

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The Rev. Dr. Austin, late Principal of Alma College, is doing good service in the United States as a 'convert' to Spiritualism. In a recent lecture he said:—

Spiritualism is not based on authority like the creeds of the churches, but on appeals to reason and man's higher consciousness and it offers demonstrations of all its assertions. It is pre-eminently a religion of comfort, hope, and optimism. Its star of hope shines over every grave, its comfort is for every home, its cheer for every life. It stands for liberty and aims to make 'the bounds of freedom wider yet.' It has furnished leaders for all the great reforms of the past fifty years. It stands for the absolute freedom of woman and her complete emancipation, and questions the right of Paul or any other authority to require obedience from women. It is a religion of peace and goodwill and human brotherhood—a religion of deeds as contrasted with the religion of creeds. It is the religion of human progress, and, being based on nature's great evolutionary processes, can never be overthrown, but must continue, as in the past, to attract the thinking and intelligent people to its ranks.

This is a large claim, but the spirit of it is right. The following, too, is sound enough:—

Spiritualism as a religion recognises the brotherhood of man, his divine origin and destiny, and teaches the highest possible code of ethics, reaffirming the teaching of the Nazarene that 'whatsoever a man soweth that shall he also reap.'

But 'thinking and intelligent people' will not thank Dr. Austin for attributing that text to 'the Nazarene.' He was probably badly reported.

'The Humane Review' for April is a stirring number. Specially good are Articles on 'The horse and how to treat him,' 'The calumniated cat,' and 'Ruskin as pioneer.' This last, by W. J. Jupp, is aflame with knowledge and enthusiasm. Summing up, the writer says:—

One thing you may find that Ruskin has taught us—one great original contribution he has made to the vexed question of the social and industrial betterment of life. It is, that if, either in your theory of economics or in the practical affairs of business, you ignore the moral claim—if in trade or in politics, in the production or distribution or control of things needful to existence here, you leave out the supreme human element, viz., the affections—if you regard human beings, any human beings, as mere wealth producers and wage-earners, and do not regard them as men, as brothers, as fellow mortals, claiming at every stage, and in every condition of life, justice, sympathy and love, then you are wrong—entirely wrong, and the effect of your theory, and the result of your action will be harmful, degrading and disastrous to yourself and to those with whom you have to do. The old 'economic man,' with his motive of selfish gain, and his doctrine of utility and expediency to guide him—this cold, calculating, merciless fiction of the orthodox economists is banished from Ruskin's theory of social and industrial life; and the human brother, with his right of

justice from all, and his duty of service to all, stands in the place thereof. And his great contention is that not for pay, and not under pressure of hard necessity, will you ever get the best work out of any man. You will get it only 'when the motive force, that is to say, the will or spirit of the creature, is brought to its greatest strength by its own proper fuel, namely, by the affections.'

Mr. Jupp calls this 'the ancient Christian gospel of human-fellowship,' and we think he is not far wrong. Jesus Christ did not deliberately preach political economy or any form of socialism, but his principles and his spirit are eminently needed for both.

'M. D.,' writing in 'The Referee,' from 'Gloucester Gate,' says:—

Your correspondents mix up spirits and ghosts as if they were the same phenomena, which they are not. A clairvoyant may see a vision or a spirit by the aid of developed inner sight and be able to give an accurate delineation of his spirit friends or of his surroundings, character, &c. I have myself had described to me in this way over and over again many of my (so-called) departed relations. A 'ghost,' on the other hand, is, I take it, the result of a powerful thought or desire on the part of a spirit, and by this powerful thought it is able to materialise itself to the extent of appearing not to one only, but to any number who happen to be present, as a real object.

We do not quite follow him. In the New Testament we find both 'Holy Ghost' and 'Holy Spirit';—'Ghost' very largely predominating. Would he suggest that, by 'Holy Ghost,' anyone ever meant 'the result of a powerful thought or desire on the part of a spirit,' or a materialisation? We have always thought that 'spirit' and 'ghost' meant the same thing: the only difference being that 'spirit' was based in Latin, and 'ghost' in Anglo-Saxon. If 'M. D.' can 'show cause' for his distinction, we shall be glad to hear from him.

'Merlin,' in the same paper, goes a little deeper, in dealing with 'The dual mind.' He thinks we may be on the track of observations which may give us 'a positively logical presumption as to the vitality of the soul after death'; 'this logical presumption being for the first time based on the result of a scientific observation which has been directed towards the working of the human will under almost countless circumstances of normality and abnormality.' At the close of a long Article on this subject, he says:—

Whatever may yet be held to be established with respect to psychic inquiry goes to prove that the physical states which most nearly approach death are those in which the subjective mind secures its completest freedom and shows its most striking powers. This is a fact which may prove to be of prodigious significance. Be it observed that there is no legitimate room for doubt as to this one thing: *The subjective mind does not forget.* It stores up everything of which it takes cognisance, and it will seem strange if Nature, which does so little without a purpose, has no reason whatever for so extraordinary a secretion. The honey of knowledge thus hived throughout a lifetime is only of occasional service to the many, and is not a continuous diet even for those whom we worship as men of genius. . . . Is there any instance in the material world in which she hoards on so vast a scale as this for the mere sake of wasting?

Part XLIII. of 'Proceedings' of the Society for Psychological Research (London: R. Brimley Johnson) contains Dr. Oliver Lodge's late Presidential Address. We have already fully considered it, and need do no more than remind our readers that Dr. Lodge deals almost entirely with our own particular subjects, such as trance lucidity, clairvoyance and 'the strange physical phenomena sometimes accompanying trance.' In addition, he discussed certain views concerning these 'ultra-normal human faculties' that were of special interest to him.

Messrs. Digby, Long and Co. send us a book by John Littellred, entitled 'Cytheræa and Cynthia.' We wonder at them. The book looks like poetry, and, in a sense, is; but it is the worst poetry we have seen for a quarter of a century: and, before that, so far as we know, nothing as bad *could* have been produced. The author's name is suggestive, and is about the best thing in the book. The paper is costly, and the type remarkably good;—a pathetic waste.

'Beyond the shadows: The story of a Death-birth' (London: Elliot Stock) describes the passing of a wife and her after-care of husband and children. No author's name appears, and no assurance is given that the story is anything beyond a pure invention: but it is so tenderly and devoutly written that it may reasonably be accepted as clear insight if not as a direct message.

PRAYERS

(From many shrines).

O Thou, who wilt bring to light the things of darkness, and make manifest the counsels of the heart, and whose Spirit searcheth all things, help us to renounce the hidden things of dishonesty, and to speak as of sincerity, as of God, and as in the sight of God. May we not walk in craftiness, nor handle the word of God deceitfully; may we keep under our body and bring it into subjection; may we watch, quit us like men, and be strong. Grant, O Lord, that we faint not; but though our outward man perish, may our inward man be renewed day by day. May our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory; while we look, not at the things seen and temporal, but at the things not seen, and eternal. Reveal to us, O Lord, by Thy Spirit, what eye hath not seen, nor ear heard, nor the heart of man conceived. May we be enriched by Thee with all knowledge; may we be perfectly joined together in the same mind; may we be of good comfort, and live in peace; may the God of love and peace be with us.—Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, May 15th, when an Address will be given by

MR. W. J. COLVILLE

ON

'The Evidence for Spirit Identity—Some Personal Experiences.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

May 29.—*Conversazione*:—Social Intercourse, Music, and 'Farewell' to Mr. J. J. Morse and 'Tien.'

One or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., and will be pleased to meet any friends who may wish for an interview.

THE AMULETS OF ANTIQUITY.

This branch of occult research necessarily involves considerable study of many other subjects connected with ancient Oriental magic; and to comprehend the true origin and mystical significance of the amulets of antiquity, it will be necessary in this association to consider certain aspects of magical erudition which bear directly upon the elucidation of the subject I am here investigating.

The word 'amulet' is derived from an Arabic root, meaning 'to bear,' or 'to carry'; and when fashioned in accordance with the accepted configuration, and duly consecrated by the recognised words of power recited over them by the initiate, these amulets were believed to have acquired mystical properties, and supernatural powers to defend the human body, dead or alive, from entities inhabiting the physical plane and the underworld. They were originally employed to protect the wearer from the ravages of savage animals and serpents; but with the advancement of civilisation, the development of religious ideas, and the acquisition of psychological knowledge, they were utilised in new forms; and every portion of the human body had a specified amulet to protect it from injury during life, and preserve it intact after death.

An amulet was the name given to any ornament, pendant, or ring, &c., which had the name of a god, or his emblem, or picture, inscribed upon it (thus invoking his protective power), which retained its potency as long as the name or symbol was not disfigured or erased.

From the earliest times to the Roman period amulets were in common use among the ancient nations, and were especially venerated by the Egyptians, who even after embracing Christianity retained them in a modified and modernised form.

Respecting amulets of the Greek period, the seven vowels in combination with a number of signs, which owe their origin to the Gnostics, were engraven upon plaques, or written on papyri, and these were supposed to give the possessor supernatural power over incarnate entities, and gods and demons, and all the invisible beings in the under-world.

The names Khnoubis (or Khnoumis) and Abrasax (or Abraxas), are most universally found inscribed upon gnostic gems. Khnoumis is a form of the ancient Egyptian god Khnemu (or Fashioner of man and beast), and is usually represented as a monstrous serpent with a lion's head, surrounded by seven (or twelve) rays: on the point of each ray are the seven vowels of the Greek alphabet, and on the back of the amulet the figure of Khnoumis was generally inscribed with the sign **SSS**.

Abrasax had the head of a hawk, or cock, and the body of a man, with legs terminating in serpents. In one hand the man holds a dagger, and in the other a shield upon which the great name of Jah is inscribed. It is interesting to note that although this amulet was supposed to possess magical powers of the highest order, it is somewhat difficult to define the exact significance of this god; but as a magical symbol it was frequently utilised in conjunction with others, and the dual combination was believed to invoke supernatural powers of the utmost potency.

