest or his message. No Christ ever saw how the great drama would end. Ever it has been true: 'In the beginning—God';—and in the end. He is at the helm. Man transacts history, God decrees it. At the back of the tumultuous outworking of it, there is an adamant necessity. Humanity is not drifting: it is being piloted. The human race is not an accident: it is a highly organised and carefully adjusted instrument; but it is only in process of construction.

Perhaps the deepest joy that springs from this is the personal one: for, what is true of the whole, is true of the minutest part of it. The old idea of an arbitrary God, doing with us as He pleases, and open to be moved by our sacrifices or our cries, must go; but something infinitely better will take its place. We must feel that we are veritably rooted in Him, and that there is no room for either chance or arbitrary will. That will happen which ought to happen; and simply because the reasons for all happenings are on the spirit-plane, with God, in God, and for God. That is the meaning of the venerable saying: 'In Him we live and move and have our being,' and that is why the perfected spirit, after its bitter cry, 'My God, my God, why hast Thou forsaken me?' will come back and end with the peaceful whisper of the contented child, 'Father, into Thy hands I commit my spirit!'

THE THEORY OF A UNIVERSAL FLUID.

ITS RELATION TO MAGNETIC HEALING.

It is probably owing to the large amount of thought generated in these days on the various forms of mental and magnetic healing, that we have at present what seems very like a revival of study and investigation on more advancing lines taking place among our Continental psychologists into the nature of those forces working through us, which formerly found a general designation under the head of Animal Magnetism. Latter-day thinkers appear to agree, now, in acknowledging that this emanation from the human body is not altogether the simple and easily explained factor it was at first considered to be. More varied and complex modes of expression are discovered from time to time.

The existence of hidden possibilities, of subtler properties, seems occasionally presented, forcing the experimentalist to reconsider theories and alter his arguments, and out of these perplexities have been evolved many groups of thinkers and several schools of thought, ranging from rank materialism to advanced occultism. Metaphysical science shows unmistakable signs of slow but sure progression along higher psychical lines, and it is possible nowadays to hear liberal discussions concerning forces and fluids variously styled cosmic, vital, psychic, or etheric, according as experiment or philosophy dictates the suitability of the cognomen.

Indeed, in glancing over the foreign literature dealing with these subjects, one cannot help a feeling of profound respect for the keenly analytical faculties displayed by the more advanced exponents of psycho-physiological science. No glossing over of obscure or doubtful points—no vague assertions here. With untiring vigilance and accuracy of observation they continue their researches, combating one another's theories, rejecting old ideas, and presenting new facts for consideration. One feels at times rather tempted to quote the old adage 'When thieves fall out, &c.,' and draw the analogy that when scientists and metaphysicians disagree Spiritualism receives its due appreciation, for the result of all these cyclones of scholarly thought generally tends to show how unshaken they leave the bedrock or foundation of our belief, in some cases even tending to reveal to the most materially inclined that conclusions promise pretty effectively, after all, to harmonise more and more with our facts in the future.

Now these psychologists of the more materialistic schools are apparently ready to agree with the spiritualistic and occult thinkers over one broad underlying theory, viz., that a universal illimitable force exists, call it what you will, which, permeating all creation, expresses itself in infinitely varying modes. But here, generally speaking, all agreement between the two camps is at an end, for subdivisions and complicated theories concerning this force are started on both sides, and the real point at issue frequently resolves itself into what seems a mere difference of opinion concerning the nature or multiple character of the guiding intelligence at the back of manifestation. Coming down, however, to the main object of our present discussion, how do we find the opposing schools of thought treat of that physical force which we call magnetic? If we are to judge by up-to-date literature, a noticeable distinction between the ideas of the occultist and materialist is again presented. We have the former appearing to endow this force—whether magnetic or electric—with subtler, more intangible attributes, occasionally with something akin to the mysterious in its nature; and these are conclusions which the opposing thinker considers unwarrantable in view of the nature of the experiments—or rather the want of proper experimentation shown by the Spiritualist.

How far one thinker is too optimistic, and the other too narrow in his desire for exactitude, can at best, after all, be but tentatively judged by the most impartial and patient of experimenters.

Thoughts of this nature are involuntarily raised on reading some of the exceedingly able and trenchant articles and essays at present occupying prominent attention, both in Germany and France, among the students of the many schools of psychological experimental science. The greatest mental activity seems to be shown by that group of thinkers which

occupies itself more especially with the subject of animal magnetism. One treatise in particular, running through the spring numbers of the 'Journal du Magnétisme,' written by Dr. Audollent, entitled 'Theory of a Universal Fluid,' is certainly noteworthy. He treats his subject in a spirit of masterful analysis, suggesting the impression that he might fairly claim the title of specialist in regard to the scientific philosophical side of magnetic healing. His main idea, though not wholly new, is invested with much freshness of treatment, and he demonstrates his theory as capable of working with more directness and simplicity than is usually the case in essays of this metaphysical description. In thought he appears to be a man one might probably place as occupying a half-way position between dogmatic science and thoughtful Spiritualism.

However, Spiritualists would certainly not agree with all the inferences that are to be logically drawn from his arguments, for the majority are not yet prepared to accept a natural and scientific explanation for some of the phenomena which pass as spirit work alone—still there is much that is mentally helpful and stimulating in the treatise, and one can only regret the impossibility of seeing it translated and reproduced in its entirety. There is always something to be gleaned in knowledge from theorists of this description, whether their bias is more towards one *ism* than another.

