

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

'Humanity,' for March, contains a careful digest of Dr. J. Milne Bramwell's 'Humane Science' lecture at St. Martin's Town Hall. The lecture was partly historical and partly expository, and we think it a noticeable fact that the subject of 'Suggestion: its place in medicine and scientific research,' should have been brought before such an audience. Dr. Bramwell holds that suggestion works by calling out latent possibilities in those who are made the subjects of it. Charcot and his school were wrong in thinking that hypnotism is a morbid condition only to be induced in the hysterical. The contrary is rather the case. 'It is not the hysterical but the healthy who are most easily hypnotised.' 'Humanity' adds:—

The lecturer then touched on the theory of 'double consciousness,' and gave some interesting instances, from his own wide experience, of alternating personality, as when a nervous invalid had passed into a secondary state of cheerful health which gradually became the normal condition. He showed that maladies are not solely due to organic injury, but also in part to the consciousness of the patient, so that health or disease may be considerably influenced by *belief*. Suggestion, though it cannot cure organic disease, can allay our nervous intolerance of pain. It might be advantageously used in cases of functional nervous disease, and especially in dipsomania. The difficulties that he had to contend with in his own practice were chiefly owing to prejudice. Hypnotic patients were often the 'picked incurables' of other doctors, and such papers as the 'British Medical Journal' did not scruple to publish the most absurd and misleading statements. The patient is not, morally, at the mercy of the operator, as is often asserted, and cannot be induced by hypnotic suggestion to commit crimes alien to his nature. There is a great future before hypnotism when people are sufficiently prepared for it.

There is no better way of marking how the tide flows in than by observing how it behaves to one particular bit of outlying rock. So is it with the march of Man. There is no better way of noting how the mental march goes on than by observing how the Time-Spirit deals with some genuinely thoughtful and serious spirit:—how points of view alter, how the mind broadens, how the prospect widens, how thought ripens.

An instance of this occurs in the case of the well-known Dr. Goldwin Smith. The devout Churchman, the believer in the Bible as the sole 'Word of God,' the orthodox theologian, has become the free-lance as to the Church, the keen critic of the Bible, the breezy rationalist in relation to theology. But with what result? Faith in God, if not so ardent, is really better based. The belief in a Future Life has become a strong necessity. Mechanical Inspiration,

vouchsafed once for all, is changed for a continual presence and a ceaseless manifestation.

Many will think that Dr. Goldwin Smith has lost his faith. We are inclined to think he has really found it.

We are well pleased that Mr. J. F. Nisbet should keep up his end in 'The Morning.' He is a slow player, and we are fast, but, between us, we are scoring. We are glad to hear that, in his opinion, 'Telepathy is one of the most rational of all the "occult sciences," and it is building itself up a respectable literature.' That is fair progress. The man who begins with Telepathy will, in the long run, probably end with us. Moreover, Mr. Nisbet thinks that Mr. Podmore's 'conclusions drawn in favour of telepathy, by which Mr. Podmore seems disposed to explain away the ghost stories of his colleagues, are hardly justified.' We agree with him: but then the evidence for 'the ghost stories' remains.

We are afraid, though, that Mr. Nisbet is rather crude. If he were riper he surely would not say, 'So far as clairvoyance has any significance it means that the patient's accumulated knowledge in the subconscious sphere of his mind is called forth.' The records of clairvoyance prove, if they prove anything, that the clairvoyant can see and describe what could not have entered as knowledge into any 'sphere' of his mind.

We notice a similar crudeness in his remark respecting the Psychical Research Society's experiments with 'percipients.' He thinks the guesses are attributable to chance, and actually says,—'If I stand behind a person and "will" that he shall nod his head or that he shall not, the chances are equal that he will obey me.' Come now, Mr. Nisbet, that is not worthy of you—nor, indeed, of any serious inquirer. It certainly is a *suggestio falsi* concerning the experiments to which he refers.

Mr. Nisbet concludes by saying,—'Are so many of the answers right, after all? Out of 17,653 trials conducted by the Psychical Research Society, 4,760 questions were successful, or approximately so, against what some authority on unknown principles of calculation, has declared to be the 4,413 due to pure chance.' We should like him to refer us to the record. We think he has made a bad mistake, or is giving quite a wrong impression of results.

It is good news that the Roman Catholic Church is again turning its attention to Occultism. At Archbishop's House, in London, with the Archbishop in the chair, Father Clarke lately gave a lecture on this subject. Very lucidly and convincingly he showed that occultism, in the sense of secret teaching of sacred or important matters, was both very ancient and very necessary, in order to keep such matters from distortion, corruption, mockery or abuse. But, with regard to occultism as thaumaturgy and wonder-working, he had little to say that was favourable or friendly. In fact, he appeared to be a good deal more of an Agnostic about such matters than we should expect a devout Catholic to be.

As to communication of thoughts at a distance, he would not exclude the possibility of the agency of spirits ; but then came the difficulty of detecting personation. We entirely agree, and even accept with thanks his warning 'against the danger and deceit of lying spirits.' All we say is that if lying spirits are admitted we see no reason for denying the existence and presence of truthful ones. The good Father protested against the trivialities and absurdities of spiritualistic séances being a worthy occupation for their departed friends. For himself he would sooner go out of being. But that is a little petulant, and is certainly uncalled for. Everyone to his taste. We call nothing trivial and absurd which really helps in an important experiment ; and if Father Clarke should shrink from such experiments when he is on the other side, we do not suppose that anybody would wish to force him to do what he would regard as trivial or absurd. For ourselves, we feel rather inclined to think that over solemn standing upon one's dignity may be as trivial and absurd as anything ; and we are also inclined to think that, the greater the saint above and the greater the man of science below, the *less* standing on one's dignity will there be, if anything is to be done or if anything is to be proved.

Really now ! do let us discriminate between the sublime and the ridiculous. In a contemporary, whose enterprise we always admire, we note this paragraph, standing by itself and with a special heading :—

ANOTHER PREDICTION VERIFIED.—Some weeks ago Mr. J. B. Tetlow foretold at Eccles that a coming child would be a boy. That prediction has been fulfilled.

We can cap that with another and a better. Two boys were playing at pitch and toss, and one of them actually twice cried 'Heads !' and won. That was a *double* 'prediction verified.'

DR. J. RODES BUCHANAN.

We have had a not unfriendly exchange of letters with Dr. Jos. Rhodes Buchanan respecting a Note of ours referring to his forthcoming work on Primitive Christianity. The advance statements concerning this book appeared to be somewhat wild, and we said so, but we are not above being taught ; and, if Dr. Buchanan can show us that all the world has been wrong and is wrong as to the greatest supposed fact in human history, we hope to have grace enough to be penitent.

The following note, just received from him, perhaps indicates the sources of his knowledge. In any case, we are inclined to think that his book will deserve attention :—

INHABITANTS OF MARS.

SIR,—Observing that a correspondent of 'LIGHT' speaks of communicating with Mars, and expresses the opinion that Mars is inhabited by beings much in advance of the inhabitants of this earth, I would mention that I know that intercourse with planets of the solar system is possible, and have for several years been acquainted with the humanity on other planets than our own.

I know that the inhabitants of Mars are morally, intellectually, and physically far superior to any population ever developed on this globe, and in close relation to the spirit world. I know also that astronomers have made some mistakes in their conjectures as to the condition of the planet's surface.

I have thought at times of giving the public a description of the physical and social conditions of Mars, but as a revelation of the long-lost Christianity of the Apostolic age is of more importance to the world than planetary conditions, I have postponed the latter while entirely engrossed in the former, the first volume of which will appear in March and the second volume when the public demands it.

San Jose, California.

JOS. RODES BUCHANAN.

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

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STAINTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. LVI.

NOVEMBER 12TH, 1873.

I am anxious to ask further about that message ?

We strove to bring to you such word as we were able. Your friend was one of those who go unprepared to the life of the Spheres. Many are ushered into our community who from various reasons are not prepared. The life which her Angels say that she led was but a poor preparation for the harmony and peace and joy of the Spheres. No more fruitful source of delay in spiritual progress can be conceived by you than a joyless, inharmonious life. It deadens and starves the spirit, blinds its aspirations, and retards its harmonious progress. The true life on earth is one of harmony, love, and progress. In a loveless life the spirit is prisoned, cramped, and injured. This we know ; but we knew not that it was so with your friend.