Among all the nations of the earth, the Egyptians were always regarded as the most religious and superstitious; and it frequently happened that many of their occult beliefs and magical rites excited the ridicule and antagonism of their fellow-men, who were unable to penetrate the mystery of their occult origin, or grasp their subtle significance. Postulating the existence of the continent Atlantis, Egypt was first invaded by emigrants of the Toltec race, when, about 400,000 years ago, the transfer of a great Lodge of Initiates took place; but subsequently, about 210,000 years ago, the Occult Lodge founded the first 'Divine Dynasty' of Egypt, and assumed dominion over the people; and it was approximately at this period when the first great body of colonists was brought from Atlantis. Space does not now permit me to do more than enter briefly upon this, but it is my intention to treat this subject more exhaustively in the future.

In Egypt magic was inseparable from religion, and was of two kinds. In this respect it differed from that of the other Oriental nations: (1) It was employed with the idea

of benefiting the living or the dead ; (2) it was also utilised to further nefarious schemes, and bring calamities upon those against whom it was directed.

The other ancient Eastern nations usually practised their magic solely against the powers of darkness and malignant demons, whilst invoking the aid and protection of benign divinities and benevolent entities against them ; but the Egyptians sought, in addition, to compel their deities to do their bidding, and, to further ensure the accomplishment of their purpose, they made use of certain words of power, uttered in a prescribed way, which were recited over the amulet by a trained adept. Such words might also be written on papyri or precious stones, and other substances, and in Egypt practically everyone wore some charm, talisman, or amulet on the person. In Biblical records allusions to the miracles performed by the magicians are frequently made, and it may be remembered that Moses was thoroughly conversant with the potentialities of Egyptian magic, and that he himself could, and actually did accomplish similar marvels by means of his wonderful rod ; and both the Greeks and Romans acknowledged the indisputable potency of Egyptian magic, whether black or white.

Amulets were made of various substances and were of two kinds : (1) Those inscribed with magical formulæ ; (2) and those without. In the case of the former the mystical and magical power was twofold ; first by reason of its inherent substance ; and secondly because of the significance of the inscription.

The earliest Egyptian amulets known are composed of pieces of green schist shaped to resemble various animals, and these were laid upon the dead. At a subsequent period plaques of schist were engraved, and utilised as embodying the same idea. The green stone Scarab, which in dynastic times was laid upon the breast of a mummy, is in all probability a survival of the green schist amulet of the pre-dynastic era in Egypt ; and it also became customary to inscribe certain words of power on either the tomb, stele (or sepulchral column), amulet, coffin, stone, or papyrus, thus invoking supernatural aid to bring the gods under the will of the deceased.

I will now enumerate and briefly describe some of the amulets most frequently used among the ancients, and endeavour to demonstrate their special mystical and magical association :—

The Amulet of the Scarab, or the sacred beetle of the Egyptians, was made of green basalt, green granite, limestone, green marble, blue paste, blue glass, or blue, purple, or green porcelain, and engraven upon it were certain words of power. One of the oldest green stone funeral Scarabs is in the British Museum, No. 29,224. This specimen was found at Kırma, near Thebes, and the approximate date is reckoned to be about 2600 B.C. The species of Egyptian beetle used for amulets is of the family of Lamellicornes, in colour generally black, but occasionally possessing rich metallic sheen ; the hind legs are placed on the extremity of the body, and very far apart. The Scarab was the type and symbol of the God Khepera, *i.e.*, the invisible power which propelled the sun across the sky. It also represented inert but living matter, and was universally regarded as a god of the resurrection. Thus the amulet of the Scarab was believed to bring new life and existence to him to whom the symbol was attached when laid upon the mummy ; and after certain words of power in addition had been recited over it, or engraven upon it, the amulet was considered to be an infallible protection to the dead heart. Originally it was the custom to bury Scarabs with the corpse, but subsequently the fashion came in vogue for the living to wear them as ornaments, and the amulet of the Scarab became also greatly adopted by those dwelling in the countries bordering on the Mediterranean, and even penetrated into Western Asia.

The Amulet of the Heart was always placed in a jar in which the lungs of the deceased were preserved, and was generally made of lapis lazuli or carnelian. The protection of the god Tuamutef was thus invoked against the attacks of a monster, half man and half beast, who was supposed to go wandering about amongst the dead, for the purpose of tearing out the hearts from the bodies.

The Amulet of the Tet was fashioned to represent the trunk

of the tree in which the goddess Isis placed her husband's dead body. Isis (often veiled) was an Egyptian goddess of the moon, and the wife of Osiris, and mother of Horus, and Osiris was the personification of all physical and moral good. The four bars across the top of the trunk of the tree represent the four cardinal points, and these became the symbol of great religious importance among the Egyptians. This amulet had to be dipped into water in which ankham flowers had been previously steeped ; and when the Amulet of the Tet was laid upon the neck of the deceased it was supposed to give the requisite power for reconstituting the body, and was considered to be most powerful if made of gold.

The Amulet of the Buckle represents the buckle of the girdle of the goddess Isis, and was usually made of either carnelian, red jasper, or red glass, and sometimes of pure gold.

Before the Amulet of the Buckle was attached to the neck of the dead person it was dipped into water in which ankham flowers had been steeped ; then the special words of power were recited over it in the prescribed manner, whereby the protection of the blood of Isis was effectually evoked, and the buckle was supposed to enable the deceased to penetrate the mysteries of the under-world.

The Amulet of the Pillow was usually made of hæmatite, and when placed under the neck of a mummy in the coffin, it was regarded as a protection to the head.

The Amulet of the Collar of Gold was made of gold, and placed upon the neck of the deceased on the day of the funeral : this amulet was exceedingly rare, and a special form of words of power was dedicated to it. The object of utilising it was to give the deceased power to free himself from his swathings.

The Amulet of the Vulture was also of gold, in the form of a vulture with wings outstretched, and holding in each talon the symbol of life ♀. This amulet was placed on the neck on the day of the funeral, after the words of power had been recited over it ; thus the power of the goddess Isis was invoked as the 'divine mother' to protect the deceased.

The Amulet of the Soul bore the form of a human-headed hawk. It too was of gold inlaid with precious stones, and when the prescribed words of power had been recited over it, the amulet was laid upon the breast of the corpse to enable the soul to unite with the mummified body, and to be with its spirit 'Khu' and spiritual body at will.

The Amulet of the Papyrus Sceptre was made of either mother-of-emerald, or of light green or blue porcelain. It represented the mystical and magical power of Isis, and was believed to ensure renewal of youth to the deceased. This amulet also was placed upon the neck on the day of the funeral.

The Amulet of the Ladder represented a model of a ladder, and was frequently placed near the dead body to provide the means whereby the deceased could ascend into Heaven, aided by the two gods, Horus the Elder and Set, who were originally the two guardians of the ladder. In addition to this amulet certain special words of power were written, which were intended for the use of the deceased when invoking the aid of the ladder. Later on, instead of making a model of a ladder, the priests painted a ladder on the papyri which, with texts inscribed, were buried with the mummy.

The Nefer Amulet was fashioned in the semblance of a musical instrument, and was made of various substances, such as carnelian, red stone, red porcelain, &c. It was greatly used as a pendant either of strings of beads or necklaces, and represented 'good luck' and 'happiness.'

The Amulet of Life (Ankh) was made of various substances, and worn chiefly as a pendant or necklace. It was probably of phallic origin, symbolising 'life,' and is carried by every god. In this connection *the Amulet of the Sam* must be mentioned ; it was made of lapis lazuli and other hard stones, and was placed in the swathings of the mummy. The use of this amulet is to be found in some of the most ancient records.

The Amulet of the Two Fingers was usually made of obsidian, or hæmatite, and placed inside the mummy. It was intended to represent the index and medium fingers with which the god Horus assisted his father Osiris when he ascended the ladder up to Heaven.

The Amulet of the Eye of Horus (or Utchat) was universal in all periods, and greatly used. It was made of either gold, silver, granite, carnelian, hæmatite, lapis lazuli, porcelain, or wood, although the rubric specially ordained that it should be made of either lapis lazuli or mak stone. The Utchat was of two kinds, one to represent the right eye and the other the left; and according to the ancient records one was white and the other black. This amulet, if worn by the living, was believed to bring 'health' and 'strength' to the wearer; but if laid upon mummies it should be made of lapis lazuli plated with gold; and offerings were made to it at the summer solstice; then another was made in jasper, and after the recital over it of the prescribed words of power it was laid upon the deceased, who was then supposed to become a god, and take his place in the boat of Rā.

The Amulet of the Serpent's Head.—The goddess Isis is often typified by a serpent, and the colour red regarded as hers particularly. This amulet was made of red stone, red jasper, carnelian, and sometimes red paste. It was placed upon the mummy to prevent it being bitten by snakes in the under-world.

The Amulet of the Menat is one of the most ancient, and it was used by the Egyptians during the sixth dynasty. When worn by the living it was either held in the hand, or hung round the neck, and was accredited with possessing magical properties as well as ensuring 'joy' and 'health' to the wearer. It was made of various substances, such as bronze, stone, or porcelain, and when laid upon the dead was supposed to confer upon the deceased the power of life and reproduction.

The Amulet of the Frog was associated with the frog-headed goddess Heqt, the wife of Khnemu; it was typical of the resurrection, and was believed to transfer her power to the deceased when laid upon the dead body.

The Amulet of the Steps is supposed to represent the throne of Osiris whereby the ascent into Heaven can be accomplished.

The Amulet of the Shen is the symbol of eternity, and represents the sun's orbit. It was generally made of lapis lazuli or carnelian, and when laid upon the deceased was believed to ensure him immortality. There are also other amulets, such as: *The White Crown of the South*; *The Red Crown of the North*; *The Horizon*; *The Angle*, typifying protection; *The Horus, disk with plume*; *The Plummet*, and *The Cartouche*; the latter, however, is generally supposed to be the Shen elongated.