In view of the inevitably applied term, 'psychic force,' it might be interesting to quote what Dr. Audollent has to say on that score. His objections may seem valid to those who hear that expression occasionally applied to phenomena which are explicable by magnetism or electricity. After some remarks concerning this one all-permeating essence or force which finds expression in every manifestation of nature, he proceeds:—

'In giving this all-pervading force the term fluid, are we not already somewhat prejudging the question? In other words, is it a material agent we are dealing with such as the terms fluid and force imply, the existence of which we can prove; or might it be something which is *immaterial*? This latter idea *seems* to be the opinion held by all those who call themselves Spiritists and occultists and who have adopted the expression "psychic force." I emphasise the word *seems* because these philosophical religious sects do not appear to be themselves over-certain concerning this immaterial nature of the fluid, or more probably, perhaps, because in reality they consider this force, variously styled by them as psychic, astral body, or perispirit, according to their theories, as a sort of intermediary between the material body and the soul or pure spirit. Here we have precisely the knot of contention between occultists and magnetisers of a certain school, represented by M.M. Brandt and Baraduc as opposed to Professor Guébbard, their adversary.'

Dr. Audollent tells us that this latter scientist finds no difficulty in producing by purely material means all the effects that the others affirm are performed by this postulated psychic force. He strongly objects to the partisans of this psychic idea persisting, in spite of the fact that all their experiments and experiences are obtained by purely physical means, in still choosing to endow this fluid with incorporeal properties or immateriality and as possessing a kind of intelligence, &c. He says:—

'In a word, they set up a deplorable confusion between what is matter and spirit, universal fluid and soul, vital force and will, and their ideas generally succeed in landing them right in the enemy's camp.'

A description follows of experiments made by Professor Guébbard with a photographic plate, when impressions were left showing clearly the appearance of streams or waves due to the action upon it of animal magnetism.

Again a similar phenomenon was obtained by means of purely material heat, when, for example, the professor approached the plate with a tube of warm water in lieu of the human finger. 'You see we have nothing whatever psychic in this,' exclaims the professor; 'it is purely the action of caloric irradiation, whether physiological or material.'

Dr. Audollent claims that all experimentations harmonise with his theory of a universal fluid and help to strengthen his arguments, which go to prove that on the one hand 'this vital fluid has nothing about it which is incognisable, immaterial, or psychic, and that on the other hand, heat,

whether physical or animal, is one of the most ordinary and best known modalities of this universal force, whether it is cosmic or vital.'

Compare this precise affirmation with the nebulous explanations given us concerning the nature of this so-called psychic force.

In the desire to obtain real information, and investigate in a thoroughly impartial spirit, he availed himself of an invitation to visit Dr. Baraduc, but this gentleman apparently failed entirely to shake our author's ideas, or succeed in demonstrating a single novel or conclusive fact. 'I was stupefied to find,' he says, 'that nothing but gratuitous hypotheses, unsupported by a single fact, were offered me.' He further describes what was supposed to be an experiment by this chief exponent of psychic force, leaving him more amazed than ever at the claims for immateriality made on such feeble grounds by a section of thinkers. All his own study and experiments go to prove indubitably the contrary, viz., that 'this force demonstrates we are in the presence of a purely material agent, for it invariably requires a material receptacle whereby it can reveal its existence; never has its presence been registered in any way except by a material object.'

Dr. Audollent is of the same opinion still when telepathy or mental suggestion are under discussion, 'for is not man, by his organs of sense, an absolutely material being?' The writer, however, is not altogether the rank materialist that some of his views at first sight seem to lead us into inferring; for instance, he does not go as far as Dr. Guébard in repudiating the idea of a soul altogether, and we have him giving utterance to the following thoughts:—

'No arguments of any weight have been able to dispose of the general belief that man is composed of a body and a soul which is his inseparable companion as long as his physiological life lasts, . . . therefore, following up that line of thought, man is in the absolute impossibility of communicating through his soul *alone* with his fellow beings or with anything which surrounds him. Our soul can neither act nor cognise in the human domain nor in that of physics except by the indispensable intermediary of the material body. Without this body nothing could be conveyed to his knowledge out of the realm of pure spirit. What, then, is the rôle of this vital force which I endeavour to explain, if it is not to put us into touch and permanent relationship with the material and human world around us? It is absolutely indispensable that this vital force should be material in its nature—it could not be otherwise. When we have proof of intelligent manifestations on the part of this power, it is that the soul has brought its action or will to bear in the same way as a pilot imposes his commands on a ship he is directing. It is a great error to confound the pilot with the motive force of the boat, for instance, or the engineer with steam, or to consider as an intelligent force our material motive power, because we see it directed or regulated by the only force, intelligent and immaterial, of our being—the soul.'

Dr. Audollent's first precise statement regarding the soul's inseparableness from the body appears on the surface to flatly contradict M. Flammarion's idea that 'the soul can act and perceive at a distance without the intermediary of the senses'; but this is not really so if one considers that Dr. Audollent allows possibility of omniscience to the soul but merely insists that it would be impossible to register any sort of knowledge of this superior perception, except through the instrumentality of one or more of our senses.

Summing up on the question of psychic force, the doctor affirms that 'philosophical, pathological, and experimental science agree in proving that our vital force is material in nature; that the denomination psychic embodies an error and should therefore be rejected for the term vital fluid, as this latter expression conveys a more suitable impression regarding what is the motive power of life.' Concerning the nature of this universal fluid, he was at one period of his investigations prepared to describe it as animal electricity; to-day he considers that designation insufficient, 'for this force does not follow *all* the laws of electricity'; in fact, he rather suggests that it is electricity and something more.

Proceeding to that portion of his treatise which bears on the medical side of magnetic healing, we are drawn into some clever inductive reasoning revealing to us the possible nature of the unseen processes at work in cases under treat-

ment. His opening remarks relate to the well-known terms positive and negative, and he says:—

'The positive fluid belonging to a body is that which he gives out, its negative fluid that which he takes or receives from other bodies. To magnetise or electrify positively means giving or communicating this fluid to an object, and negatively signifies drawing from the fluid to the object; he is magnetised positively who receives, is given, this fluid, and negatively when he draws it.