It is startling to hear it put so strongly ?

We do but tell you what the Angel says. She is well cared for.

She will eventually have a mission to earth ?

So we are told by her guide. They who have missed and failed of harmony and progress in the earth sphere do oft return and minister to those who are suffering even as they once suffered. It is part of the eternal law of fitness. She, too, in her turn, will, so we think, return and minister to the dwarfed and chilled souls the balm of affection which they lack. She will soothe and cheer and instil a heavenly peace. She will be a ministering Spirit of Love.

Have you any idea of the time when she will be permitted to awake ?

We have none, seeing that we know not the time when she may be fitted to assume her mission. She will herself speak to her friends when she is able. She will not forget.

It is a blessed mission, surely. Will she aid you ?

We know not whether her work will unite with ours, but the work will at least be parallel, though she may be sent to others. It is a glorious, a divine labour to harmonise the discords of earth, and to attune the jarring notes of the Spheres. Ye know not how many a weary heart has been comforted, how many a heavy-laden spirit has been calmed, by the ministry of spirits who themselves have suffered, and return to soothe the suffering. It is the mission of the tender-hearted who have learned on earth to sigh, who have been driven in upon their own inner natures, and have pined and craved for sympathy. It is the renewal of life to those with whom life was hollow and unreal ; the soaring aloft by self-denying charity of those who were clogged in earth life and could not soar ; a Divine mission fraught with pity and love.

God protect you.

+ I.S.D.

No. LVII.

SUNDAY, DECEMBER 7TH, 1873.

I should like to ask about the last two sittings. The control at the first seemed weak. Can you say why?

The control was not good because conditions prevented the state of complete passivity. There were vast numbers of spirits present who wished to communicate, and our power was totally exhausted in fencing the circle round and protecting you. Under such conditions we speak with difficulty, and are not always able to make clear what we wish to say. What we said of the origin of the soul seems to have been not clearly understood by our friends. We were far from wishing to proclaim at large the doctrine which you call Re-incarnation, for we are not able so to do. But we spoke of what we knew of our own experience. We are not able to say to you what is the ultimate origin of soul, for we have no knowledge sufficiently all-embracing to enable us to do so. We know that the fiat of Divine Power can suffice even for the creation of spirit. It is with the destiny of the soul that we dealt, and said that the lost soul was re-incarned, that the spirit was indestructible, and that, absolute shipwreck having been made, another opportunity was given for progress. But even now we are not able to write clearly, for you are not recovered from the new control which came to you. We desired to show you evidence of the return of a departed friend which should be to you as strong as any that could be given. More evidence than has been given you on this subject you cannot have as yet; but more will come by degrees. Only wait patiently. Your friend has written, has spoken to you, has given you evidence of his identity by his signature, by his speech, by reference to his earth life. The voice from beyond the grave has sounded in your midst; the dead lives, acts, speaks with you; and you yourself, who so little trust the evidence we give, you are the unconscious instrument through whom the dead man speaks. We preferred this because it is stronger evidence than the speech and name of one who passed on long ages since, whom you never knew in the body, and whom you would be forced to accept on our evidence. Many such have come, and will come, to you, and will deliver their message whether you will hear it or not. But here you have a personal friend, one whose character and individuality are known to you. So if you weigh the evidence and reject its conclusions, still to you will apply the words of Jesus, 'Neither will they be persuaded though one rose from the dead.' Far be it from you, good friend. The conditions last evening were far more favourable. You yourself were in a better state. You were amenable to our impression. And it would be better for us and you were you to follow more implicitly the suggested thoughts which we are able to inspire. When you find us lead you wrong it will be time enough to mistrust our suggestions. A mistrustful frame of mind is our greatest bar. And we have given to you proof ample enough to convince you thoroughly of the reality of the external intelligence which operates on you. You know of us as living realities. You know that even the order of your own mind is not uninfluenced by us. The inner soul is not beyond our reach. Follow, then, more implicitly the instructions which are divinely implanted. We were saying that the conditions were good. Your clairvoyance is always a proof of good spiritual atmosphere and surroundings. It is then that the veil of matter is temporarily withdrawn, and the purged eye sees as the spirit sees, with no intervening mist. When such is the case the hosts of the shining can draw near and manifest themselves with power. It was thus that 'S.' and 'Catherine,' and 'Grocyn' showed themselves. It was thus that the musician touched his lyre at our request and drew from it sounds more sweet and pure than before. And so it was that 'S.' was able to control

and speak through you. You should cultivate such seasons of special communing; and when, on trial, you find that the conditions are bad, and that the spiritual atmosphere is impure, you should not force on manifestations which will be of injury to you, or, at least, will be of less clear import than is well. We ourselves do not always know, save by experiment, when anything interferes; and we are not desirous of imposing an arbitrary rule, or withholding manifestations which are wished for by the circle. You have now seen how much may be done. You will be well advised to pursue a patient course of experimental investigation which will bear its sure fruit of conviction. Be not hasty. Do not boast before men. Do not mix fresh conditions with those which have been approved, by introducing new elements to the circle. Be patient, calm, and the result will be assured. Any attempt to hurry will end in failure. For ourselves, we do not cease to watch over you, and to seize every opportunity of forwarding the Divine Mission on which we are sent. Already much has been done, and to us, who do not measure by days and years, the end seems nearer than to you. Be of good cheer. The Lord is on our side.

+ I. S. D

'STRANGELY WARNED.'

The following remarkable occurrence, an absolute fact, is related by a lady visiting friends in Hartford, as it was told her by her cousin in Meerat, North-Western India. It took place in the house of the narrator. Of its absolute accuracy there can be no question. The two sisters in India are connected with families of repute and with officers in the British Army in India. We give the story as the lady here related it. She is a devout member of the Episcopal Church, and is incapable of misrepresenting in the slightest particular. Her cousin, in whose house the occurrence took place, was seated at a lighted table engaged in reading, when, thinking it about time to retire, and happening to lift her eyes from her book, she was astonished to see seated in a chair before her, and *between herself and the door to the bathroom*, a man, a stranger to her, who calmly regarded her. It was too great a surprise for her to speak and demand who was thus intruding upon her privacy, and what was wanted. She remained for a moment in silent astonishment.

Then it gradually dawned upon her that the figure was probably not that of a person of real flesh and blood, but a visitor from the unseen world of life. She remembered having once, as a child, seen a similar figure, under circumstances which seemed to preclude the idea that it was any person still in the body, and, in later years, in revolving those circumstances, she had remembered how the apparition had after a little while faded away into invisibility. Concluding that this new visitor also was not a person of flesh and blood, she sat silently gazing at the silent object, while the intruder, whoever or whatever he was, sat also in silence steadily regarding her. Just how long this state of things lasted, the lady did not accurately know, but it was probably not very long, when the mysterious stranger began to vanish into a thinner and thinner personal presence, until in a moment or two he had vanished quite away.

It was the lady's hour for her evening bath, but she thought she would first let out her two pet dogs from their confinement in another room. They came, barking furiously, and running directly *toward the bathroom*. There through the open door the lady was horrified to see on the floor a monstrous cobra—the snake whose bite is certain and speedy death. Springing forward to save her dogs, she quickly shut the door, but not so instantaneously as to prevent her seeing the reptile turning and escaping down through a hole in the floor, where the drain pipes of bath-tub and wash-bowl went, a hole which had been carelessly left larger than was necessary.

If she had gone directly to the bathroom, as she would have done but for the intervention of her mysterious visitant, her life would undoubtedly have been sacrificed in the act.—From the 'Hartford Times.'

LIVERPOOL.—'LIGHT' may be obtained in Liverpool at 8, Brougham-terrace, and also at Daulby Hall.

THE SPIRITUAL EXPLANATION OF LIFE'S PROBLEMS.

ADDRESS DELIVERED BEFORE THE LONDON SPIRITUALIST ALLIANCE BY MR. E. W. WALLIS.

(Continued from p. 127.)