Before concluding I should like to touch upon the use of amulets in connection with psycho-therapeutics. Paracelsus, the greatest of the Christian Magi, in his occult philosophy, strenuously denounces ceremonial magic, mainly with the intention of discrediting the practice of the black art, although he fully admits its possibilities and potency. Long before Mesmer he had discovered magnetism, and studied and manipulated the subtle forces which attract and repel. By this practical knowledge he undoubtedly accomplished marvels of healing by composing sympathetic remedies and applying them to representations of suffering members, fashioned and consecrated in accordance with the requisite occult ceremonial. He believed that the omnipotence of the Magus was located in the interior and occult 'Magnes'; and that faith was the cure for all diseases. If a disease could not be cured by faith, he held that it was because the sufferer's faith was insufficient owing to lack of knowledge. In his opinion the power of the amulet does not depend so much upon the inherent properties pertaining to the substance of which it is made, as upon the intensity of the faith with which it is worn; but he fully recognised that the use of prescribed words of power, magical symbols, talismans, amulets, charms, magic finger rings, arm rings, seals, figures, mirrors, bells, medals, especially if composed of electrum (which is a combination of seven metals), and indeed everything pertaining to occult iconography and numismatics, rendered undoubted and valuable aid in the cure of disease; and in addition his sympathetic remedies were always formed under, and corresponded with astrological influences, for he never omitted to ascribe to all bodies the mark of their dominant star, believing that the essences in man's sidereal (or soul-body) are intimately related with the sidereal essences of the stars. The astral

light, depicted in ancient symbols by the serpent devouring his tail, at the moment of conception becomes transformed into human light; and in combination with extremely subtle fluids forms the sidereal phantom, or ethereal body, of which Paracelsus treats in his 'Philosophia Sagax.' This soul-body of man has power to attract moral, mental, and physical qualities for good, or, on the other hand disorganisation and disease, from the moon, stars, and planetary bodies, and all the principles existing in the Cosmos; but man should strive to train himself to become *the master of his own soul*, and by knowledge absorb and increase their beneficial influences, or resist or modify their deleterious operations.

The life of Paracelsus is so rich in interest to occult students that later on it is my purpose to devote an entire article to his marvellous personality and life work. There is, perhaps, in the records of antiquity no one who has accomplished greater wonders; but the veritable essence of his apparently magical powers lay practically in his advanced knowledge, and discretionary manipulation of the magnetic agent of the omnipotence of will.

The empire of the will over the astral light, which is the physical soul of the four elements, is represented in magic by the pentagram, which is called in Kabbalah, the sign of the Microsm; and none who have conscientiously studied this branch of occult science can fail to realise that this sign has real power to protect the individuals (comprehending and utilising this sign) from elementary or malicious spiritual entities desirous of injuring them spiritually, mentally, or physically.

Paracelsus comprises the whole science of mystical symbols and characters in the *Macrosm* (or Seal of Solomon), and the *Microsm* (or pentagram). The Macrosm forms the six-pointed star by the combination of two triangles combined in one figure, and expresses the conception of the infinite and absolute. The Microsm is the five-pointed star, and Paracelsus (as the result of indefatigable research and unremitting labour) conceived and formulated the idea that the Microsm stands foremost in its mystical symbolism and magical potency; as in it are comprised all the mysteries of magic, all the symbols of the Gnosis, all the figures of occultism, and all the Kabbalistic keys of prophecy.

When we, through the recognised and inevitable routine of research in the records of ancient Oriental magic, become familiar with the frequency of magical demonstration of supernatural power, it will facilitate our Occidental and more materialistic minds to grasp, and fathom the surprising dominion that certain superstitious credences acquired over the minds of the multitude, who regarded the Magi, the priests, the initiates, the sorcerers and necromancers, as leaders and teachers to be feared, revered, and implicitly obeyed. The initiated were born in a psychic atmosphere, were reared in occult surroundings, were saturated with the traditions of ancient magic, and were themselves so familiar with supernormal phenomena that they universally accepted them as part of their natural environment; and although the recondite mysticism which lay beneath the symbol, or character, upon the amulet was revealed only to the trained adept, yet their association was a real, even indispensable, adjunct in the hands of the Magus when thus manipulating the mysterious and subtle forces in Nature, irrespective of whether their experiments were manifestations of either the white or black art.

EFFIE BATHE.

The Limes,
Ashchurch-terrace,
Shepherds Bush, W.

Mr. W. J. COLVILLE lectured to large and appreciative audiences in Blackburn on April 25th; in Accrington on the 26th; in Rawtenstall on the 27th; and in Nelson on the 28th. On all occasions many questions from the audience were ably dealt with and many visitors were much impressed. During the remainder of the week Mr. Colville was booked for Great Harwood and Morecambe, and on Friday, May 2nd, for Newcastle, Staffordshire. On Saturday, May 3rd, at 8 p.m., he will resume his regular work in London at 22, University-street, and also on Sunday next, at 3 p.m., and will lecture at 7 p.m. at Manor Park, Stratford, E. For further announcements see front page of 'LIGHT.'

THERAPEUTIC VALUE OF HYPNOTISM.

'Kingston,' on page 191 of 'LIGHT,' of April 19th, writes to say that he has studied the subject of Hypnotism theoretically, but that he has not much practical experience, and he is anxious to know whether a statement made by 'H. W. T.' in a previous issue, to the effect that 'When therapeutically employed, Hypnotism does not cure disease, but drives it more thoroughly in,' is substantiated by observation. I seldom write to 'LIGHT' about Hypnotism, for the simple reason that it is a difficult matter for one who has had some reputation as a practical experimenter, to do so without his motives being scrutinised; but in this instance allow me space for a few lines to assure 'Kingston,' as the result of a large and varied experience in Mesmerism, or Hypnotism, extending over thirty years—to say nothing of an equally long experience in Modern Spiritualism—that experience in no way supports 'H. W. T.'s' sweeping statement. I will go further, and say that that statement is utterly opposed to the experience of my contemporaries at home and abroad at the present day, to say nothing of the history of the whole practice. I glance back in vain for confirmation to the pages of the 'Zoist,' to the practical therapeutic work of Elliotson, Ashburner, Gregory, Haddock, Hall, Teste, Townsend, and others of the old school, but none of these furnish cases that will for one moment support 'H. W. T.' Perhaps they were ignorant, these old worthies, and no doubt they were enthusiastic in carefully observing and reporting upon the cures which they had either witnessed or personally were able to bring about, but not a word about driving the diseases in. If driven in, 'however much appearances may be to the contrary,' the mighty procession of patients were a grateful and a thankful lot, according to these old reports. Time and space will not permit even a passing review of the remarkable cures performed by more modern operators, ranging from the Braid school of operators to the latter and more fully-fledged school (perhaps I should say 'schools') of hypnotists. We read of failures; of partial success; of success; of more than success; of cures ranging with the marvellous. Instead of turning men and women into 'moral and physical ruins,' they have been able to turn moral and physical ruins into happy, healthy, self-poised, energetic men and women. I have had some experience. I have seen some remarkable changes, and I can honestly say that I have never seen, and never heard of, such evil results arising from Hypnotism, 'therapeutically employed.'

I do not for a moment say that Hypnotism is devoid of dangers, dangers that arise from many causes, principally from the imperfections of human nature, and therefore not confined to Hypnotism; from ignorance, and in many instances from an inordinate love of experimentation, regardless of cure or the want of it.

The number of cases of the cures of 'bad habits and moral diseases' in the history of modern Hypnotism are too well substantiated to be thrown to one side, simply because 'Mr. A. B. C.': or a 'H. W. T.' will have it otherwise. 'There are no victories without battles.' True. But it does not follow that 'H. W. T.'s' deduction is a correct one, that the wills of patients are forced into abeyance, that their evolutionary progress—whatever that is—is checked, and that their opportunities for self-conquest are barred. Why, the very 'gist' of magnetic healing and of hypnotism, 'therapeutically employed,' is to help the patient 'to help himself.'

This 'driving in' of diseases, which leaves the patient healthy and happy and capable of leading a useful life, is very much to be desired, and if 'H. W. T.' can do a little in that way, he would make a welcome addition to the ranks of healers, whether spiritualistic or hypnotic. As to the diseases making their reappearance in his patients, after his death, I am sure that many would risk that, provided that they were 'cured' in the meanwhile. No; this reappearance of disease, as the result of the operator's death, has, in my opinion, more of the story-teller's plot about it, than that of solid facts.

I do not know that it is the exclusive prerogative of Spiritualism to 'help our fellow man to help himself'; however, I am ready to believe that 'the wise on the other side give assistance to this end,' or that 'they see more clearly and make allowances for our fleshly weaknesses.' But it

would be interesting to know how these wise folk on the other side could manage to convey their teachings to flesh-clothed ordinary mortals, if they did not hypnotise some sensitive—with or without 'fleshly weaknesses'—to convey their messages to the world? We have all heard of the dangers of Hypnotism, of Spiritualism, of mediumship, before. That there are dangers is at once fully admitted, but that the work of a healthy-minded operator—with or without magnetising—based on good intent and accompanied by good and useful suggestions, only drives disease more deeply in, may be characterised by a word often employed by Mr. Thornton, in the 'Vicar of Wakefield,' as 'Fudge.'

JAMES COATES,

Author of 'Human Magnetism, or How to Hypnotise.'

Rothsay, Scotland.

OCCULT DENTISTRY: A CURIOUS OPERATION.

The following is extracted from a letter from Mrs. Louisa Andrews, of Springfield, Mass., U.S.A., dated May 25th, 1877, to Mr. Stainton Moses:—

'In a letter written to me by my sister while she was visiting Slade about three years ago, she says: "I must tell you something wonderful that took place just now. I had been all the morning with Slade, and he had been grumbling because of his tooth aching ever since he got up. About half an hour ago he sat close to the stove (I being at the desk, writing) and said to me, "I have got sharp pains through that tooth again." I turned round to look at him, and he presently added, dreamily, "I feel Owasso." In a second afterwards, he clasped the arms of his chair with both hands and jumping up, with a scream, cried "O Lord!" and, leaning forward, spat out the tooth and a mouthful of blood. I asked to see the place where it had been, and found it looking just as if the tooth had been pulled out by a dentist, only the gum was not cut as by a lancet. It was bleeding pretty freely, and, he said, felt like a big hole to his tongue. He felt the instrument clasped upon the tooth, and also the pull, which gave him a sort of shock, but no actual pain. Simmons, who sat near him, said he heard distinctly the grit (!) of the tooth as it was extracted. His mouth was closed when it was drawn." Simmons told my sister that this was the second time Owasso had pulled a tooth for Slade.'—(From the unpublished correspondence of Mr. Stainton Moses.)