'When two given bodies are brought into the presence of one another, and both are surcharged or contain their maximum fluidic capacity, or even more if it is possible (*hypertension fluidique*), and if they run over, to use an expression perfectly permissible in treating of liquids, they neither take nor receive one from the other, though the inevitable tendency of both is there to discharge or dissipate their excess of vital fluid. In the same way they can neither borrow nor take from one another if they happen to be in a state of fluidic inferiority together, yet both feel an equal necessity to repair their lack by drawing from the surrounding atmosphere and consequently absorb from all other bodies normally or over-abundantly charged, but are powerless to give out or communicate this force to one another, as would two almost empty vases placed side by side be powerless to transmit their contents one to another. Plunge them together into a sufficient quantity of water and both are filled at the expense of the liquid, but exchange nothing with his neighbour. This inevitable necessity to give or throw out is a manifestation which constitutes the great law of fluidic equilibrium, a law which dominates all the phenomena of nature.'

Accounts of various experiments, and especially one with Puyfontaine's galvanometer, occasions the doctor to reiterate the statement that although this vital fluid has much in it that is analogous with electricity, it is by no means identical.

'To consider this subtle fluid as identical with that which causes some of the violent manifestations of electricity is quite out of the question. It was through the brutality of some of its manifestations that electricity came to be discovered, and by a contrary induction, if the study relating to the existence is not more taught in our schools it is because a knowledge of its nature cannot be obtained except at the expense of persistent and untiring observations to which the laboratory experiences are but the corollary.

'Therefore as it is seen that this fluid is found expressed through its various modalities, such as heat, light, electricity, and sonorous vibration, it stands to reason that all these known vibratory modes of natural manifestation, which for the sake of study are classified into various categories, really proceed from the one and only source, the universal fluid. We will give it the name of cosmic if you wish, in view of its *rapport* with vital force. The first is the natural form, of which the second—vital force—is the animated physiological expression. . . My theory, after all, corroborates the tendency of modern chemistry towards unity in matter, and demonstrates the existence of one simple factor, only modified or expressed in countless different forms.'

In alluding to Sir W. Crookes's revival, under the expression 'radiant matter,' of the antique Zoroastrian doctrine, Dr. Audollent considers this radiant matter and the cosmic fluid would be one and the same thing. He continues:—

'There is no haphazard interchange of this vital fluid. All is governed in strict obedience to the one great general law, which might be formulated in the following terms: All bodies, no matter of what kind, whether animate or inanimate, tend by reciprocal exchanges of their fluid to maintain an individual, proportional, general equilibrium according to the relative fluidic capacity of each one. This capacity, which resembles much of what the electrician calls the potential, varies for each body by reason of its density, or rather atomic groupments, &c. . . Had the fluidic equilibrium of the universe never been disturbed, matter would have remained perpetually inert and immobile, but an initial impulsion was given it in the beginning by the All-Powerful Creator, and the movement of matter commenced. This first rupture of the universal equilibrium caused a repercussion between all bodies in time and space, held, however, together by this very tendency towards a re-establishment of their normal balance. From their incessant atomic movements, fluidic currents, all that we call force and energy, in fact all the known physical laws of the universe, were started, and can be summed up, one sees, as governed by this one unique and simple law. The more you ponder over the question the more you will recognise how everything is reduced to that form of expression, for since the beginning there has always been a perpetual exchange of atoms between all material groupings, and this allows us to say with perfect justice "Life is motion." . . . It would be quite impossible to isolate completely a single body from

permeation of this radiant fluid or matter, which is capable of infinite expansion, and is the agent of the universal force.'

This law of fluidic exchange as expounded by the author really tends to show us the scientific philosophical basis at the back of magnetic science in its practical application to healing. The whole processes and methods of magnetic treatment are really but reproductions on a miniature scale of the great underlying cosmic laws in operation. Given the necessary impetus, these forces demonstrate at once their natural tendencies to establish an equilibrium, or, in other words, find highest and most suitable expression of life under given conditions. A person who is sick is of necessity, according to Dr. Audollent, a person whose fluidic balance has become disturbed, and this disturbance generally lays the first foundation for illness. The necessary or due amount of vital force is lacking—he is in a state of fluidic inferiority.

The magnetiser or operator is one who is superabundantly supplied with vital force, and his object in making passes is to liberate certain of the patient's atomic groupings, which the magnetiser either frees entirely or merely causes their rearrangement, readjustment, for the necessary improvement in health conditions. At a later, more complex, stage of this synthesis, the Doctor shows us how natural and electric heat are generated by the various processes of friction, magnetic rubbing being, of course, universally recognised now by medical men as a most valuable adjunct to many of their treatments.

Space will not permit of further quotations from Dr. Audollent's essay, interesting as much of it would doubtless prove; but before passing on to what a German specialist has to say in this domain of thought, some remarks of his are worth outlining concerning a phase of sensibility which occasionally becomes highly developed in some healers, viz., the sense of smell. Certain deleterious fluids are discharged through the pores of the skin, having distinctly different odours, varying, the Doctor says, according to the individual, the nationality, habits of life, temperaments or states of health. Certain odours tabulated by medical men as emanating from different diseases are well-known; the Doctor himself finds that the familiar form of ill-health designated in France by the name of 'migraine' (a species of sick headache) has an unmistakable odour of its own. After making careful notes of the symptoms he has detected it in every case predisposed to that form of sickness.