The lecturer next dealt with the problem of bereavement. When, by the death of some dear one, the heart was stricken in its tenderest spot, and thus love which had before been the source of the sweetest delights of existence had become the cause of the deepest grief and pain—then it frequently seemed as though life were no longer worth living, and the bereaved one felt that his loss could not possibly be traced to the hand of an infinitely wise and loving Father. What was the spiritual explanation? The assurance that the departed friend did not die without cause—there was no accident, no mere chance in the matter. An inexorable law governed the process; death had come as the natural result of preceding conditions—and in all probability as a welcome release. So long as death was looked upon as the end of life, so long as the mourner could only think that consciousness had utterly ceased, that the lost one had fallen into an abyss never to rise again, then indeed death was the King of Terrors. But if he knew that the lost one still lived, though beyond his gaze, and that death had come as an angel of liberation to free the spirit from the pain-racked body, then could he grudge his friend the freedom, the health and happiness, of his new state? 'When once,' said the speaker, 'you obtain complete consciousness of the fact that death to you will mean liberty, the opportunity to outwork the plans which you could not accomplish on this side of the grave, that for you death will mean a larger hope, the power to realise the dreams and purposes of years, to fulfil the hopes and expectations you were constantly forming; when once you grasp the fact that life after death is a reality, not a dream, that it is a consequence, not a miracle, that it is an actual human life, affording scope for the unfoldment of your mental powers and spiritual possibilities, it seems to us that you are bound to recognise that "to die is gain."'

Some people seemed to fear that when they died they fell into the hands of God, and that consequently things would be worse for them than they were on earth. If God were absolutely wise, supremely just, and divinely beneficent, why should they fear to fall into His hands? This world was surely as much His world as was the other world. It seemed that there was still a great need for a recognition of God, not as a vindictive Personality, but as an all-pervading Spirit. As man's intelligence enabled him to interpret the phenomena of Nature more perfectly, and to trace their order, beauty and adaptation, he would perceive that in so doing he was really reading the thoughts of God, re-thinking the Divine ideas, and would realise that there was an identity of nature and power, of attribute and possibility, in the human spirit, which related it to the Divine Spirit. Once he grasped the thought of that unity of spirit and oneness of life, then he could never more be afraid of God, never more fear to fall into His hands.

Let them take the problem of life in another aspect. Many people had the idea that to be spiritual—to develop the spiritual nature—one should deny the flesh, crucify the body, refuse to recognise the beauty of Nature, refuse to take up the natural duties and associations and pleasure-giving relationships of the earthly life. But was there not a sense in which to be healthy was the duty of every human being? And was it not a fact that health depended to a large extent upon the exercise of all the activities of the spirit? Here again the spiritual explanation helped to a recognition of the fact that by the unfoldment of the spiritual nature, the wise direction of the energies and the cultivation of the will, and reliance upon the absolute supremacy of the law of love, the spirit could obtain the mastery over the body, so that the physical conditions could be governed and improved. The man who yielded to the inclination to admit himself suffering and diseased, who grew morbid and dispirited, found that the tendency of all such thoughts was to permit the machinery of life to run down, and the more he abandoned himself to such thoughts the more the physical frame became incapacitated for the performance of its natural functions. On the other hand the bright, vigorous, and busy mind reacted with healthy and stimulating effect on the physical frame. The direction of the energies through the nerves to the maintenance of the body would of necessity give tone and

vigour to the physical faculties; and this was the true and natural way in which the control of the body by the spirit should be accomplished. Why should it not be the privilege of man to be happy in this world? Why deny the gratification of the natural powers, talents, and abilities, on the supposition that in so doing—making oneself miserable—one is becoming virtuous and fit to be a tenant of the celestial New Jerusalem? The highest use of life was surely neither the neglect of the natural powers nor the repudiation of the difficulties and responsibilities of existence. The man who fled from the world and sought in celibacy or seclusion those surroundings which lead to pure religion and exalted life was either selfish or a coward. If it was a heavenly crown which he sought as a reward for his renunciation, then the very motive vitiated the action and made it of no effect; while humanity suffered to the extent of the loss of a good example, and of those efforts which might have contributed to its freedom and well-being. The world was to be understood, not abused and renounced. Not the smallest part of the spiritual philosophy was the philosophy of use; the constant use of every natural faculty within its legitimate sphere of exercise, by such use attaining the power to ascend to a higher condition in harmony with the principles of health, of beauty, of mental freedom and sympathy. The true man was the man of experience who had knowledge, and the power to use that knowledge wisely and well. The problems of life, in short, found their solution in the light of the certainty which the Spiritualist had of continued conscious existence.

Many people were afraid that a knowledge of Spiritualism would lead to a loss of interest in, and a loss of active devotion to, truth; that a man could only be prompted by fear into performing his duty. And so men had terrorised their fellows, thinking to make them love God by fearing Him, bribing them with promises of reward for goodness and threatening them with pains and penalties for wrong-doing. Spiritualism did not agree with such methods, since it taught that every action bore its legitimate consequence. Just as there were causes, means, and effects in the material world, so there were spiritual laws which governed the operations of man, limiting or enlarging his sphere of action, and keeping him ever in harmony with a divine necessity, which was a beneficent part of a Universal economy governed by intelligence. Man was fated to go on living—he was fated to advance to a higher state of consciousness; pre-destination, in a sense, was absolutely true. Man was not a free agent, except in a very limited sense of the term. He was always under the dominion of law. Thus he was bound by the laws of Nature to live upon the earth: it was true that he might construct a balloon and live for a time in the air; but even then he could only do so in accordance with law; he had only for the time being overcome one law by introducing another.

Man was only free within the scope of his knowledge of the means of employing these laws; that was to say, that as a centre of spiritual energy, as a centre of conscious power, of will ability that might be consciously directed, he might, in this way, increase his liberties, enlarge his sphere of activity, and, by the employment of spiritual forces transcending the operation of known physical laws, might become the architect of his own fortunes, might construct his spiritual habitation, and clothe himself, so to speak, with the thought-spheres of beauty, and the atmospheres of sympathy and happiness, that would make life, even on this side of the tomb, sweet, pure, and brotherly.

The spiritual explanation enabled man to recognise that there was only one law of life, only one way of happiness, only one path of wisdom by which it was possible to reach those exalted and happy conditions which the soul longed for; and that was the way of personal effort, of conscious responsibility, of endeavour to understand and conform to those principles—the Divine method of government—which everywhere unfolded in beauty, outworked in harmony, and provided for the happiness and well-being of every human spirit.

At the close of the lecture Mr. Wallis answered questions from the audience, and the meeting terminated with the usual vote of thanks.

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

HYPNOTISM AS A CURATIVE AGENT IN INSANITY.

(TRANSLATED FROM 'LE PETIT JOURNAL' BY ELIZA LUTLEY BOUCHER.)

Never more appropriately than at the present epoch could the old saying, that we are *all* more or less insane, be insisted upon with better justification.

The incessant struggle for life, the constant overstraining of the whole physique, including the brain, drives numbers daily towards that fatal and almost undefined line which separates sanity from madness.

Without speaking of alcoholism (that great factor in the dismal region of insanity), and against which it will become urgent to raise some solid barrier, we believe there is another method of amelioration, which has not as yet drawn sufficient attention from scientific men. I refer to hypnotism and suggestion.

M. Auguste Voisin, one of the physicians at the Salpêtrière, has obtained a certain amount of success in this matter, and in a medical work which lies before us he mentions several authentic cases.

The learned doctor, contrary to the opinion of M. Bernheim, has demonstrated that hypnotism *can* be induced in the insane, in spite of their excitement and resistance. Nearly every book on magnetism declares that it is impossible to subject them to the influence of magnetism, owing to their want of the necessary power of concentration. M. Voisin's interesting experiments tend to refute this latter proposition.

The first result of hypnotism, observed Dr. Voisin, was the instantaneous modification of the tone of the voice, even from the very commencement of the curative sleep. The intonation became low, soft, affectionate, submissive, and sometimes even caressing. This on some occasions only lasted a short time, on others it continued during the whole of the hypnotic sleep.

The contrast in the conduct of the patients was striking, and those who in their usual state had abused, and even spat in the doctor's face, now addressed him politely as 'M. Voisin,' instead of treating him to such epithets as ass, assassin, &c.

They were not, in fact, the *same* individuals as they were a few moments previously. The personality had absolutely changed, from raving maniacs to perfectly rational human beings, who replied quite sensibly as to how they had been occupied on that or the previous day. On being interrogated as to the motives of their former violence, they expressed regret for their conduct, but added that *it was the voice* which had incited them to behave so shamefully.

Dr. Voisin also succeeded by suggestion in disabusing the mind of a patient of the painful idea that she had assassinated her father, and in impressing upon her the salutary lesson that on awaking she must not give way to the using of the bad language to which she was addicted.