LONDON PSYCHO-THERAPEUTIC SOCIETY.

The formal opening of the new headquarters of the London Psycho-Therapeutic Society at 3, Bayley-street, Bedford-square, W.C., took place on Friday evening, the 25th ult., when there was a good attendance of members and associates to hear Dr. J. H. Pugh lecture on 'Experiences and Views of Mental Therapeutics.' The doctor's remarks were highly entertaining and instructive, and gave rise to an interesting discussion. The committee of the London Psycho-Therapeutic Society have also been successful in securing the services as lecturer of Dr. Forbes Winslow, the eminent brain specialist, who will, on Friday evening next, the 9th inst., give an address on 'Psychological Experiences.' A number of poor patients are now being successfully treated by the society, special hours having been set apart for practical work; and the hon. secretary (Mr. Arthur Hallam) is in attendance at the above address on Monday and Friday afternoons, from 3 to 5 o'clock, for the purpose of giving information to inquirers.

TO CORRESPONDENTS.

- 'H. B. AND MRS. W.'—We can supply 'Have You a Strong Will?' from this office, price 4s., post free.
- 'HYPNOTISM.'—Correspondents who have written to us on the therapeutic value of Hypnotism will please note that we give a communication on the subject on this page; and this, we think, will suffice.

MISS EDITH CANEY.—The friends of Miss Edith Caney, the daughter of Mr. and Mrs. Laws Caney, of Pietermaritzburg, South Africa, will be pleased to know that she will make her *début* in St. George's Hall, Langham-place, W., on Thursday, May 15th, at a grand evening concert given by Mr. and Mrs. C. Emlyn Jones, when Mr. Ernest Meads well-known to London Spiritualists, will also appear.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE IDEAL BLEND.

There was a time—and not very long ago—when the popular idea was that a Spiritualist was either a cheat or a being with an abnormal and insatiable desire to be cheated. That time has passed—or nearly so. Our labours, our patience, our facts and our arguments have not been in vain. We are not much better liked, but we have won at least the respect that comes of puzzling the enemy; and multitudes are drifting to the conclusion that 'there's something in it after all.'

So far good, but we have only 'commenced business.' We have before us the task of convincing the world that the relative positions of hunted and hunter have to be reversed. The hunters have cried out for facts. One way and another, then, they must have plenty of them pushed home. This has already been done to some purpose: so much so that the hunters are scared, and run away, crying 'Devil! Devil!' They talked about science. They must have plenty of it dished up, morning, noon and night. The materials are now inexhaustible, thanks to the discoveries of scientists like Tyndall and the probings of philosophers like Herbert Spencer. They have talked Bible and Religion at us. Let them be drenched with texts and smothered with Bible stories and statements, demonstrating that the Bible is first of all and above all a Spiritualist's book. They have deprecated superstition and begged us to be rational. We must hunt them with reminders of that colossal superstition which towers above every other,—that 'the Laws of Nature' could ever be violated, and that miracles could happen at one period of the world's history and not at another. Or, if the hunters do not believe in miracles, we must turn round and hunt them with the demonstrated absurdity of picking and choosing their facts and indulging in *a priori* 'impossibilities.'

Another task lies before us; a task which turns upon the duty of learning from the enemy. There is just a tint of truth in his reproach that Spiritualists have been inclined to be fantastical or credulous. There is a reason for this, and a reason which is not altogether to the Spiritualist's discredit. He has been a seeker; he has been responsive: he has had the courage of his opinions and the honest custody of his facts; he has tried to hammer a philosophy out of his find; he has not sneaked into a corner and hushed the matter up for fear of being laughed at: and all that, we say, is to his credit. But there is room for improvement in some quarters. 'The little one' has become 'a thousand,' and we must now all rise to 'the height of this great argument,' as Milton said. We must shed something and take on something. We must set a proper value upon

education, in the broadest sense of that word, be patient with and even thankful for the pertinacity of the 'doubting Thomases,' hesitate to surrender ourselves to 'fighty theories and 'controls,' and generally fall in with Paul's sound advice,—'Let your moderation be known unto all men.'

The fact is,—and to this our remarks all tend,—that Spiritualists have a superb opportunity of presenting to the world that blend of spirituality and rationality which is the one great want of the age. We are at the parting of the ways. The Church feels and knows that all its old notions are in the melting pot: and the world equally well feels and knows that its Stock Exchange or Fleet Street 'common sense' does not cover everything. It would be awful for the world if it did not feel and know that. The Church wants the world, and the world wants the Church; and both want the Spiritualist. The same thing is true as between the devotee and the critic. The devotee bows to authority, sacrifices modern to ancient inspirations, and offers up reason as a sacrifice to antiquity. The critic tends, and all the more because of this, to be a mere destroyer, an iconoclast, a denier. But the devotee needs the critic, and the critic needs the devotee; and again both need the Spiritualist. Why? Simply because the Spiritualist can save the Church from relying upon the documents clutched in the dead hand of mere authority, and help the world to see that there are living facts and truths which make those documents witness not only to the past but to the present. And again, because the Spiritualist can justify the devotee by putting reality into his dream, and guide the critic to the vital problem and give him the key.

We hold that these remarks apply to every conceivable subject in life—even to business and politics; but they especially apply to our treatment of the Bible and to our attitude of mind with regard to Church forms and creeds. These, the Spiritualist cannot ignore if he would. He is beset by them at every turn. Our ideal, then, is a blend of Spiritualism and Rationalism. The one will recognise the great reality of spirit-life, spirit-communion and spirit-inspiration: the other will discriminate, and judge from the points of view of reason, conscience, affection, utility. Avoiding the idea of 'impossible,' and even the word, the ideal Spiritualist will be both receptive and critical, will believe nothing merely because it is set down in a book, or because antiquity passed it, or because a conclave voted it, or because somebody said he was inspired to say it. He will discard the 'supernatural,' and be ever ready to enlarge his circle which describes for him the sphere of the natural. He will be ready to show hospitality to strangers, knowing, as the acute writer of the Epistle to the Hebrews said, that 'some have thereby entertained angels unawares.' He will delight in science and be swift to blend it with his knowledge of the hidden things, and love the light that will enlarge the sphere of the explained. For him there will be no closed questions, no shut windows and doors, no orthodoxy, no skeleton in the cupboard. But, on the other hand, there will be no hungry wonder, ready to swallow anything; no sudden acceptance of monstrous theatricalities just because some spirit or some band of spirits choose to indulge in them, no one knows why.

But we need not pursue the subject. Each one can readily work it out in his own way. Our own duty is discharged in this attempt to read the signs of the times, and to uplift an ideal which is perhaps the most vital and the most urgent need of the age.

THE HUSB FUND. The following further contributions have been received: 'J. L.' and 'G. H. L.,' £5; 'M. C. B.,' £5; 'Anonymous,' £2 10s.; 'W. H. W.' (per J. J. Morse), £1 11s. 6d.; Mrs. K. Taylor-Robinson, £1; A Friend, 10s.

ANSWERS TO QUESTIONS.

BY 'TIEN' (THROUGH MR. J. J. MORSE).

(Continued from page 201.)

QUESTION: 'Do we visit our friends on the other side during sleep?'

ANSWER: 'Yes, and they occasionally visit you in dreams.'

QUESTION: 'How does the individual who passes away know he is physically dead, and what is the average time before the recognition occurs?'

ANSWER: The Control replied that it varied in almost every case and therefore no definite statement could be made. As to how the individual recognised that he was dead, the process was somewhat difficult. 'Suppose you died to-night, were struck down suddenly on leaving this room and that all your faculties were quick and instant in action up to what is called the fatal moment. Presently you wake up. Now there is a singular peculiarity to be observed here. Supposing you were struck down in this manner by instantaneous death, you would, physically speaking, be entirely unconscious of the whole affair. You would never know it. Consciousness would be arrested so suddenly that the brain machinery would not record the fact quickly enough for you to recognise it. Then you return to consciousness. You wake up and (mark the words, please) you are *yourself* again. For the moment you experience no sensation of change of condition or circumstances. Presently you realise you are in a house, perhaps, or it may be a hospital, and you see the spiritual side of this (because every place has its spiritual counterpart, remember), and you wonder what you are there for. Strange people come to you and you wonder what they want. They considerably refrain from telling you that you have been killed, because there is such a thing as shock to the mentality and consciousness in the life beyond, the same as here. You become perplexed, troubled, annoyed, angry, and then they gradually break the news to you that you have died, which piece of kindly information you indignantly repudiate and immediately say: "It cannot be true because I am alive." Then the question comes, "Is the next life so natural as that?" We answer "Yes." If it were not so, continuity of consciousness and intelligence would be seriously imperilled, for without that continuity of consciousness and personality, what in the name of reason would be the value of immortality to you if *you* were not *you* after you had died? The realisation comes by degrees and is presently assisted by friends who have passed over before you, coming to see you. When you realise that these are the people whom you knew to be dead, whose bodies you had seen screwed down in coffins and deposited in the earth, then you begin to see there must be something the matter, and your attention being directed to your immediate conditions, the thought comes clearly to you at last that you have changed states and that the marvel is, not that you have got into the spiritual world (if we may so express it), but that doing so was so entirely easy considering how you had always thought it to be such a dreadful experience to pass through.'