In view, therefore, of the fact that these odours are the 'emanations of deleterious fluids thrown off by the organism,' a developed sense of smell can become a useful aid to healers in assisting towards a correct diagnosis of a case. Apropos of the senses he remarks:—

'It is, in my humble opinion, a great error to reduce the number of our senses to five. We have now grouped under the general head of touch or feeling, impressions widely differing from one another. This confusion arises from the fact that nature offers us a great number of degrees, transitions and points of resemblance.'

In contrast to this French savant's lucid exposition an obscurely worded article comes from Herr W. Reichel, of Berlin, wherein is outlined the history of Animal Magnetism, and which, for some unexplained reason, he entitles 'Misonieismus.' The author, who is evidently a practised magnetic healer, gives utterance to some decided views concerning the narrow, dogmatic tone still adopted by a great many German doctors towards the science of animal magnetism. The history of the magnetic treatment, he says, shows it to be almost the oldest healing method in existence; 'but in spite of this it seems still to be considered as something new by a great number of medical men at the present time.' It was in 1818 that the first State recognition was accorded to its study in his country, when the Prussian Academy of Science offered a prize for the best essay dealing with researches into the subject. The result was unsatisfactory—and up to the present day, in spite of official encouragement, Herr Reichel considers that Germany has not made the headway in this branch of science she should have done, especially in view of the great scientific activity that country has always shown in the past.

However, we are not concerned so much with that side of the question as with what latest experiments and conclusions

present to-day. Passing over, therefore, quotations from works of Du Prel and Schopenhauer, doubtless familiar to all students who are acquainted with the literature of magnetism, it will be more instructive to get at what Herr Reichel thinks and proves. He is himself a practical magnetiser, and for that reason it is rather regrettable that he did not furnish us with more of his own experiences, instead of those belonging to well-known scientists.

'When hypnotism was first discovered,' (he says) 'people were readily found who made use of it in the struggle of animal magnetic science to discredit or resolve the phenomena of the magnetic stream into a case of mere suggestion or auto-suggestion. The new investigators of the subject, Baréty, Luys, Rochas, Ochorowicz, Baraduc, &c., have proved, through perfect experimentation, that the magnetic radiations of mankind have an objective appearance. Puyfontaine proved experimentally in 1879, in Charcot's Hospital, the existence of animal magnetism, and his galvanometer, which registers visibly the magnetic stream by the sensitive needle, proves that the will of the operator has this force at his disposal, for he found that it could reveal the presence of varying emotions at will.'

A quotation made from Defossé's work, 'Vital Magnetism,' is worth reproducing:—

'Many physicians still cling to the idea that the effects of magnetism are only brought about by suggestion, that the invalid is not cured by the help of another person's vital power but by the influence of his own mind, auto-suggestion or suggestion by another. This idiotic statement is especially narrow-minded. The suggestion I give to a patient is only a myth of the brain and nothing more. The mere *idea* cannot effect a cure except in one case, viz., when the receiver's brain has a *quantity of vital power at its disposal* which can be guided by the suggestion of the signified disease. Through the mesmeric treatment the vital force is communicated to another organism, and through the treatment by suggestion the magnetism of the invalid is *itself* placed in motion, and guided according to the position of the disease. This is the only difference. But he who maintains that a mere myth of the brain, without an intermediary power between the brain and seat of the disease, can effect a cure, maintains an effect without a cause. Suggestion, therefore, is not opposed to magnetism, but is rather a new proof of its existence.'

Following on this we have Dr. von Stuckrad, general practitioner in Berlin, giving an account of a series of observations made on the magnetic emanations of Herr Reichel, and concerning his experience of the sensations noticed, he says:—

'I am convinced that by direct contact of the magnetiser's hands on the patient a stimulating and agreeable influence is felt which can be compared to a strong stream on the nervous system. I experience a feeling of increased warmth under the palms of the hands, which then quickly spreads on all sides if the hands are applied to the back by the spinal column or on the pit of the stomach.'

'The direct effect of every magnetic treatment was an indubitable feeling of warmth, power, and exhilaration. From what I know of the effects of vital magnetism, together with the visibly successful cure of different illnesses, makes me fervently wish that we could have a more general study of this science and see its best uses applied in all our hospitals.'

Herr Reichel adds, in conclusion:—

'As circumstances now stand in Germany, I scarcely believe that were a commission of inquiry to be formed, prepared to take the matter up, they would achieve much. Scholars of well-known repute would probably be chosen, such as Virchow, Mendel, and similar gentlemen, who, in their special departments, have rendered incontestable services, but who have never concerned themselves much with the special study of animal magnetism, and in this department, where the physical factor plays a rôle, the magnetiser would be greatly hindered, through his sensitiveness, by the moral dispositions and prejudices of his investigators.'

Considering the urgent necessity there is for a more universal recognition on the part of medical men concerning the importance of magnetism in its application to healing, and for adoption in some cases of the hypnotic sleep in lieu of anaesthetics, let us hope that the approaching Spiritualistic Congress in Paris, by giving special attention to this branch of science, will be successful in stimulating a desire to investigate further and more persistently in this domain of research. It is to the French thinker and experimenter that we generally have to turn when we would see new

thoughts and discoveries in psycho-physiological science brought into practical demonstration. The medical faculty of France has always shown great open-mindedness in study and a generous willingness to place the results of their knowledge and investigations at the disposition of public institutions for the benefit of humanity at large.

If we do get a psychic hospital started in Great Britain it will be as a protest against the persistently conservative groove of thought and theory, in psychology, shown by the English medical ring, and which must inevitably paralyse all possibilities of originality in experiment and research while this state of things continues.

J. STANNARD.

THE CRY OF THE HUMAN HEART.