These suggestions, repeated during several experiments for hypnotic sleep, had the happy effect of dispersing these terrible hallucinations, and overcoming these morbid and delirious imaginations. Contrary to their usual habit, these poor creatures could have the idea of occupation suggested to them during the sleep, and on awaking would voluntarily knit stockings for poor children; and verses, as well as fables and other literature, recited by them during the hypnotic condition, would be produced in their waking state, either by voice or writing.

Suggestion was found to be a most important factor among those of the patients who had either refused food altogether, or taken it in insufficient quantities.

Dr. Voisin remarks on one fact which is most important to be remembered in the sometimes inevitable struggle with violent lunatics, viz., that they can be hypnotised by *acting on one eye only*. Often also during the sleep the patients would give truthful answers with regard to lost property, pointing out who among them were the delinquents, and giving all necessary information connected with the theft, being then influenced to return the missing objects at a certain hour on awaking.

But let M. Voisin speak for himself on one of the cases in which he succeeded in inducing the hypnotic sleep. This letter is all the more interesting as the state of mind of the patient exactly resembled that of Madame Charmillon, the heroine of a recent terrible drama at St. Denis:—

The young woman named G. was twenty-five years of age. Her maternal grandmother was an epileptic. Her own

mental malady showed itself when she was about twenty years of age, by convulsive attacks, rapidly complicated by hallucinations and delirium. The first time I employed hypnotism in her case she was suffering from most distressing hallucinations, both of sight and hearing, and the delirium was at its height. She spat in our faces, used the most abusive language, and tried to bite. She raved about a *man upstairs* forbidding her to allow herself to be sent to sleep, said he accused her of being drunk, and forbade her either to eat or drink; complained of being shamefully ill-treated, and having her bed thrown into the water, and declared that during the night serpents of all colours crawled over her bed, and above all one red snake particularly haunted her. She called me a robber and an assassin, accompanying all this abuse by frightful glances and menaces.

These maniacal attacks lasted from eight to fifteen days. I began by hypnotising her during these periods in November, 1884. Afterwards I continued the treatment between the period of the attacks as a preventative measure. The first essays were most difficult and fatiguing. The patient had to be held by five or six employés, while I tried to oblige her to fix her eyes either on my own, or on the lamp. It was necessary to hold the eyelids open, either with my fingers or by some other means, and many of these séances lasted from an hour to an hour and a-half, especially at the commencement of the treatment.

After four months of hypnotism, the frequency of the attacks had so far diminished that a crisis had not occurred for two months. If there were any indications of its coming on, after thirty or forty hysterical epileptic attacks, the crisis was averted by hypnotism. The patient's whole character is changed. She has become polite, sociable, and even amiable. She thanks me for the care I have bestowed upon her, is wholly free from hallucinations and delirious fancies; in fact, she has become *perfectly sane*, although she still continues an hysterical epileptic.

From the above account most important conclusions may be drawn as to the immense use of the above remedy in either delirium or maniacal excitement of the brain. Hypnotism produces that grand desideratum in all diseases—calmness and sleep. It also allows of the powerful action of suggestion, in modifying the ideas, temper, and instincts of the patient, and inducing his return to a natural condition with regard to food and exercise. While, at the same time, all necessary knowledge as to his condition which a morbid invalid so often refuses to his medical attendant, may be acquired during the calm, healthful state induced by this grand curative agent.

The writer of the above article adds, in conclusion: 'These are *not hypotheses, but conclusions resulting from the profound studies* of "Docteur Voisin." It seemed to us an interesting and useful task to bring them before the readers of "Le Petit Journal." And my own condensed translation of the article will also be of interest to the readers of our well-named paper, "LIGHT."'

SOMEWHERE.

How can I cease to pray for thee? Somewhere
In God's great Universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?

What matters it to Him who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place.

Somewhere thou livest and hast need of Him:
Somewhere thy soul sees higher heights to climb;
And somewhere still there may be valleys dim
That thou must pass to reach the hills sublime.

Thus all the more because thou canst not hear
Poor human words of blessing, will I pray —
O true, brave heart! God bless thee, whereso'er
In His great Universe thou art to-day!

PROFESSOR W. CROOKES, F.R.S.

The very able Address recently given by Mr. Crookes, as President of the Society for Psychical Research, has just been published in pamphlet form, at the price of 6d. Copies may be procured from Messrs. Kegan Paul and Co., Charing Cross-road, W.C., or from the office of 'LIGHT.'

'LIGHT' SUSTENTATION FUND.—The Treasurer has much pleasure in acknowledging the receipt of the following amounts towards this fund: Mr. John Walton, £2; J. D. Hugo, £1 9s.; Madame de Laversay, 5s.

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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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HALTING OR EXULTANT FAITH?

Two leading religious organs, 'The Christian World Pulpit' and 'The Inquirer,' have lately contained attractive contributions on the probability of life beyond the change called 'death.' In the first, Mr. Bernard J. Snell gives full and buoyant expression to a hearty affirmative faith; while, in the second, a Unitarian minister, though expressing his own strong confidence, regrets the less confident or even the hopeless tone of many of his brethren. It will be profitable to consider them together or in apposition, not for the purpose of drawing invidious distinctions but as giving useful glimpses of the trend of thought and opinion in our day.

The writer of the Paper in 'The Inquirer,' the Rev. E. P. Hall, addressing an assembly of Unitarian ministers, drew special attention to the fact, or to his opinion, that 'for several years past, the doctrine of a Future Life has been less and less insisted upon from the Liberal pulpits of England.' By 'Liberal,' Mr. Hall means Unitarian: and, as a Unitarian minister himself, he ought to know. The tendency, he says, is to go rather with the so-called ethical Societies, one of which has its home at the Unitarian headquarters in London, and all of which dislike more or less the notion of Immortality. He says,—'Intercourse with cultured and thoughtful people, not only of our own special congregations, but others, professedly adherents of various churches up and down the country, has impressed me with the fact that a very large number regard it as a matter of little import, and, perhaps, a still larger number can only

Faintly trust the larger hope,

with emphasis on "faintly."

We are sorry to hear it. But we congratulate Mr. Hall that his own trumpet gives no uncertain sound. He has no love for the rather thin and delusive cant of George Eliot's

O may I join the choir invisible!

by which she only meant,—O may I be of some use as a memory, when I am 'dead and done for'! On this, Mr. Hall says,—'Nor will man, in the long run, be helped by worshipping or invoking the "choir invisible" in a temple whose pillars rest on vacuity and support insubstantial clouds. If he come firmly to believe that this world is all "a passing show," and the end of all earth's struggles, its heroisms, martyrdoms and blood and sweat-bought progress, be merely an incident in the Cosmic evolution, ending in bathos with the final catastrophe of the world, I think he will come to the conclusion that the creature is juster and better and nobler than the creator, who would be stamped with the attribute of impotence or illwill or failing in love.'

Holding that view, we are not surprised to find him asking, 'Why deal with the question of the Future Life as merely a probability or hope? Why not as a glorious certainty, as certain, at least, as God and the soul?'

It is interesting to find a Unitarian minister suggesting that we have, perhaps, gone too far in our rejection of Roman Catholic usages respecting the dead, and in our Protestant abandonment of 'that loving communion and intercourse with the departed which obtained from very primitive Christian times.' He pleads for an extension of the scope of the prayers and offices in commemoration of the departed, with the hope of 'bringing back some of the old reality attaching to the idea of the communion of the Church militant with the Church in a state of purification and the Church triumphant.' 'Is there not,' he asks, 'a certain hardness in our funerals and our attitude towards the faithful departed?' That, at a meeting of Unitarian ministers, is entirely noteworthy; and, in this connection, we may say that, at a great Conference of Unitarians to be held very shortly in Sheffield, the Rev. Professor J. Estlin Carpenter is to read a Paper on 'The Place of Immortality in Religious Belief.' We shall hope to obtain a copy of this Paper and to give our readers the benefit of it.

Mr. Snell's Sermon knows no hesitation and is hampered by no cold shoulders. He is joyous, exultant, confident. He does not care to weigh the argument from the universality of the belief in a Future Life. What if you can find tribes so low down that they have no idea of it? For these great trusts and hopes you must look to the highlands of human life. 'As human nature has become ennobled and worthier of living on, it has evolved this yearning and established this faith that it was not "made to die." . . . The immortal hope has been seen at its strongest in the purest souls. . . . The affinities of the doctrine are with the highest parts of our nature.' The older ideas of what that next life would be like were crude and often dull enough; but they have followed the onward and upward drift of human feeling, thought and love.