The remainder of the queries and replies are given in a summarised form:—

Replying to a question regarding reincarnation, 'Tien,' adopting the phrase of the inquirer, said that he 'repudiated the literal reincarnation of the soul,' and in response to a question touching 'the seven principles of man,' observed that one might with equal warrant divide man into three times seven parts, or principles, assigning an appropriate name to each.

The question was asked: 'How is it that one seldom hears from the departed other than by a bare description of the individual through a medium, without either Christian name or surname being given, thus leaving the person most interested in doubt as to identity?'

To this question the Control replied that so far as it applied to public descriptions by clairvoyants, it was fairly accurate, and the reason was that in a large gathering, with only perhaps an hour or so at the disposal of the operating intelligences, and with so many spirits thronging to be

described, it was almost impossible to do more than give a bare outline to the description; but in the home circle, where the mediumship was properly developed, there was overwhelming evidence in the way of descriptions minute in detail and accurate in character.

In the course of his reply to a question concerning amulets and talismans, the Control said: 'All things or articles which men wear or handle receive a psychical impress from the wearer. That impress is enduring. Some articles are more absorbent of psychical influences than others.'

Such psychical influences partook of the mental, moral, and spiritual character of those from whom they emanated. Charms, amulets, and talismans, in short, were simply things impregnated with psychical influences by powerful minds; sometimes good, sometimes evil persons. To protect oneself from evil influences being communicated by talismans, 'Be self-centred in your own thought; say "I will be myself and take nothing from anyone that I am not willing to accept." That mental attitude will surround you as with an armour, against which all evil influences will ineffectually hurl themselves.'

A question which referred to the fact that the teachings of spirits do not agree, on doctrinal points at least, was thus dealt with. 'So long as there is an infinite variety in development, capacity to know or express methods of belief and opinion, so long will there be an infinite diversity in the beliefs, teachings, and opinions entertained by men in any sphere of existence. If all men thought alike, lived alike, wished and desired alike, it would be time for God to ring down the curtain on the tragedy of human life.'

'Where is the spirit of the medium at the present moment?' 'Tien' replied that it was in its own house, *i.e.*, in the medium's body, where the controls allowed it to remain, exercising such influence as they employed externally to the psychical side of the medium's organisation.

The existence of Modern Spiritualism, and the communications associated with it was (the Control said) the answer to the question whether there was a 'concerted movement' on the other side to establish communication with this world. 'Certain intelligences in times gone by deemed it prudent to try to establish communication between the two states. They succeeded in their efforts, and in consequence of the concerted action you have enjoyed communication with the spiritual world.'

Another question referred to the two directions in which the activities of individuals, societies, and nations were expressed, the one to command all the wealth and material they can, and to rule as justly as possible, the other to carry out the doctrine of non-resistance as taught by Jesus and Tolstoy. Which did 'Tien' consider right? To this the Control replied that to regulate the world in the interests of order, progress, and righteousness was a noble task. Men living in the physical and spiritual conditions, with the dual necessities pertaining to those conditions, could not be ruled in either of those directions exclusively. 'The co-ordination of the higher order of spiritual truth with the lower order of material necessity is the ideal order of government for man.' In time to come, when material wealth bulked less largely in the common estimation, and truth, virtue, and service to one's fellows ranked higher than at present, the Jesus-Tolstoy idea would have a greater influence, and the material work and wealth idea would be proportionately subordinated.

Questioned concerning the state of existence in which man lived prior to his birth into this world, the Control replied: 'Having had no conscious experience of any such state ourselves, we are unable to reply.'

Dealing with Chinese methods of healing, 'Tien' said that as regards the psychical and magnetic forms of treatment these had in all ages involved the same methods—the application of personal magnetism occasionally directed by spirit operators. The Chinese, however, had certain spiritual, or one might say superstitious, ideas about the occult forces of nature—what is called magic—and the use of herbs and parts of animals. Mystical compounds concocted at the turn of the moon, in the right corner of the room, and under certain astrological influences, were believed to be most potent agencies; experience proved their potency, and the coffin contained the result! A lack of physiological know-

ledge was the dominant feature. To-day, however, the enlightened Chinese possessed a greater acquaintance with medical science, and the percentage of cures had steadily risen.

'What are the conditions requisite for successful prediction?' Primarily ('Tien' replied) that there be something to predict; second, that the prophet be able to discover that something; and, third, that he be able to make a statement to some person who will record it. These were the prime foundational conditions. The seer or prophet drew his conclusions intuitively or analytically from certain conditions which he was in the position to observe. If his conclusions were sound the results justified his prediction; if his conclusions were unsound the prediction was falsified. Prediction was purely a matter of observation, reflection and deduction. The speaker illustrated this contention by citing the supposititious case of a blind man who, carrying a lighted candle, proceeded along a passage at the end of which was a pit containing a quantity of loose gunpowder. It would require no miraculous faculty to predict that if the blind man continued his journey he would fall into the pit and there would be an explosion, for these things were potential possibilities which the observer might note and draw his conclusions from. Some people were capable of divining the motives of their fellows; they could 'see into the mind' of a person, read his thought, judge his motives, and weigh up the problems that were agitating him, and hence were able to deduce that, from certain circumstances, certain results would follow in the case of such a person. Spirits in many cases were able to do this—to draw their deductions, and predict that A. would do so and so, or that such and such things would happen to B. 'Every wonderful power you ascribe to a disembodied spirit,' said the Control in conclusion, 'is latent within yourselves and will at some time be exercised by you. Prediction is simply knowing beforehand, and telling before anybody else has an opportunity of finding out.'

The question of how far presentiments and impressions may be trusted and how they may be distinguished, next occupied 'Tien's' attention. He said that they might be discerned as a result of experience by their vividness and intensity. They stood out clearly from the ordinary form of thinking. They might come from the spirit world or from the great ocean of thought, the waves of which, being agitated by something about to occur, impinged on the atmosphere of sensitive minds. In the great majority of cases they came from the spirit world.

The only limits to the possibility of communion between the two worlds were the limits of the capacity of men's faculties, said the Control in reply to another question. And he added that he did not know the limits to that capacity. They did know, however, that during the past fifty-four years the communication between the two states of existence had increased marvellously both in extent and character. Its progress was the less noticeable to-day because it was better known and more general. It would continue to increase, and would become the commonplace of the next hundred years, 'the people of which time will wonder why you considered it so remarkable.'

Regarding age in spirit life, the Control said that an old man preserved for some time after entrance into spirit life the appearance of age he presented on earth. But when he became, so to speak, acclimatised, the former look passed away, youthfulness asserted itself, and the condition of personal appearance that related to man or woman at their prime and best established itself.

That trance addresses are capable of explanation on the theory of the action of the sub-conscious self, was a proposition which 'Tien' vigorously disputed. A great deal too much was made of this sub-conscious self, about which nobody knew much except that it was a good stalking-horse in explaining away spiritual phenomena. The idea of the sub-conscious self was based upon the existence of a range of faculties which were beneath the ordinary ones, and the fact that there are possibilities of function other than those manifested in the normal physical functions of bodily life; but they were only faculties, functions, and agencies. What was it that used them? If it was the indwelling spirit that personalisation of the Deity, the Ego—then they could attribute to that Divine element all the manifestations of

every form of mediumship and psychical phenomena with which they were acquainted, which would of course utterly destroy the spiritualistic idea of communion with spirits; but the overwhelming evidence in favour of that communion convinced us. That being the case, how did the spirits work when they controlled a trance medium, an inspirational medium, or any other kind of medium over whom they exerted an influence? The law of affinity regulated association and relationship in all spiritual things. There must be some affinity between the lower magnetic life sphere of the spirit and the higher magnetic life sphere of the medium. The waves of the one life sphere rolled in and synchronised with the waves belonging to the other, establishing an inter-psyche relationship. Through this relationship the nervous forces were affected, and through these in turn the brain was reached, thus establishing a connection between the thought of the spirit and the brain of the subject. Any stimulus applied by the controlling spirit would inevitably be transmitted along the line of connection, just as surely as waves were transmitted through the ether in the case of wireless telegraphy. The result of the impulse, however, would entirely depend upon the character and development of the medium to whom it was imparted. If psychically, physiologically, and intellectually the conditions of the medium were good, the results would be better than where such favourable conditions did not exist, because under the influence of the spirit, the organisation—mental, cerebral and nervous—became temporarily exalted, producing as a result a somewhat higher order of expression than usual. The higher the condition the better were the results produced. Dealing at some length with the condition and development of his own medium (Mr. J. J. Morse), 'Tien' said that he and his associates had laboured for many years to improve, extend, and expand the knowledge and experience of the medium. Hence there was not so marked a difference between the results they were able to accomplish to-day, and the normal character and capacity of the medium, as there was in the years long since passed. Spiritualists were accustomed to say that they were indebted to the spirit world for the blessings it brought to them; but the spirits were equally indebted to those men and women who, in spite of a thousand difficulties of which the world knew nothing, had devoted their lives to the work of mediumship.

THE PRESIDENT expressed the thanks of the audience to Mr. Morse and his Control, and, alluding to the approaching departure of Mr. Morse for Australia, said that he and his guides would be greatly missed.

A formal vote of thanks was then passed, which 'Tien' acknowledged in the following words:—

'Friends all, we are grateful to our old, esteemed and valued friend, your President, for his kindly sentiments on our behalf. We are thankful to you for your cordial endorsement of his utterances. In your good will we find every reward for what little service we may have rendered to you from time to time. We shall return, and most of you we shall meet again. We may hope that our voice will again sound in your ears, and that it may be our privilege to contribute some little more to your enjoyment and—may we hope?—your knowledge. Meanwhile, with our feelings of gratitude let us mingle this thought: To the great Oversoul of all life be thanks for every blessing that we receive from others or are able to impart to them.' (Applause.)

The proceedings then terminated.

NEW PUBLICATIONS RECEIVED.