Dr. Savage, in one of his late sermons, says:—

‘Since publishing my book, “Life Beyond Death,” I do not know how many hundreds of heart-breaking letters have come to me. And one thing is striking and peculiar—they come from every phase of belief. I think I get as many letters from people belonging to the old-time churches—more than I do from anybody else—people who have been from their childhood taught that they believed, people who supposed they believed, people who in the superficial way in which those things go did believe. And yet these letters show that, when the strain comes, the hawser breaks, and the ship is afloat in the fog on the wild waste seas.

‘I had a letter the other day from a lady in Washington. She said: “I had one child, a son, my only child. He had just graduated at Harvard, and was in his first year in the Law School; and in a week or two he is gone, and my faith, my hope, my life, are gone with the boy. Which way shall I look, and what shall I do? Is there any way of knowing? Can you tell me where I can find satisfaction? Is there any whisper out of the Unseen? If I could only know that he lived, then life would be bearable to me.”

‘This is the cry—the cry like that old pitiful one out of the chamber over the gate, where the Israelite king climbed in his agony when the news came, and bowing his head over his broken heart, exclaimed: “O Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!” This is the cry that goes up under every sky, out of every religion, from every home.

‘I stepped into a hotel corridor two days ago here in this city, just a little way from this church. A lady spoke to me, whose story I have known for a little time. Her only son, a brilliant, promising, ambitious young man, went to Manila, and in two or three weeks—gone. She was an Episcopalian. I speak of this simply to show how the human heart cries for certainty, no matter under what name. And she said to me: “If I only knew, if I could only be sure! But these old beliefs slip from my hands. I cannot grasp or hold them. I get no comfort, no certainty. I had expected to live my life over again in my boy. Now my life is ended. I have nothing to live for, nothing to hope for. If I could only know that he was alive somewhere, I could wait, I could be patient.”

‘This is the heart cry of the world. And can we doubt that it means something very, very real? It, indeed, God be not, if we are whirled and blown through the drear and desolate spaces between the worlds at the gust of meaningless and careless forces, then we must weep our hearts out until we go back to dust, and all in vain.

‘But, if God be, why should He torture us with such loves, . . . if there be not some reality grander than our dream?’

MR. JOHN LAMONT'S ILLNESS.—We regret to learn that the paragraph which appeared in ‘LIGHT’ last week regarding the condition of our co-worker, Mr. John Lamont, was of rather too sanguine a nature. His niece, Miss A. Hodge, advises us that although she is daily hoping for an improvement he is gradually becoming weaker. She wishes to thank all friends for their kind and sympathetic letters of inquiry and promises to let them know through our columns when any decided change takes place, as it is impossible to reply to each one individually.

AN IMPORTANT NEW BOOK.—The indefatigable Dr. J. M. Peebles has a new work in the press, containing between three and four hundred pages (to be neatly bound and well illustrated), entitled ‘Vaccination a Curse, and a Menace to Personal Liberty.’ This book will treat exhaustively of inoculation, cow-pox and calf-lymph vaccination, from Jenner's time to the present. For sale by Dr. J. M. Peebles, price 1.25dol., Battle Creek, Mich., and the ‘Banner of Light,’ Boston, Mass., U.S.A.

A NOTED WOMAN PREACHER.

STRIKING SPIRITUALISTIC EXPERIENCES.

Mrs. P. A. Hanaford is a noted woman in the Eastern States, says the ‘Progressive Thinker,’ of Chicago. ‘As a Universalist minister she believes and preaches the doctrine of immortality, the resurrection of the spiritual body from the lifeless natural body, and the assured hope of the everlasting love of God for all His children. . . . She has witnessed some of the phenomena of Spiritualism’ and the following account of her experiences, which is given by the ‘Progressive Thinker,’ shows that she had sufficient cause for her interest and satisfaction:—

‘Thirty-six years ago she was invited by the mother of the then editor of the Boston ‘Journal’ to accompany her to the Boston office of the noted medium, Charles Foster. She stipulated that the medium should not know her name or anything about her. Her friend desired her to write three questions on tiny slips of paper and roll them in a way to keep the queries from the medium's sight. She did so, and placed one in his hand. She was seated at a table, one side of which was against the wall. He held the little roll in his hand a moment quietly, then said: “Arthur is with Margaret, and he tells me to give you this word of encouragement.” Thereupon followed words of tender advice and hopefulness, saying that a career was before her, and she was to enter upon it soon, and be an active worker in a field of labour of which she did not dream. Then the medium said: “Open the paper and read your question.” She had written, “Is Arthur with Margaret?” She had reference to her reverend and beloved friend, Chaplain Arthur B. Fuller whose death at Fredericksburg had then occurred. She had asked him if he was with his sister, the celebrated Margaret Fuller Ossoli. This was in 1864. In 1868 she was ordained, having been led by what she regarded as providential steps into the ministry of the Universalist church. Thus there seemed to be a fulfilment of the words which purported to come from the spirit land.

‘When Mr. Foster took up the second paper he said: “Joseph is with you. He is one of your guardians. And here is another.” At this point Mr. Foster broke off suddenly and acted as if someone had touched him on the shoulder and forbidden the utterance of the sentence already begun. Then he went on to speak brotherly words as if from the guardian he had mentioned. Closing, he handed her the paper. On it she had written, “Where is Joseph?” referring to her brother who had died nineteen years before. Without handing her the third paper, which he tossed carelessly into the grate, he said: “Oh, you'll find them very soon.” She had written: “Where are my journals?” In April she did find them, in a wholly unexpected place.