Little by little it has dawned upon us that the human octave here is not adequate: that it is more prophetic than satisfying. Mr. Snell is surely right, apart from question of hope and longing, that in mankind 'there are evidences of power and purpose extending far beyond the scope of the world,' and that 'to perfect what is dreamed of here we must have more space.' Yes; but another discovery has dawned upon us,—another and a deeper; and going down to the very depth of anything deserving to be called 'ethical.' The Universe is increasingly presenting itself as intellectual, *i.e.*, rational: and we are being forced to regard it as morally just; for that which in the sphere of intellect is rational, in the sphere of morals is just. But the Universe will be neither reasonable nor just if Nature evolved this enormous expectation and longing only to baffle it, and plunge the subject or victim of it into confusion,—if, in plain English, Nature lied to man on the highest reaches of his evolving. Besides, so much of the world's sorrow and sacrifice needs an all-revealing and an adjusting world, that the rational and the moral again demand it: and, every way, as Mr. Snell reminds us, 'man has the inalienable right to demand that the course of things shall be morally unimpeachable.'

But there remains perhaps the deepest consideration of all; and we can express it in no better way than this,—that man has realised God and claimed Him. 'A child of the Infinite is born,' says Mr. Snell; 'within these our years of mortality we come into relations with God.' That is a stupendous fact in human history; and it is for the unbeliever as well as for the believer to deal with it. The evolutionist knows no accident: everywhere we come upon intention and law. What then is the meaning of this God-consciousness in the human race? Bears it not witness

to a Great Reality? But, if it does indeed bear witness to Him, it bears equal witness to our relationship with Him. Gradually, the human race has come to feel its spiritual affinity with Him; and the mighty appeal to 'Our Father who art in Heaven' is its adequate expression. We join hands with Mr. Snell in his confession of Faith:—'We believe that the chief end of our life will be found only in the final union of the soul with God, who is our Home.' Why could we not all unite on that?

SPIRITUALISM IN THE ROYAL NAVY.

May I ask some space in your valuable columns for a brief description of a séance, held on board here, while the ship was at sea, amongst persons formerly incredulous as to the glorious religion of Spiritualism? My purpose is to show how incredulity and the spirit of scoffing and gibing have been gradually converted, through the instrumentality of a thinking few, to a child-like trust in psychic religion and thought; how even in a community composed of nautical men, generally materialistic, 'a little leaven leaveneth the whole lump'; and how an earnest, thinking person may bring the whole party to his mode of thought.

I am afraid that it was in a spirit of jesting that a few sat down one evening, while at sea, at a table made especially for the occasion, to investigate psychic force and spiritual communications. Mr. B. was the only proved medium of the party, but he would have nothing to say to it, thinking rightly at the time that such was not the spirit in which one ought to enter into such a vast and solemn subject. At the same time he gave advice, and stated that a medium might be developed and that manifestations might occur if a less frivolous spirit were indulged in. Night after night did this party sit down with ever increasing interest and seriousness, and I even indulge the thought that some of them did so with prayer. At the end of a week there was a distinct manifestation, the table at times emitting a rap and giving a semi-turn; and one of the party, Mr. X., felt a distinct 'aura,' such as an icy cold breath on his hand. I may here state that Mr. X. was always of a serious turn of mind, and did not even at the first indulge in the badinage so common to young people. Serious thought and application had now taken the place of all frivolity, and at the end of three weeks the spirit of Jack Underwood, formerly private of marines, was seen looking through the scuttle dressed in flowing robes. He was immediately recognised by two of his own officers, who had served with him in the same ship on the West Coast of Africa. The private had cast off this slough, commonly called the body, by falling overboard and being devoured by a shark.

It is with much pleasure, Sir, that I communicate the facts of this séance, which you will doubtless the more appreciate owing to its occurrence in a community with which your readers are probably unfamiliar, and which is usually described as unthinking and materialistic.

Hoping that this letter will banish all doubts among your circle of young subscribers, who might be still hesitating about the genuineness of the Neo-Religion, I beg to enclose my card as a guarantee of good faith only, but not for publication.

H.M.S. Royal Sovereign, Gibraltar.

J. S.

March 1st, 1897.

NEW PUBLICATIONS.

'An Appeal to Spiritualists.' By D. M. PANTON. London; Alfred Holness, 14, Paternoster-row, E.C. Price 4d.

'A Dead Man's Thoughts.' By the REV. EDGAR FOSTER, M.A. London: The Roxburghe Press, 15, Victoria-street, S.W. Price 3s. 6d.

'The Reformer.' No. 1. Edited by A. & H. BRADLAUGH-BONNER. London: 1 & 2, Took's-court, Chancery-lane, E.C. Price 3d.

'Proceedings' of the Society for Psychical Research. Appendix to Part XXXI., March, 1897. Contains the full address by the President, WILLIAM CROOKES, F.R.S., delivered on January 29th, 1897. London: Kegan Paul, Trench, Trübner & Co., Charing Cross-road, W.C. Price 6d.

'The English Mechanic,' 'L'Initiation,' 'Spirit,' 'Lyceum Banner,' 'Child Life,' 'Annales des Sciences Psychiques,' 'The Literary Digest,' 'The Metaphysical Magazine,' and 'The Journal of Practical Metaphysics.'

THE INTERIORISATION OF SPIRIT AND SOUL.

IN REPLY TO 'AN OLD INQUIRER.'

BY QUÆSTOR VITÆ.

Few of the readers of this paper are sufficiently interested in this discussion, it is to be feared, to warrant further trespass on your space in that connection. I beg, however, to be allowed a few lines which may interest a minority of your readers, and also to assure 'An Old Inquirer' that I would scarcely have ventured to advance a contrasted presentation controversially with the teachings of the ancient authorities, which have been so ably and attractively synthesized and revitalised by their present representative, if I based myself on personal 'reliance on the ability of the natural understanding' merely.

Divergence is but sterile and nugatory. Consequently it is consolatory to be able to hope from the statement that 'will is antecedent in causation, and only consequent in time to that whence it proceeds independently,' that no divergence remains apparently, at least, as to the two fundamental positions; the antecedent cause being that 'All-in-All,' or Universal Self, by which alone will is 'self-constituted.' Ultimate identification of the relative self with our proximate source (were it possible to us) not only must lead to the recognition that my will is 'THINE,' but also that 'THY WILL' is mine; in fact, to the recognition that: I and the Father are One.

While being entirely adverse to any deprecation of the philosophy of the ancients, I venture to suggest that modern psychological research has raised many problems which lead us beyond the field that presented itself to them for solution. The investigation of the problems raised by 'suggestion'; somnambulism; hysteria; so-called automatism; 'possession' by a fixed idea and possession by disorderly ideas; insanity; throw strange lights on the question of responsibility; as also does the consideration of mental (cerebral?) heredity, as suggested by Maudsley, Galton, and Lombroso.

Perhaps when we come to understand the difference existing between ideas, the mediation of which constitutes our normal thinking, and the 'original' ideas of genius, and the ideas again that entail the effacement of the normal personality and the emergence of a secondary aspect or stratum of that personality and the determination of the personality by such ideas, either immediately or after an interval of time, we may then know more about the thought-process, and as to the origin and mediation of ideas, and again as to the relation of relative selves with the Universal Self, with other relative selves and with the not-self, involved.

When we can define why the subjective vision, called hallucinatory, entailed by a suggested idea, is more vivid and actual to the percipient than the images presented by material surroundings (which may even be effaced thereby); when we can explain why a transferred idea may entail a blister, a bleeding

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wound, or 'stigmata' in the recipient; when we can explain how a transmitted idea can cause an apparent change of personality in the recipient subject, causing a girl to think herself a general, and act, speak, &c., as such, or a general to believe himself to be a nursemaid, or another man to believe himself to be a cock, standing on one leg and crowing, or believe himself to be a dog, crawling on hands and knees and barking; then perhaps we may know more with regard to what constitutes 'reality.'

Bernheim, in his 'De la Suggestion et de ses Applications,' gives a case of a subject who was made to shoot a revolver at a man, in the presence of a police superintendent, to whom she confessed that she did so because she disliked the man and that she had not been told to shoot him. Another subject was made to steal a spoon.