- 'Modern Astrology,' for May. London: L. N. Fowler & Co., 7, Imperial-arcade, E.C. Price 1s.
- 'The Psycho-Therapeutic Journal,' for April. London: 3, Bayley-street, Bedford-square, W.C. Price 3d.
- 'Ars Vivendi; or, the Art of Acquiring Mental and Bodily Vigour.' By ARTHUR LOVELL. Fourth edition. Revised and enlarged with five new chapters. To be obtained from Office of 'LIGHT.' Price 2s. 3d. post free.
- 'The Last Word in Mysticism. A Book of Mystery and Vision.' By ARTHUR E. WAITE. London: Phillip Wellby, 6, Henrietta-street, Covent Garden, W.C. Price 7s. 6d. net.
- 'The Philosophy of Swedenborg. A paper read by Rev. Oswald Chambers at Glasgow, March 10th, 1902.' Published by the Scottish New Church Evidence Society. Rev. Charles A. Hall, Secretary, Meikleriggs, Paisley. Price 3d.

ABOUT HYPNOTISM.

XXI.

(Continued from page 171.)

At present there seems to be a lull in Hypnotism. It is not the novelty that it was for the public some fifteen or twenty years ago, and people can now discuss the subject without getting nearly so angry as they used. This lull, however, is more apparent than real; for, in truth, the interest taken by the public in Hypnotism is growing every day, and the question commonly asked now is not whether Hypnotism is or is not 'humbug,' but rather, what limits can be set to that wonderful power, to the existence of which the world has so long been strangely blind. Three causes combine to bring about this apparent lull:—(1) The discrepancies that have been found to exist in the accounts of the phenomena given by the different 'authorities,' and the contradictory nature of their diverse theories. (2) The growing tendency of some hypnotists to utilise the experiences of the magnetisers, by studying their writings, verifying their assertions, and adopting their methods. (3) The fact that Hypnotism is now seen to apply to every department of life; since 'suggestion' enters more or less as a compelling force into every human act; and this naturally lessens comparatively its therapeutic importance, and quite takes away any presumptive right of the medical profession to dictate or monopolise in the matter.

With regard to the first of these causes, it is pretty safe to say that there is no single point in Hypnotism about which the 'authorities' are agreed; and the perception of this disagreement has bewildered the public and given it pause, while its recognition by hypnotists has considerably lessened the 'cocksureness' of the authorities themselves, and done away with much of the sectarian 'odium hypnoticum' which they felt for the mesmerists. The student of Hypnotism, when he has read one treatise on the subject often thinks that he knows all about it; he reads a second, and finds that there were some things that he did not know; a third opens his eyes to the fact that uncertainties and contradictions exist; and by the time he has finished his studies he knows that hypnosis is a disease of the nerves; that hypnosis is *not* a disease of the nerves; that it is a kind of hysteria; that it is *not* a kind of hysteria; that strong and healthy people are the best subjects; that weak and hysterical people are the best subjects; that its effect on the subject is to deaden his senses, and dull his intellect; that its effect is to liven his senses, and sharpen his intellect; that it is an abnormal state, 'an artificial insanity'; that it is a normal state, since everyone is naturally more or less suggestible, and constantly 'suggested'; that Hypnotism is perfectly harmless; that it is terribly dangerous; that it weakens the will-power of the subject; that it strengthens his will-power; that it is a powerful agent for corruption; that it is a powerful agent for reformation; that to hypnotise successfully is the simplest thing in the world; that it requires teaching, practice and study; that the subject is now understood; that very little is known about it; that the psychical effects are produced by physiological causes; that the physical effects are produced by psychological causes; that the subject himself does everything; that the operator does everything; that they co-operate to produce the phenomena; that the will has nothing to say to it; that the will has everything to say to it; that all depends on belief or faith of the subject; that the faith or belief of the subject has no influence; that mental suggestion is impossible nonsense; that mental suggestion is a great truth; that hypnosis is due to the action of the mind; that it is due to changes in the circulation of the blood in the brain; that it is caused by the accumulation of waste matter in the blood; by too much blood in the brain; by too little blood in the brain; by changes in the nerve currents; by alterations in the nervous condition of the cortex of the brain; of the deep parts of the brain substance; of the medulla; of the cord; and so on, and so on, insomuch that by the time he has finished his studies the student may be excused if he feels in doubt whether he knows *all* about Hypnotism, or *nothing* about it at all!

With regard to the second cause—the tendency of many, specially of the younger men, to have recourse to 'mesmeric methods'—it may be said that this is done by hypnotists either honestly and openly, and in accordance with the rules laid down by the magnetisers, or on the sly, with specious excuses to themselves and to each other, and done in the vague and half-hearted manner peculiar to those who do something distrustfully. When the Eclectic uses the passes, he does it so as, to the best of his knowledge and ability, to get the full value out of them, and he does not hesitate to call them 'passes'; when a follower of Charcot or Liébeault uses them, he says (and probably believes) that their only effect is to influence the imagination of the subject, and he generally uses 'passes with contact,' and calls them 'rubbings.' The consequence is that the Eclectics put into the passes a different and more forcible 'mesmeric intention' than the others, and therefore with them they produce a different and more marked effect; for *mesmeric intention* is very much the same thing as *will*. One outcome of all this is that hypnotisers are less given now than formerly to the vilification of the magnetisers, a practice which not long ago was the shibboleth of the 'scientific' hypnotist. For example, Moll, who is an impartial writer, though only slightly Eclectic, disclaims any wish to belittle Mesmer or the magnetisers, and says further:—

'I have no wish to depreciate the services of those who have drawn attention to Hypnotism by public exhibitions. . . They have been of great service to science, since without them we should probably still be ignorant of the subject.'

And Ochorovicz says in his important work on 'Mental Suggestion':—

'Readers will perhaps be surprised that I quote magnetisers as one quotes scientific observers. It is true that I would not have done so ten years ago; but since then I have found out that magnetisers are at least as worthy of confidence as hypnotisers.'

Another circumstance which shakes the faith of students of Hypnotism in their 'authorities' is the occasional change of opinion on the part of those 'authorities.' Not only are they liable at any moment to become Eclectics, and forswear their former ideas, but they are apt to suffer considerable perturbations in their regular orbits. Charcot, it is well known, greatly modified his opinions in his later years, and his followers have so toned down and explained away his celebrated 'Three Stages' that they are now hardly recognisable. Moll, again, points out that Liébeault at first opposed Animal Magnetism (in 1866); then he espoused it warmly (in 1883); and then he 'changed his views' and virtually abandoned it. Bernheim, in his 'De la Suggestion' (1881), wrote:—

'There is not a magnetiser in existence; there is no magnetic fluid; neither Donato nor Hansen possesses any special hypnotic powers. The sleep produced does not depend upon the hypnotiser, but on the subject; it is his own faith that puts him to sleep.'

But Bernheim expresses himself much more modestly now, and, I believe, even allows the operator some credit in the production of the phenomena; but the liability of the great authorities on Hypnotism to change their opinions makes it difficult to write with certainty about them.

Until recently hypnotists have shown not merely indifference to the labours and ideas of the magnetisers, but positive aversion to hearing any mention of Animal Magnetism—any further mention, at least, than that which is incident to the claim that anything good or true in Magnetism is embodied in Hypnotism; for the endeavour of the hypnotist is to appropriate the *assets* of Animal Magnetism, and to repudiate its *liabilities*. With the exception of a few of the Eclectics, not a single writer on Hypnotism (as technically distinguished from Mesmerism) that I know of but completely ignores the whole immense literature of Animal Magnetism, in which they would find a great number of the questions they are investigating, and about which they flatter themselves they are making original observations, treated already, and treated in many instances far more thoroughly than they have treated those questions themselves. They have published accounts of their experiments in the wards of two or three Parisian hospitals, but they

seem actually unaware that during the period from 1820 to 1830, experiments in Hypnotism (in its broader sense) quite as 'scientific,' rigorous, and careful as their own, and far more searching, were carried on at the hospitals of Paris by men at the very top of the medical profession of that day—by Husson, Geoffroy, Recamier, Brecheteau, and Deleus, at the Hotel Dieu; by Georget and Rostan at La Pitié; by Esquirol and Foissac at the Salpêtrière; by Broussais and Frappard at the Val de Grâce; by Bertrand and Fouquier at La Charité; and in all these cases the whole staff of those hospitals and many outsiders seem to have been interested; thirty doctors, for instance, signed the *procès verbal* describing the phenomena occurring with Mlle. Samson, at the Hotel Dieu. Why should the testimony of these eminent men, as well as the evidence of hundreds of other distinguished surgeons and physicians during the course of the last century, be contemptuously ignored by the men who now write treatises on Hypnotism, very few indeed of whom are to be classed so highly? Is it that the conclusions reached by those 'trained' observers and thoroughly competent physicians of eighty years ago are too 'strong' for our debilitated generation, which prefers to dabble near the shore to venturing into deep water? 'We call our fathers fools, our wiser sons no doubt will call us so,' says Shakespeare; but there are occasions when the public does not wait for the 'sons' to speak!

EXPERTO CREDE.

(To be continued.)

'THE GREAT QUESTION OF SPIRITUALISM.'

By PROFESSOR FALCOMER.

Translated from '*The Caffuro*,' of Genoa.

Our adversaries attach great importance to the position in which the medium sits, to the bonds which tie him, and to the character of the sitters. I am far from objecting to the employment of every wise precaution, but I do object to the assertion that all can be reduced to zero as far as proofs go.

Signor F. de Fabritiis, Mr. and Mrs. Bouxhoevde, Professor Lombroso, Colonels Malvolti, Levrone, and De Rochas, have informed me of the following facts which took place in their presence:—

The medium, Signora Paladino, was searched, bound, and watched in a locked room, and these phenomena occurred. Now it was an occult force which seized by the hair a sceptical doctor, a former pupil of Professor Jannaci. It pulled him under the table while he exclaimed: 'I know you, uncle, you did this when I would not obey you; but go away, I am frightened.' Now it was a hand laid on the lips of Colonel Malvolti, giving him a fresh leaf, and making over him the sign of the cross as his mother used to do. He saw the hand, and recognised the ring his mother used to wear. At another time two long arms embraced a married couple, which they recognised as belonging to a deceased nephew. Then, again, an overcoat was brought from the hall where it was hanging, and fastened round the shoulders of the medium, who was sitting between Professor Lombroso and the astronomer, Schiaparelli.