‘In April, also, she received news of the drowning of her youngest brother in the far Pacific. The intelligence did not reach America till April, though the death occurred in December. But in February he was already in the spirit land, and when Mr. Foster said, “And there's another,” he was about to tell her that another brother was with Joseph! She has often thought he was hindered, because by his not mentioning the fact she was spared the sorrow of bereavement a few weeks longer. At that time her sister was very ill, and the saying (however doubted) would have greatly distressed her. That has seemed to Mrs. Hanaford to be the reason for the sudden withholding of the rest of the broken sentence. It will be easily perceived that she writes as if she believed in communication with departed friends. She confesses that these facts which she has mentioned greatly impressed her, and as personal experiences they helped to convince her that life is continuous, and that there may be communication with the spirit land.’

THE SEER AND THE SEEN.—Two factors are necessary to the production of a picture—something to look at and some one to look at it. Only as sensations are translated into soul impressions is happiness possible.

PROFESSOR OLIVER LODGE.—The readers of ‘LIGHT’ will, we are confident, unite with us in congratulating Dr. Oliver Lodge upon his appointment by Her Majesty the Queen to the position of first Principal of the new Birmingham University. Evidently his well-known interest in psychical matters has not militated against the recognition of his work and worth.

THE WORK OF A LIFETIME.—We live our *real* lives within, whatever we may appear outwardly. It is in this inner life that our real work has to be done. By striving to overcome selfish desires, by cultivating patience and overcoming anger, and above all by not allowing ourselves to be cast down and conquered by bad fortune or overjoyed and uplifted by good fortune, we can soon reach a point where our whole lives will be one great harmony and a consecration to the Supreme.—‘Mind.’

RESIST NOT EVIL.

In the 'World's Advance-Thought' is an interesting letter which deals with a very common experience, and the response by the Editor is instructive. The writer seeks advice as to how she should deal with one who has slandered her maliciously, and asks, 'Would it not be wronging both myself and the slanderer, and encourage her to continue in her evil way, to forgive her and let her go unpunished?' To this pointed and practical question the Editor makes answer in the famous words: 'Resist not evil! Forgive those who despitefully use you!' and shrewdly remarks:—

'I have observed for many years that these commands are interpreted: "Resist not evil done unto others. Forgive those who despitefully use your neighbour."

'However, you asked what I would do myself, and I can tell you from actual experience, for I have had a case so like your own that it might be the same. I had moved into a new neighbourhood, and, in a short time, one after another of my friends (why is it that it is always your friends who tell you all the bad things said of you?) would tell me what an unknown neighbour was reporting about me. It got to be rather amusing to note the manœuvres of each person to lead up to the point where the tale could be told. I very soon got to know what was going to be said. This was the substance of each introduction to the story:—

"Mrs. Mallory, I want to ask you a question; of course, I know that there is not a word of truth in it, but the woman who lives in that house told me so and so about you, and I want to be able to say that I have it from your own lips that it is false."

'My reply was: "Do not meddle with it at all; let it alone, and the woman will find out her mistake, and the slander will die out for lack of anything to feed upon."

'This happened many years ago, and it led to a little experience which I will relate, because it has been a great lesson for me, and it may help you. My mind was trying to think what could possibly be the motive that induced the woman to try to harm me, when I distinctly heard a voice saying: "Slander cannot harm you unless you help it to do so. If you let what has been said move you to anger or hatred, or to seek revenge, it connects you with this plane of filth, and you become smirched; and thus you yourself have let the slanderer wrong you. Neither does the slanderer need your help to be punished, for her punishment is self-evolved."

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.

Mrs. Corner's Controls.

SIR,—On the 6th inst. Mr. Williams gave a séance with me. Notwithstanding the strong and harmonious circle I had been able to get together, the séance was not particularly good. We had to wait a very long time before the phenomena commenced, and then all that took place did so only in the immediate neighbourhood of the medium, except one whisper which was heard by my maid G., who was sitting next to me, and opposite to Mr. Williams. Of this whisper G. told me, at the time, adding that she had not been able to distinguish what was said; but she did not then tell me her impression as to the personality of the whisperer. A strong effort was also made, at one time, to control G., as I felt sure then, by other influences than those attached to Mr. Williams.

I met Mr. Williams again on Saturday, the 9th, elsewhere, and then told him, in the hearing of our host, that I thought, very probably, the cause of the partial failure of the séance on the 6th, had been the presence of other influences. He said that had been the case, that there had been quite a long struggle between his controls and other spirits present to obtain the use of the power, in which, at last, his controls had been the victors. During the succeeding séance, 'Uncle,' one of Mr. Williams' controls, in effect, repeated the same statement before the other sitters.

On Saturday, the 16th, I received a letter from Mrs. Corner, from Paris, in which she asked: 'How did your séance—of which she had known previous to its being held—go off? I gave a séance here on the 6th, but "Marie" and the others left early and said they would try to come to London.'

After I had read this to my maid G., she told me that, when she heard the whisper during the séance, she thought it sounded like Marie's. I, too, was strongly impressed, at the time, with the feeling that the other influences present were Mrs. Corner's controls. But I fear I did not mention

this impression to anyone previous to receiving Mrs. Corner's letter.

Nevertheless, although the evidence is thus rather faulty, it seems right to report what appears to be another attempt on the part of those controls to prove that they are distinct and separate entities, by manifesting away from their medium. Frequently, during the winter, both 'Marie' and 'the Captain' referred, with strong dislike, to the animistic theory, and once they gave me a message upon the subject to convey to the Editor of 'LIGHT.' It is not, therefore, surprising that they should thus endeavour to prove it false.

MARY MACK WALL.

LATER.—It appears that I did inform one of the lady sitters, on the evening of the 6th, of my impression that Mrs. Corner's controls had been present during the séance.—M. M. W.

The Power of Thought.