Here we have palpable cases of *disorderly* determination by ideas. On the other hand, metaphysicians show us that *all* our thinking is constituted by 'thought' in mediation or process of explication. If so, all our thinking is determined by ideas. But the ancient philosophers have given us no insight into the process of this mediation or with regard to the transmitters.

My reply presented some information both with regard to the proximate source of ideas, with regard to the process of their mediation, and with regard to their transmitters and man's *orderly* determination thereby.

Most men believe that in thinking they create thought. Mr. Sinnett and Mrs. Besant teach this. The converse is the truth. It is the thoughts which pre-exist to their particular mediation which cause men's thinking by their reaction within them. Metaphysic recognises so much. But 'suggestion' and thought-transference illustrate it and show that thoughts may be transferred by an operator to a thinker, who is ignorant of their transference by a mediator and of their reception, yet is determined thereby. Man is, in fact, a 'subject' in his relation to thoughts, as their recipient. But he is a determiner in relation to their transmission. Consequently he is but a conscious relay. But men cannot cognise their reception of thoughts. They can only cognise the reaction entailed within themselves (reflection, *i.e.*, gestation), and their expression or ultimation (birth). It is this fact that leads to the fallacious appearance that man generates thought. But he can no more give birth to thought apart from its prior reception, than is the birth of individuated life possible, apart from its prior reception.

But I beg to be allowed to assure 'An Old Inquirer' that this will not always be so, inasmuch as I am acquainted with the fact that there are already some human instruments who are no longer so situated, but who are as conscious of the reception of the thoughts to which they afterwards give expression, as they are of that expressing, and know who are the transcendent transmitters who transfer the thoughts to them. This is a knowledge with regard to the *a priori* thought-process which is new to man and shows that that process is actually effected through selves,* who act as self-conscious relays, but in an orderly process, as compared with the often disorderly process of determination by man, illustrated in hypnotic suggestion. But the difference between man and these transcendent transmitters is that the latter never claim to generate thought but always recognise that their possibility of transmission is ever dependent on prior reception. They recognise themselves as conscious participants, sharing in the Universal process and ever dependent thereon.

The average occultist stands in relation to true spiritual science (so-called), but which is really the transcendent ontological process, carrying spiritual thought, in the same position of blindness as he does to the metaphysician's perception with regard to the thought process. They claim to effect *per se* the projection of their doubles, and the alchemist even infers that he can effect at-one-ment with his Higher Self

by means of his soular double and consequent transmutation, even, and similarly, as they claim to generate thought, ignoring and even denying their dependence on *a priori* vital mediation, as they ignore their dependence on *a priori* thought mediation.

But the law with regard to the psychical process (soular, vital, occult, ontological) is one and the same as that of the thinking, *i.e.*, spiritual process. Throughout these letters the inseparable co-existence of spirit and soul, or thought and vitality, has been affirmed (together with their logical distinction). Consequently our knowledge with regard to the mediation of thoughts, illustrates the process of the mediation of psyche, or soul, or vitality, or substantiality.

It follows equally, therefore, that the prior mediation or interiorisation of psyche, of vitality, by a transmitter, is the precondition of the exteriorisation of the subject's double, even as the prior reception of thought is the precondition of thinking and thought expression. And this logical parallel has been supported and illustrated by experimental demonstrations.

In affirming that he generates thought and that he generates and projects his double, the occultist demonstrates that his perception or awareness of the prior reception of thought (spirit) and psyche (vitality, soul) has not been unfolded any more than in average man. His perception cannot ingress within or behind its plane of reaction, to the prior level from which the mediation is effected. He speaks from the plane of his experience; *i.e.*, of his responsiveness, and affirms the phenomenal to be the noumenal. In other words, he only perceives the stimulus when it comes into action in his empirical self, and then claims it as being constituted by himself. And this is because both Western and Eastern occultism are based on action exerted from without to within, from subordinate to transcendent, and are thus in contravention with the true spiritual process of development, which is initiated and exerted from the centre to the circumference, from the transcendent to the subordinate, in man as in the universe; micro-cosmically as macro-cosmically.

But again I affirm to 'An Old Inquirer' in this relation that there are human instruments in whom the higher consciousness has been unfolded; who are conscious of the reception of the psychic stimulus, the interiorisation of which produces the exteriorisation of their doubles and intromission thereof into inner transcendent planes, and that they know the transmitting operators, even as they know the transmitters of the thoughts they receive and express. They even know the particular operator who has enveloped and ensphered them, as shield and protector, when intromitted into that state in which is 'light unapproachable; and heat unendurable and consuming.'

While venerating all who have been used as instruments in the past for the transmission of ideas which have contributed to human progress, I yet concord with the teachings of 'Imperator,' given to Stanton Moses, as published on p. 111: 'The past is valuable mainly as throwing light on the present and pointing the way to the future.' The whole of that lecture is particularly valuable and *apropos*, as showing the conditioning effects entailed by the limitations in the then states of the human mind, in their reaction on the teachings which we nevertheless still venerate as 'orthodox.'

P.S.—Being very desirous of obtaining the book in question, and as it is not purchasable, I had a manuscript copy of the second part written out by an amanuensis. I can, therefore, not refer to the original folio. The passage occurs in the last chapter. There is, indeed, a possibility that an indistinctness with regard to a part of the phrase may have led to an incorrect interpretation. In face of the last lines of 'A.O.I.'s' letter, I beg to at once withdraw my inference with regard to the particular passage in question. Probably the critic referred to had not read the book, which is one of the most valuable (the most, within my acquaintance) dealing with the subject.

* This refers to the reception of thoughts which are new to our mental sphere (illumination, revelation). Our normal thinking is constituted by the mediation of thoughts already occupying, already mediated into, our mental, *i.e.*, spiritual sphere (which is co-existent with our astral sphere), and which are attracted to men by laws of affinity. Imagination is a reproducing and revivifying of phonographic images previously impressed in our vital self or soul. It is a re-presenting of past associations. It is evident that we can never imagine, *i.e.*, image, something of which we have no previous knowledge. But images of past experiences may be synthesised in various combinations according to the stimulating association acting. The life-quality of the soul in which perceptions react, not only condition the perceptions by its quality, but thereby also condition the representation of the images registered, or re-imaging in imagination.

BIRMINGHAM SPIRITUAL EVIDENCE SOCIETY.—On March 9th an interesting paper was read by Lieut.-General Phelps on 'The Psychical Evils of Vaccination.' After reviewing the physical evil, causing, according to admitted statistics, the direct death of one otherwise healthy child per week, and a vast amount of suffering in other ways, he dealt effectively with the psychical evil, moral, intellectual, and spiritual, concluding with a powerful appeal to recent discoveries indicating the risk of the transfer of an intrinsic psychical principle of unknown potentiality from one body to another. A cordial vote of thanks was carried by acclamation.—B. H.

'L'ISIS MODERNE.*

The Goddess Isis has of late re-appeared in the world in several forms. We have had her 'Revealed,' and we have had her 'Unveiled,' nay, even 'Very Much Unveiled,' and we have her in the diaphanous garb of Theosophy; and now she comes to us from France in the shape of a new magazine, clothed in a cover of such an eye-afflicting tint that we cease to wonder why the British Government was at one time so severe upon 'The wearing of the Green.'

'Isis Moderne' is a 'Review of the New Sciences,' as its sub-title informs us, and it is a scholarly and thoughtful periodical—something like 'Lucifer' with the part of a certain other 'Modern Isis' left out! The articles in the fifth number, which lies on our desk, are upon 'The Ancient Oracles,' by Louis Menard; 'The Dualistic Theory of God,' by Dr. Maurice Adam; 'Magic and Divination among the Arabs,' by Ibn Khaldoun; 'The Sacred Language' (symbolism), by Edmond Bailly; 'Initiation among the Gnostics,' by A. J. Matter; and 'The Case of Miss "Mollie" Fancher, of Brooklyn'; a few short articles and notices of the paragraph kind completing the number.