The tests that cause suffering will hinder the manifestations, for suffering does not, as a rule, facilitate phenomena. The more Sir W. Crookes exercised control the more 'Katie' and Miss Cook suffered, and the weaker were the manifestations. The greater freedom which he allowed to Home the more wonderful were the phenomena; for instance, after dinner in his dining-room, when he was chatting with this medium, he was shown in the simplest way the power of protection from fire, succeeding in holding in his own hands lumps of red-hot coal.

A phenomenon also took place with Signora Paladino in the open air, in daylight, and without any preparation, when she was the guest of Colonel de Rochas for the purpose of experiments before a Commission of French scientists. The Baron de Watteville was taking her photograph as she was situated between two other persons, one of whom was Dr. Darioux. At the minute of the 'pose' the photographer remarked that the last-named resembled Napoleon I., and when the plate was developed, on it was

a head which resembled Buonaparte, in addition to those of the three sitters.

With regard to this incident Colonel de Rochas wrote to me as follows:—

'I am sending you a photograph of Signora Paladino taken at Les Agucéas, in daylight, without any preparations. You will see by the fountain a very distinct profile, which, in my opinion, is the materialisation of the Signora's thought.'

The majority of those who take part in Signora Paladino's séances prefer physical materialisations to those of a more spiritual character. The preference ought to be given to the latter.

The question of the day in Genoa is Spiritualism. The supreme problem is gradually becoming the subject of discussion and experiments, from which there is nothing to be feared but everything to be hoped.

The triumph of our science, now forbidden and calumniated, is a mere matter of time. Very slowly, scientists are becoming less cowardly; many of them have reached the position of admitting the spiritual cause of the phenomena and have invented instruments for their verification. All the more should Spiritualists themselves seek to develop the gifts of mediumship, from humble table movements to the grand inspirations of Jackson Davis, and to keep alive serious discussions, profound from a doctrinal point of view, which joins science to divine love.

In the first ten centuries the Church practised constantly the evocation of the spirits of ancestors, and not only of saints. Councils, such as those of Nice and Calcedonia, and Popes like Leo the Great, and Abbesses like Lutgarda, formally invoked the dead; and they obtained various phenomena in writing, voices, signs, apparitions, *apports*. Read on this subject, '*Necromanzia Ecclesiastica*,' by Vincenzo Cavalli. It is fortunate that the Minister of Public Instruction has abolished the Catechism in our schools, and substituted in its place moral instruction, recommending that golden book '*The Duties of Man*,' by Pius IX. His Excellency also has so inspired the universities that they are demanding conferences on Spiritualism and Telepathy. Truth is triumphing. Let us not despair.

AN EIGHT-HOURS' TRANCE.

Mr. Thos. Bridgman, of Swansea, sends us an interesting report of his experiences during a recent entrancement which lasted eight hours. He says that he had been holding séances at his home, and on March 9th last he was controlled by one of his 'guides,' a Chinese doctor, who intimated to the sitters that it was his intention, with the help of the spirit of a North American Indian, to entrance the medium on the following Sunday for a special purpose. Other spirits, who were about to pass to higher spheres, some of them relatives of the sitters, manifested their presence that same evening and bade the sitters farewell, giving messages of a deeply interesting and pathetic character; and Mr. Bridgman says that he was surprised, when, having regained his normal condition, he was informed by the sitters of what had been said and promised. On the following day he felt that his spirit friends were near him. In the evening, when sitting quietly by the fireside at home, he heard very beautiful singing for about an hour, and his 'guides' appeared to him and told him in full detail what they had stated at the circle on the previous evening. The singing was resumed after he had retired to rest and at intervals all through the night. These manifestations occurred nightly for a week, so that he had very little sleep, but instead of experiencing any ill-effects he went to his daily duties feeling quite refreshed.

On Saturday, March 15th, he visited some friends who lived some distance from his home, and Mr. Bridgman says:—

'I was told by my guides who appeared to me that I had better return home and prepare myself for the following morning. I wished my friends "good night" and hurried off at once. When I reached home I was told not to partake of any supper; that I was to rise at 6 a.m.; and at 7.50 a.m. I was to retire to my bedroom again. I followed these instructions carefully, and on partaking of a cup of tea and a little bread and butter in the morning I began to

experience strange and indescribable sensations. While conversing with some of my friends who had come to witness the fulfilment of the spirit's promise, I was told that the time had arrived, and at once retired to my bedroom, and, although it was daylight, I saw that it was filled with strange spirit forms. I commenced to undress, and as I did so two of these forms approached me as if to render me assistance in my weakness, but feeling no sensation of help I quickly made my way into bed. Then I saw my Chinese guide approach me; he put his hand into mine, whilst another friend placed his hand on my head. I could feel myself rapidly sinking, but before I had completely lost consciousness, my wife, with two other friends of our circle, entered the room, and that is my last normal remembrance. I next discovered myself apparently standing by the bedside, looking upon my own body. I saw my wife and the other two friends leave the room, and as they did so an outburst of singing again occurred, and I had a sensation of floating, accompanied by the heavenly friends who were near me. It seemed as though they were rising, and that my body was borne upward with them. After I emerged from the room the spirits vanished, with the exception of my guides, but the singing continued, and I found it difficult to realise where I was. It seemed to me as though I sank into a profound slumber, and that, on regaining my senses, I found myself in a strange country which I quite realised to be on this earth. When my guides again appeared and wished me to proceed with them over this country, I entertained the proposal with delight, and we proceeded as though travelling on foot just as if we were all in the flesh, the only wonder being that no one seemed to notice us as we travelled on, passing several villages which consisted of a few scattered houses, and a sprinkling of huts intermixed. Then we came upon an open desert, which seemed to stretch away into the far distance, where I saw several of the natives lying with their faces bowed to the ground, which I was told was their form of worship. We then entered a village which contained about two hundred huts, some of which were built up in the trees but were very similar to ordinary houses, while others very much resembled those used by gipsies in our own country. I was taken into one of these huts, which, I was told, was at one time the home of my Indian guide, and discovered three men inside; two were seated, engaged in making what seemed to me some peculiar kind of boat, or skiff, whilst the third was evidently worshipping. These persons, my Indian guide informed me, were his two brothers and the husband of his sister, but they did not see us, or were quite indifferent to our presence. Immediately afterwards a female entered who went on her knees and joined the other native in worship; whereupon my Indian guide took hold of the male native and placed him on the floor of the hut, and to me he looked to be dead. Then the other two natives, together with the female, gave a terrific yell and commenced to dance around the prostrate form. My "guide" then caused the body to rise, and the man joined in the peculiar dance and worship with the others. While they were still engaged in their worship we walked out unobserved, and proceeded across the country again until we came to, and entered, a hut which was occupied by a very aged native, who was practising as a "medicine man" in the same way that my "guide" did when he was in the flesh in the same place. This was most interesting, and we watched him for some considerable time. Then we made our way to the school in which my "guide" had been trained, where we saw about thirty young natives engaged in study. I witnessed some very strange and peculiar sights, all of which would take up more space than I could expect to be granted me. On leaving this school I was met by a spirit friend whom I have seen clairvoyantly at many of our seances. She came towards me and spoke in a language I did not understand. I turned to my "guide" and asked him to interpret, but he could not fully describe what she said, except that she wished me to go with her. I consented, and almost immediately a mist seemed to envelope the place, and then the scene was entirely changed, and I was made to understand that we were in the West Indies. Our new friend conducted us to a house, where we saw that a death had occurred, but our inability to understand what she said to us made it very difficult to comprehend the meaning of this incident. Several natives came into the house carrying a number of sticks, about 4ft. long, and after a little ceremony they raised the coffin (which seemed made of twigs, into a boat shape) on their heads and carried it away for burial. We went with this strange funeral party and witnessed the interment, and then, on returning to the house, we actually saw the same female who had been buried, sitting in the house. I asked for an explanation of this, and was told that she was a near relative of the one who sometimes manifests in our circle, and who was about to depart to the spirit world with me. I thought this very strange, but to my surprise the house filled with spirits, and once more I heard the melodies I had previously heard whilst at home, and,

accompanied by these forms, I found myself leaving this earth and became conscious of seeing a vast plain stretched out before me which appeared to emit a dazzling light, amidst which I could see thousands of spirit friends, all clothed in spotless white robes, and engaged in singing. Then, suddenly, there appeared to me several friends clad in the clothes worn by mortals; I knew some of them but could not engage them in conversation. I was told that they were about to pass into higher spheres, as had been foretold in our circle. I cannot express the strange feeling that pervaded me as I witnessed all this, and gradually perceived everything change. The spirit friends disappeared one by one until I found myself standing alone on what appeared to be a vast plain, the ground of which was as a burnished mirror. I could see every part of my person, the back equally as distinctly as the front, and wherever I looked there came a reflection of myself, until I felt ashamed of my whole being. I then saw a procession of countless multitudes of spirit people, the dense masses defying any calculation of mine. They all appeared to be of one stature, arrayed in white, and their faces illuminated by a light that penetrated through my person. In an instant this all vanished, the singing ceased, and again I was left alone, but not for long, as my friends appeared and each one in turn placed a hand in mine, gave me a message, bade me farewell, and vanished from my sight. I felt bewildered; everything seemed to be changing, and a feeling as of falling through a vast space overcame me. Then my guide appeared and I seemed to be precipitated into my own bedroom. Then standing by the bedside with my "guide" I perceived that a female had obsessed my body, and I observed my own lips moving as if a song was being given forth, which I could hear but could not understand. My wife, together with four friends, entered the room while the singing proceeded, and when it ceased I could see the body twitching as though convulsed. I felt an indescribable sensation of being drawn towards it, but have no recollection of how I regained possession of the physical form, but those present have assured me that they observed the change immediately. I did not recognise anyone for a while after I came to my normal condition, as there seemed to be a veil that clouded my vision. I had no inclination to partake of nourishment except a slight feeling of thirst, but I felt an uncontrollable wish for sleep. My eyes were very much swollen, and this effect lasted for quite a week. The remembrance of the wonderful experiences I had gone through was very vivid, and does not diminish, but I can only imperfectly depict the strange visions I had witnessed in company with my Indian guide.