SIR,—In your issue of May 19th last you were good enough to insert a few words on the omnipotent power of 'Thought,' which I had written in response to 'A Question and an Hypothesis,' by 'H. A. D.' A remarkable confirmation of my argument is contained in a trance address delivered by Mr. E. W. Wallis, notes of which are given in this month's 'Psyche'; and it brings to my mind a few thoughts on the same subject which may possibly afford some slight help to others.

When we are able unequivocally to accept as undeniable truth the theory, or rather fact, that all physical nature, in its ever-varying forms, is nought else but expressed 'thought,' in other words, ether in varying rates of vibration controlled by thought, a few mysteries of materialising phenomena will be, so far, explained. I will endeavour in a few words to make clear my meaning.

In a recent issue of 'LIGHT' was given an account of the materialising of flowers. It might, perhaps, be imagined that in some way those flowers were plucked from a neighbouring garden, thus indicating a possibly unlawful spoliation; but although it would have been so, the 'spirit' functioning through the medium deserves credit at our hands that such was not the case, inasmuch as it was in no way necessary for their production. The only required conditions were an active knowledge of the power of thought on the part of the control, and a special sensitiveness on the part of the medium. To further illustrate this: Sir William Crookes bears witness that he cut a lock of hair from the materialised head of 'Katie King,' and that, as I understand, he still has it in his possession. This is not the only similar recorded case; and I venture to assert that if some of our leading experimentalists in psychical research will, under the strictest test conditions, obtain permission from a materialised spirit, when the opportunity presents itself, to cut off, for instance, a portion of the drapery temporarily worn by such spirit, it will have all the appearance and qualities of similar material manufactured in our looms and sold in our shops. It will, in fact, be precisely what such spirit will have clothed himself or herself with by the power of thought, influenced by memory. Thus at different materialisations the same spirit will or might appear differently clothed, corresponding to the thought or recollection of the moment. Again, supposing a materialisation of a negro; if a portion of the hair could be obtained—and, provided the power through the medium were sufficiently strong, no doubt it could be—it would be found to have all the qualities and characteristics of negro hair. The finite mind cannot hope to solve the mystery of the 'how' and 'why' of this power of thought; the material physicist is bound to arrive at an impassable barrier when he has exhausted every source of information and deduction which mere matter can give to him; but his knowledge will not remain permanently limited provided always he will recognise that fact; and that behind matter, which would melt away before the omnipotent power of thought, is to be found the solution he otherwise vainly seeks.

J. F. DARLEY.

A 'Helping Hand' Proposal.

SIR,—Last week I came across 'LIGHT' for the first time, and was greatly impressed with its tone and the reference to the Psychic Hospital, which I trust will be established.

I am about to start a private home for the reception of lads and young men of the middle and upper classes who have slipped or fallen, where the past will be buried, and after training and proper probation they will be given a fresh start in life.

I should indeed be glad to discuss this project with one or two of your readers who may feel interested, and will, therefore, ask you to make my wish known.

Thanking you in anticipation, I have but to subscribe myself,

R.

[Letters addressed to our care will be forwarded to the writer of the above.—ED. 'LIGHT.']

Swedenborg's Scientific Works.

SIR,—In his 'Principia' Swedenborg teaches that there is an atmosphere still higher and purer than ether, and that the vibratory nature of light, heat and electricity is ascribed to the three differentiated vibrations or motions of the ether. 'Sixty years before Laplace wrote his "Nebular Hypothesis," Swedenborg had given an almost similar one, the former beginning at the circumference, and the latter from the centre.' Other instances might be given to show that Swedenborg long ago anticipated later-day scientific discoveries.

In view of an atmosphere with its three degrees still higher and purer than ether, may one here respectfully ask Mr. Charles Dawbarn, in 'LIGHT,' to tell us how the vibrations of human life descend and ascend and are affected by the whirls of ether, for the ether is reflected from every entity it meets from the centre of light and motion. Evidently the ether is a medium to produce light, heat and electricity, by which these are excited from within the atoms. See Swedenborg's 'Principia,' p. 296, Vol. II., on 'The Doctrine of Ether, or the Phenomena Caused by Ether, &c.' The tree of Life itself a cause above and within all effects. W. Y.

Ancient 'Talking Boards'?

SIR,—I have been much interested by Pierre Loti's account of the giant statues, &c., which are to be seen in Easter Island (*vide* 'Reflets sur la Sombre Route'). What struck me most, however, was the description of the 'bois parlant,' or 'talking wood'—or 'sticks'; they are wooden tablets covered with strange hieroglyphics, not decipherable by the present inhabitants of the island, although I understand that an old native sorcerer has been prevailed on to give a translation of them. A picture of one of these boards of wood is given in Loti's book, and it much resembles the 'ouija'—now used by modern Spiritualists. As the alleged meaning of the characters was of a trivial kind, is it not permissible to believe that the real significance was concealed under an exoteric 'blind,' and that the hieroglyphics may have been of an alphabetical nature, and designed for communication with the spirits of the departed? The resemblance between a 'bois parlant,' as given in Loti's book, and a modern 'ouija' is certainly very striking. As the prehistoric inhabitants of Easter Island are believed by Theosophists to have been a remnant of the ancient and now submerged Lemuria, and as the Lemuro-Atlanteans were noted occultists, it seems to me that my theory has, at least, a strong presumption in its favour.

GERTRUDE EGERTON JONES, F.T.S.

Proposed Psychic Hospital.

SIR,—In response to Dr. Waylen's excellent suggestion, my sister and I wish to say that we shall be glad to send a donation to a fund for obtaining a Psychic Hospital, and that we hope to subscribe regularly to the hospital when it is opened.