A quotation from the article on Oracles will serve to give our readers a taste of the quality of 'L'Isis Moderne.' The writer is speaking of the ideas which gave rise to, and justified, in Greek eyes, the consulting of Oracles:—

In the religion of the Greeks the gods were the moderating laws of the Universe. Nature was the theatre of divine action, and, as there is no effect without cause, everything which is not the product of the free action of man was attributed to gods. One could, therefore, ask them for the good things they had to dispose of, fine weather or rain for the crops, bodily health, prosperity in undertakings, victory in battle, but not for wisdom or virtue, for that is the domain reserved for man's own liberty of action. One could thank them for success, but not because one did one's duty—that would have been to doubt man's freedom of action. A boxing master gives his pupil blows which are in proportion to his strength; so do the gods endow us with passions which will exercise us in combating; the passions were intended to be overcome, man must free himself from them. . . . The polytheistic principle of the plurality of causes easily reconciled free will with destiny and with divine prescience. It seemed natural to interrogate the gods, for it was impossible to think that they were blind, and deaf, and indifferent to human affairs. In the same way that a mother directs the steps of her child, but does not do the walking for him, the gods do not do man's work, but by their oracles they indicate to him which way he should go.

'L'Isis Moderne' is a sample of a class of periodicals that is now happily increasing in number, in which a search for truth is made a more important object than the success of a sect or the glorification of a personality. Mankind is much too apt to be caught up in the air by a party cry or a catchword, and perhaps it is the names by which we christen our views and theories, more than anything else, that at present cause students of the hidden side of Nature to withdraw into different camps and blow trumpets at each other's heads.

LETTERS TO THE EDITOR.

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

Proposed Hypnotic Institute.

SIR,—Most of your readers have, doubtless, followed with interest the progress of modern hypnotism, and are fully aware of its importance as a curative agent as well as an aid to experimental psychology.

But, although the committee appointed by the British Medical Association to investigate hypnotism pronounced it to be most useful in relieving pain, procuring sleep, and alleviating many functional ailments, no practical steps have yet been taken to utilise this valuable therapeutic agent.

The few isolated members of the medical profession who have introduced it into their practice pronounce the results most satisfactory, but unless something is done to hasten the present rate of progress, it will be another fifty years at least before hypnotism is brought within reach of the general public, and its merits made known or fully tested.

* 'L'Isis Moderne.' Revue des Sciences Nouvelles. Paris: Librairie de l'Art Indépendant. Price 1fr. Subscription for England, 12fr.

Will you allow me to suggest that the most practical way to accomplish this would be to establish a public institution especially for the treatment of insomnia, nervous complaints, and vicious habits, by hypnotic suggestion, under duly qualified medical supervision? Pamphlets describing the method of treatment and its harmlessness and beneficial effects could be freely distributed, and there is no doubt that the fees received from paying patients and pupils would speedily enable the institution to be self-supporting.

Having studied hypnotism, taught it, and used it in the treatment of my patients for many years past, I am convinced of its efficacy, and am most anxious to establish such an institution, where the poor could be treated free of charge, and those interested could study hypnotism under the most advantageous conditions, and observe its effects on a large number of persons who, not being paid subjects, could have no motive in deceiving, and yet sufficient personal interest to give it a fair trial. Such an institution should be established on purely scientific principles, and not hampered in any way by religious or party prejudices, so that all could join in promoting and using it.

Will your readers kindly favour the public with their own views on what I am sure they must admit to be a most important question, affecting as it does the welfare of humanity?

Hypnotism is now generally used on the Continent, especially in France. Shall England lag behind? I append my address, and shall be glad to correspond with all who wish to promote the establishment in London of a public institution for treatment by hypnotism, and I would also suggest that persons interested should post copies of 'LIGHT,' with this letter marked, to any with whom they may be acquainted likely to assist.

49, Cornwall-road, W.

JOHN FRICKER.

Victorien Sardou's Play.

SIR,—According to my promise, I send you more details concerning Sardou's play, 'Spiritisme.'

In your issue of February 20th, the writer, who put a footnote after the account of your Paris correspondent, said: '*We rather wish that Sardou, the intense Spiritualist, had not turned over the subject to Sardou, the romantic (!) playwright.*' In my last letter I forgot to mention Sardou's answer to that finishing blow. Here it is:—

If Sardou (*Le Spirite convaincu*), the avowed *Spiritist*, had not taken as fellow-worker (*collaborateur*) Sardou the dramatic playwright, the play should have been ended at Act I., and I should have not compelled an assembly of '*spectateurs*' (rather adverse) to hear me without a single protestation or profession of ill-will. But what can we expect from a writer who passes sentence upon plays without knowing how events are prepared and concluded?—V. SARDOU.

Of course Sardou does not impeach all *Spirites* (or *Spiritualists*), but only that poor class of *Spirito-Spiritualists*, always inclined to *dogmatise* without knowing a bit about the difficulty of play-writing, and above all in such a play as 'Spiritisme.' A few days ago I met a lady *Spiritist* who told me what Sardou ought to have done in order to obtain a true and real *Spiritualistic* play. I remarked ironically to this lady that if Sardou had worked in such a way the play would have been a complete failure, even the first night the play was acted. The lady looked quite astonished, but not I.

Paris.

A. ERNY.

Occultism—Is Secrecy Necessary?

SIR,—If Mr. Tindall had not credited me with what I never wrote, there would have been no necessity to answer his letter, which contains only one argument for secrecy. The rest of it is full of complaints against those forms of thought which he considers especially antagonistic to Theosophy, and by which he thinks I also must be inspired.

I am no scoffer, but 'thanks be to God' (to quote Mr. Tindall's religious shibboleth) I have some saving sense of humour which I admit did in part betray me into this little controversy. I never ridiculed the occult. On the contrary, I called myself an occultist. Occultism is not confined to the special form of it which Mr. Tindall patronises. I never called him or his friends 'charlatans.' I do not imagine for a moment that they wish to deceive anybody. And why does he appeal against me to 'any who believe in spiritual (does he mean spiritualistic?) phenomena' for evidence that there are 'beings who take any interest in man higher than the spirits of the séance-room'? I do not need to go so far for

proof of it. I agree with him that the 'psychic phenomena of Theosophy are the mere backwashings of the great ocean of the unknown.' I go a step further, and fail to see any difference in kind between 'Theosophy with its higher intelligences' and 'the other creeds and gods of exoteric religions.' They all seem to me 'mere fancies of the world's childhood.' It is just because they are fancies, that they are so delightfully innocent and interesting. Personally I prefer the others, including Christianity, because they are simpler and more beautiful, and lend themselves, in consequence, more easily to an esoteric interpretation.

For the exoteric shell of all systems is, like language, only the ephemeral symbol of our thoughts and feelings. Necessarily imperfect, they are none the less lovely and precious. We are mercifully and constitutionally incapable of exact knowledge, but not of intense feeling, and I repeat that our true happiness depends on our increasing the nature and extent of those impressions which alone can be called spiritual, and that we are all of us capable of higher susceptibilities, and of learning to express them in the suitable language of Religion and Art—a language which it is everybody's privilege to enjoy, though of few, perhaps, to understand. Its meaning is therefore called occult, not because it is a monopoly of knowledge, or gunpowder and poison, but because only too few care to study it. This is the view that I believe all occultists worthy the name have held, whose secrecy has only been enforced by the cruel fear of persecution, and now that persecution from whatever cause is relaxed, there is the greater reason for not hiding the light we are fortunate enough to possess.

The one argument for the secrecy of his belief which Mr. Tindall adduces I confess is a most powerful one, and so important that I will quote it: '*The experiment of Theosophy and Spiritualism,*' he says, '*though it has accomplished its object, has not proved so brilliant a success that our beloved teachers can be expected to try many further revelations in this age.*' Apart from the inclusion of Spiritualism, which I think most of your readers will not allow to be solely directed by Mr. Tindall's 'higher intelligences,' I am only too pleased to accept this admission as official and final, and to agree with him that there is a time to speak out and another time to keep silent.

Haslemere.

GODFREY BLOUNT.

Mesmerism and Hypnotism.