We, the undersigned, who attended at the medium's dwelling, bear witness to the fact of his being in the trance state for eight hours, and hearing the crooning dirge as given forth by the Indian woman who obsessed his body.

(MRS.) MARY E. BRIDGMAN, 9, New Buildings,
Dyvatty-street, Swansea.

C. PITT, 3, Milton-terrace, Mount Pleasant,
Swansea.

(MRS.) A. PITT.

J. READ, 18, Brynmill-avenue, Swansea.

(MRS.) A. READ.

AN ASTROLOGICAL MANUAL.

'The Horoscope and How to Read It,' by Alan Leo, is the second of a series of astrological manuals issued by the Editor of 'Modern Astrology.' It is a carefully compiled little work, containing much information, and many hints for the right interpretation of a horoscope. A glance through its pages makes it abundantly clear that a horoscope is more than a mere map of the heavens at the time of birth; it is to be regarded rather as a symbolical representation of the elements of our being—a synthesis of the influences concerned in the moulding of our lives. It would seem also that a special aptitude—a combination of the mathematical and intuitional faculties—is requisite in order to become a good astrologer, so numerous are the factors and so various the combinations that have to be considered. The student, however, need not despair, as everything necessary for the forming of a good judgment is plainly and concisely set forth under prominent headings, beginning with the planets and signs, and concluding with a specimen reading of an imaginary horoscope. The price of the manual is one shilling and the publishers are L. N. Fowler and Co.

A. B.

LETTERS TO THE EDITOR.

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

Clairvoyance.

SIR,—On Tuesday, March 25th, I attended a séance at the Clapham Assembly Rooms, when Mrs. Boddington very vividly described my old homestead, and gave me such clear and minute details regarding it that it was impossible for me to fail to recognise them. She also described my dear old father (long since passed over), and spoke to me in the manner, and in the well-remembered words, that he was in the habit of using when in this life. Mrs. Boddington informed me that she saw a coffin that was being made in a workshop in the country, and in a place she had never seen before. Two days after the séance I received a letter from my brother, in which he said that his little girl had passed away on March 24th. This was to me most remarkable, as Mrs. Boddington had no knowledge whatever of my home and people.

4, High-street, Hornsey.

FRED. BOND.

Reincarnation.

SIR,—As Mr. Kitson in your issue of April 19th says that 'the doctrine of reincarnation is a theory lacking evidence to support it,' I beg to direct his attention to the following extracts from Mrs. Besant's 'Ancient Wisdom,' pp. 93-94. She is telling of the various inhabitants of the astral plane, and her statements, if true, could surely be verified, or disproved by trained clairvoyants.

'Occasionally is seen on this plane a disciple who has passed through death and is awaiting an almost immediate reincarnation under the direction of his Master. He is, of course, in the enjoyment of full consciousness and is working like other disciples who have merely slipped off their bodies in sleep. At a certain stage a disciple is allowed to reincarnate very quickly after death, and under these circumstances he has to wait in the astral plane a suitable opportunity for re-birth.' . . . 'Passing through the astral plane also are the human beings who are on their way to reincarnation.'

I do not know what theosophic views Mr. Kitson discarded twenty years ago, but unless he can show that the above quotations are not statements of facts which can be verified by those properly equipped, his remarks will not help him much. Mrs. Besant also states that in the spirit life there are hells and heavens suitable to the 'rewards' and 'punishment' of everyone, but that does not obviate the necessity for repeated reincarnations for the working out of Karma.

W. S. HENDRY.

SOCIETY WORK.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, the vice-president, Mr. H. A. Gatter, gave a trance address on 'Spiritual States,' and concluded with successful clairvoyance. On Sunday next, at 7 p.m., address by Mr. D. J. Davis, followed by clairvoyance by Mrs. Webb.—N. RIST.

THE LONDON PSYCHIC SOCIETY.—On Sunday evening last, Mr. Arthur Cuthbert gave an instructive lecture on 'Atoms and Molecules,' followed by a general discussion of special interest. Mr. Richardson, of Deal, also eloquently addressed the meeting. For Sunday next, see front page.—E. J.

ISLINGTON.—111, ST. THOMAS'S-ROAD, FINSBURY PARK, N.—On Sunday last, Mr. Brenchley, speaking on 'Secularism,' claimed that it had cleared the way for Spiritualists to build the New Church of Brotherhood. On Sunday next, at 7 p.m., 'The New Church.'—E. COATES.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last, Mrs. Roberts gave an inspiring address on 'Know ye that your bodies are temples of the living God.' On Sunday next, at 7 p.m. prompt, Mr. W. J. Colville will deliver an address; on Thursday, a 'social' will be held in aid of the piano fund, tickets 6d. each; on Friday, Mr. Savage will give an address and psychic phenomena. 'LIGHT' on sale.—A. JAMRACH, Hon. Sec.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—A good audience welcomed Miss MacCreddie on Sunday last. After a brief and earnest address, she gave many clairvoyant descriptions. Mrs. Boddington, who presided, gave a solo by request. On Thursday last, Mr. E. W. Wallis placed his services at our disposal, for the benefit of the society's funds; an eloquent address was given and questions were answered in a telling manner. On Sunday next, at 7 p.m., Mr. Claircaux; on Friday, at 8 p.m., psychometry by Mrs. Boddington.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—On Sunday last, Mr. E. Whyte's address was much enjoyed. The clear and logical word-picture he presented of the relative importance of this existence as compared with the spiritual, went right home to the audience. Service on Sunday next, at 7 p.m.—W.F.L.

NEW SOUTHGATE—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Sunday last, Mr. D. J. Davis (an earnest worker) gave an especially interesting and uplifting address upon 'Personal Evidences of Spiritualism.' On Sunday next, Miss Florence Morse will give answers to questions from the audience; on May 11th, Mr. R. W. Brailey; on Wednesday, May 14th, Mr. J. J. Morse will give a trance address. Spiritual literature on sale.—C.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday last a good address was given by Mr. Brooks on 'Spiritualism and the Kingdom of Heaven.' Mrs. Hodder's solo, 'Sometime we'll understand,' was greatly appreciated. Mr. Adams presided. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., Mr. R. Boddington. On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m. public séance. On Saturday, at 8.30 p.m., social evening.—YULE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The growing interest which is being manifested in Modern Spiritualism was clearly demonstrated on Sunday last, when these rooms were filled to overflowing, many friends being unable to gain admission. Mr. Alfred Peters, after a few helpful remarks, described twenty-one spirit friends, nineteen of whom were recognised. Mr. J. Edwards presided. On Sunday next, at 7 p.m., Mr. J. J. Morse will deliver a trance address. Doors open 6.30 p.m.—S. J. WATTS, Hon. Secretary, 2c, Hyde Park-mansions, N.W.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last Mr. E. W. Wallis, jun., gave a short address on 'The Laws of Life,' and Mr. Belstead (vice-president) took the occasion to make some interesting remarks on Unitarianism as a stepping-stone to Spiritualism and in particular referred to the past and present history of South-place Institute. The lantern lecture on the 23rd inst. was poorly attended, but much enjoyed by those who were present. On Sunday next, at 7 p.m., Mr. Edward Whyte.—A. J. C. (Cor. Sec.).

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday last, Mr. Ray compared the psychic phenomena of the Scriptures with those of the present day, in a spirited and interesting address. The after-circle was largely attended and good results obtained. On Sunday next, at 6.45 p.m., a trance address will be given by Mr. Butcher, on 'Who? and What?' and at 8 p.m., a public circle will be held. This mission is now incorporated with the Union of London Spiritualists. Free seats, service books provided, cordial welcome. 'LIGHT' on sale.—VERAX.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—So long ago as two years, and eighteen months, respectively, two inquirers received in our circle clairvoyant descriptions of departed relatives, unrecognised at the time, but fully understood by them later on, and on Sunday last, at our morning circle, they gladly bore witness to the comfort and assurance of the after-life which they had thus received. The evening address upon 'Spirits,' delivered by Mr. W. E. Long, was highly edifying and comprehensive, no single point in a long discourse being left hazy or unsatisfactory. Sunday next, at 11 a.m., public circle; and at 6.30 p.m., address by Mr. W. E. Long, upon 'Angels.'—J. C.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last, Mr. R. Boddington, after a short reading, gave a very interesting address on 'Immortality,' followed by questions from the audience. On Tuesday, at 8 p.m., discussion class; on Thursday, at 8 p.m., circle; on Sunday next, at 6.30 p.m., Mr. George Cole. The 'Acton and Chiswick Gazette' reports that about one hundred ladies and gentlemen attended the Cinderella dance held in the Chiswick Town Hall, on Tuesday, April 22nd, under the joint auspices of this society and the Spiritualists' International Corresponding Society, when a very enjoyable evening was spent.—C.

DUNDEE.—GREENLAW-PLACE, CLEPINGTON-ROAD.—On Sunday, March 29th, our president, Mr. J. M. Stevenson, gave an admirable address on 'Death.' On April 3rd and 6th, Mr. D. M. Seaton, of San Francisco, by request, narrated his remarkable experiences of spirit return through the mediumship of his own daughter, and Mrs. Inglis gave convincing clairvoyance, the identity of the spirits being well-established. On Sunday, April 20th, Mr. MacLennan, of Glasgow, discoursed ably on 'Spiritualism, the Light Bearer,' and 'The Universal Religion.' He has done good work here and is a welcome visitor. Our children's Lyceum is making headway and the young folks have been spoken to by spirit friends through Mr. D. Clark, the conductor, and Mr. J. M. Stevenson.—JAS. MURRAY, Secretary.