W. G. BOSWELL-STONE.

SIR,—While sympathising with the proposal to establish a Psychic Hospital I would suggest that before contributions are solicited for this object a responsible committee should be formed, or, better still, perhaps the London Spiritualist Alliance will invite promises of support, and then, if sufficient interest is displayed, appoint a sub-committee from the Council to confer with those who are promoting the idea and evolve some workable scheme.

INTERESTED.

NEW PUBLICATIONS RECEIVED.

- 'Wings of Truth,' for July. London: E. Marsh-Stiles, 12, St. Stephen's-mansions, Westminster, S.W. Price 3d.
- 'Unum Sint.' Dédicé au Congrès de l'Histoire des Religions de 1900. Par ARA DEL COLLE. Jouve & Boyer, Éditeurs, 15, Rue Racine, Paris.
- 'The Londoner.' A review and record of the week. London: 4, Portugal-street, Lincoln's Inn, W.C. Price 2d.
- 'Grandes Révelations Spirites.' Par HENRI FERLIN. A. Malverge, Imprimeur, Editeur, 171, Rue Saint Denis, Paris. Prix 1 franc 50 centimes.
- 'Legends and Lyrics.' A book of verses. By ADELAIDE ANNE PROCTER. First series. One hundred and thirtieth thousand. London: George Bell & Sons, York-street, Covent Garden. Price 1s. net.

SOCIETY WORK.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday next, at 11 a.m., a public circle will be held; at 3 p.m., the children's school; and at 6.30 p.m., a public service, when an address will be given on 'Progress and Punishment' by the guides of W. E. Long. The public are heartily invited.—W. E. LONG.

WALTHAM ABBEY, ESSEX.—A public lecture will be given on Monday, July 2nd, at 7.30 p.m., in the Boys' Board School, Quaker-lane, upon 'Spiritualism: Is it True?' by Mr. Edward Whyte (President, Stoke Newington Society, London). Questions will be answered and clairvoyance will be given by Mr. J. A. White.—A. CLEGG.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Mr. J. A. White, addressing the meeting on Sunday last, contended that the origin of Spiritualism was good, as the results of fifty-two years made for righteousness. Mr. White's clairvoyance was again very good. Next Sunday, at 7 p.m., Mr. A. V. Peters will deliver an address and give clairvoyance. Thursday, at 8 p.m., members' circle at 226, Dalston-lane.—J. K.

BARRY SPIRITUALIST CHURCH, DOCK VIEW-ROAD, BARRY DOCK.—On Tuesday, June 19th, a large and intelligent audience assembled at the Regent Hall, Barry Docks, to hear 'Tien,' the control of Mr. J. J. Morse, discourse on 'Some Objections to Spiritualism.' The objections were confronted and dispelled in such a clear and lucid manner as to elicit frequent outbursts of applause. On June 24th, at the small hall, Dock View-road, Mrs. Cox, of Cardiff, gave an interesting address to a good audience on 'What think ye of Christ?' which was much appreciated. Mr. Adams, of Cardiff, ably presided.—E. J. T.

MERTHYR SPIRITUALISTS' SOCIETY, CENTRAL HALL, MERTHYR TYDFIL, WALES.—On Sunday afternoon and evening last, addresses were delivered through Mr. J. J. Morse; 'Prayer: Its Sentiment, Science, and Philosophy,' and 'Salvation: The Old and the New,' forming excellent subjects which grand old 'Tien' treated in estimable style.—W. M. HOWELLS.

DUNDEE.—On June 20th a meeting was held in the Gillfillan Memorial Hall, when Mr. J. M. Stevenson, who presided, stated that a copy of the address by the Rev. H. R. Haweis on 'Spiritualism and Christianity' had been sent to eighty-four ministers and an invitation had been extended to those gentlemen to attend the meeting, but he failed to see any of them present. Mr. James Watson then delivered an able address upon Spiritualism, of which the 'Dundee Advertiser' gave a very fair summary.—W.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last a crowded and appreciative audience listened with great interest to Madame Montague, whose replies to written questions were wonderfully clear and concise, embracing every known aspect of spirituality, and embodying the most exalted teachings. The responses to mental questions were particularly interesting, being in all cases true and in keeping with the subject. Our thanks are due to Madame Montague for her kindly efforts on our behalf. Speaker on Sunday next, Mr. Brooks.—C.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last Mr. E. W. Wallis gave an intellectual trance address. Touching upon unhealthy physical conditions, the speaker pointed out in the clearest manner the value and necessity of will power and magnetic healing; also how essential it is to obey the natural laws which govern the universe and form the key to good health. In the course of this very entrancing and helpful address we had some most instructive remarks on the subject of happiness and good health, morally, mentally, and physically. A mere *précis* of Mr. Wallis's address is but a poor tribute to its usefulness. Mr. Wallis also kindly sang a solo. Our anniversary will be held on Sunday, July 22nd. Next Sunday evening our worthy president, Mr. Edward Whyte, will give an address.—V. R. H.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—Last Sunday evening we had an enjoyable meeting. Mr. G. Cole gave a short address showing the necessity for being unprejudiced, also saying that every Spiritualist should be a scientist. Mrs. Boddington replied to written questions very satisfactorily; she also sang a solo entitled 'Only remembered by what we have done,' which was much appreciated. Mr. Adams presided. On Saturday, June 23rd, the members' half-yearly meeting was held, and the balance-sheet read, showing an expenditure of £37 19s. 7d., and a balance in hand of £2 3s. 10d. On Sunday, July 1st, at 3 p.m., Lyceum, and meetings in Battersea Park and on Clapham Common; at 7 p.m., Mrs. Roberts, of Manor Park. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle; and on Saturday, at 8.30 p.m., social evening. On Sunday, July 8th, the above church will be closed for the annual outing to Bostal Woods; tickets, including brake, fare and tea, 3s. each, of H. Boddington.—YULE, Sec.