SIR,—Your correspondent, Mr. A. W. Laundry, refers to the suggestion in my recent address that hypnotic practice should be restricted to the family physician, and points out some difficulties, which I readily admit, in the way of its accomplishment. He then proceeds to attack the suggestion with some vigour, and declares that it passes his understanding 'why any reasonable individual should wish to confine what is a universal gift to the hands of one body of *paid* men.' The use and emphasis of the word *paid* appear to convey some disparagement which is difficult to understand. I do not think general experience supports the implied assumption that unremunerative work is necessarily superior to that which is adequately paid for. In response to his courteous invitation, I have pleasure in stating my reasons for making the suggestion. Holding the view that hypnosis ought only to be resorted to as an anæsthetic or therapeutic agent, it seems only natural to wish the practice limited to those who best understand the pathological conditions suitable for its application, an argument which is not affected by Mr. Laundry's contention that medical men are not superior to the rest of mankind in purity of motive and disinterestedness, but I claim that they are better equipped for hypnotic practice intellectually, physically, and morally; intellectually by their knowledge of anatomy, physiology, and by their superior powers of observation, reflexion, and judgment due to their scientific training; physically by their greater manipulative skill; and morally by the special training which they have enjoyed, aided by the traditions of the profession, which enable them to regard persons who are placed in their power with feelings very different from those natural to the unaccustomed layman. The professional sense of responsibility and desire to give of their best to help the patient, as a rule, stimulate and exercise the sentiment of disinterested sympathy. Mr. Laundry seems somewhat prejudiced against 'diploma holders,' but would he, for any other curative process, prefer the untrained and unqualified practitioner? Numerous risks to the patient in the hands of the latter might be mentioned. In certain hypnotic states the muscles take powerful contractures

under either suggestion or mechanical excitement. Cases have occurred when an ignorant operator has placed his subject in serious danger by thus exciting the diaphragm and other muscles concerned in respiration. The patient is also liable to injury by interference with the beating of the heart, while the risks to the nervous system, and to the integrity of the will-power are still more serious.

I did not intend to suggest that hypnotism be *legally* restricted to the medical profession, but wished rather in the first place to commend the study to medical men, and secondly, to persuade subjects to decline to submit to any other operators.

PERCY W. AMES.

Mr. P. W. Ames on Hallucinations.

SIR,—In his interesting address on 'Mesmerism and Hypnotism' before the London Spiritualist Alliance, Mr. Ames, speaking of hallucinations, gave as an instance the case of a person who, having suffered the amputation of a limb, believed that the member could be still felt and sensated as though the physical part was there. This belief, he declared, 'was illusory.'

This is too important a matter to be allowed to pass unchallenged, as it naturally belongs to the fundamental permanence of things.

It may be asked, in what does sensation reside in the human being? Is it in the corporeal, molecular structure of the carnal organism, or within an invisible etheric substance which ramifies and permeates the visible body?

In the present advancement of psychological science it is much easier to show that the belief in the existence of a sensory inner limb after amputation is well grounded, than to support the theory of illusion or hallucination. The exteriorisation of sensibility, as it is termed, proves conclusively that the etheric vehicle of sensation is largely independent of the physical body, and that the latter is a nerveless and empty shell whenever the living sensory substance is withdrawn.

To give an example of the power of original sensation in the psychical or spiritual limb, I will cite the experience of a Materialist who had lost his arm. During a conversation concerning the nature of the spiritual body spoken of by St. Paul, my one-armed acquaintance narrated the details of a peculiar occurrence which he had experienced. Leaning against a wall one day, with the stump of his arm against the brickwork, he suddenly felt what seemed to him a real live arm pass slowly through the wall until he had the sensation of a hand and a portion of the forearm dangling on the inner side of the structure. He said that he was startled and greatly puzzled, and although he had often fancied that he could feel the limb which had been amputated, he used to explain it by former brain sensations and memory. But the experience with the wall completely upset his theory. He could feel his invisible arm going through the wall till its further progress was stopped by the remains of the physical limb.

It is manifest that an inner organism—the immediate vesture of the Ego—receives all sensation, and that it is of an indestructible nature, otherwise man once maimed would be eternally deformed, and an individual blown to pieces physically would be annihilated for ever.

97, Fleet-street, London, E.C.

J. W. MAHONY.

A Prediction Fulfilled.

SIR,—With regard to the incident of an exact prediction verified, which was reported by me in a recent issue of 'LIGHT,' Mr. F. W. H. Myers, of the Society for Psychical Research, has impressed me with the necessity of improving the case, if it is to remain on record as valuable to after research, by corroborating the evidence of Mrs. T. by that of her husband, especially. I presume, with a view to combat the supposition that Mrs. T. may have, consciously or unconsciously, brought about the fulfilment of the prophecy herself. Mr. T. was out of London at the time of my sending you the report, but I have now asked him to state his evidence with regard to the issue. He does so as follows:—

The following are the points of evidence which I can aver, to support my wife's statement that the fire in our house was caused independently of her conscious or unconscious self:

1. My wife was apparently unconscious of the exact date the trouble was to come. True, some months before, I had accidentally let it out before her, but she forgot it afterwards, and certainly constantly asked me to tell it to her again, and this I refused to do.

2. Before the alarm of fire had been given by the scream of the maid-servant, my wife had returned to the breakfast-room and remained with me some few minutes, enough to pour out two cups of coffee and pass some remarks of conversation. She says, moreover, that after leaving the kitchen she had not come straight into the breakfast-room, but had gone upstairs for a few minutes. Now, the curtains in the kitchen, which were in full blaze when I rushed in, were of cotton, not wool, and, if lighted, would not smoulder, but instantly blaze up.

3. I interrogated my servant as to her knowledge of the accident; she said she had been in the kitchen until my wife left the room, and then had gone into the scullery to wash up the children's breakfast things, leaving the door open and the little boy playing with the picture paper near the fire.

4. After stamping out the flames I discovered, on the window-sill beneath them, the said picture paper rolled up like a spill and mostly burnt.

5. My child Victor had for some time previously to this incident developed a mischievous habit of playing with fire. His mother had punished him for this once or twice. He has only recently learned to talk; but I asked him if he had done it. I am sorry to say that he denied it; but very shortly afterwards, when a tradesman called for orders, I hear that he ran up to him and triumphantly volunteered the information, 'Dicky burnt the curtains!'

6. Lastly, I am convinced by the *a priori* assumption that no woman who is a mother, and least of all my wife, would deliberately set fire to her house and leave her only little boy in the burning room merely to gratify her vanity on the subject of a trumpery prediction.—E. T.

F. W. THURSTAN, M.A.

Mr. Victor Wyldes.

SIR,—Having tested in every conceivable form the gifts of Mr. Victor Wyldes, I have found him to be a most remarkably clever psychometrist. Out of twenty sealed tests he has never failed once to decipher some of their contents, and one in particular, when he had a clear vision of what the packet contained. I shall never forget the fact, as there was a strange coincidence connected with it which came exactly true. Scepticism on my part has now disappeared. I am thoroughly convinced that such a thing does exist as clairvoyance and psychometry, &c., and such conviction I attribute to the wonderful proofs I have from time to time received from Mr. Victor Wyldes.

W. E. BARNES.

High Hold, via Chester-le-Street, Co. Durham.

An Interesting Incident.

SIR,—An incident occurred at our meeting last Tuesday night at Brougham-terrace (Liverpool), which is deserving of publicity. While Mrs. Russell, from Bradford, was giving clairvoyant descriptions of spirit forms, she described the form of the late Mr. William Britten, with a gentleman who is a medium. As soon as Mrs. Russell had finished her description, Mr. Britten controlled this gentleman, who instantly stood up and said how happy he was to be able to come back and speak to some of his old friends who were in the hall, and prove to them his identity.

This is the first time that Mrs. Russell has been with us, and she had never seen or heard of this gentleman before. And as this gentleman was controlled about two years ago in my presence by the late Mr. Britten, I consider it an incident most significant, and a rare test of the grand truths of Spiritualism, and the continued life of man.

11, Caird-street, Liverpool.

WILLIAM BLYTH.

A Request for Fair Play.

SIR,—I am not greatly concerned to know whether the clock belonging to the miner at Durham is, or is not, a medium of communication between people living in another state of life. That intelligent conversation has again and again been carried on in a similar fashion is certain, and that suffices. To some it appears highly desirable to publish every instance of failure or fraud, for the protection of those too prone to believe in the existence of invisible external forces operating around us; but my own experience shows me that the majority of people are in quite another case and stand in woful need of a touch of this much despised credulity. The 'Journal of the Society for Psychical Research' for March contains an account of the inquiry conducted by Mr. E. I. Nisbet into the case of the clock, and is headed 'An Exposure.' So it may be, and Mr. John Lord, who sent you the

first report, now expresses his own misgivings in the columns of 'LIGHT.' Now, considering the trouble taken by the Society for Psychical Research to investigate these alleged remarkable occurrences, it will be wholly surprising if it should neglect to interrogate Mr. Thurstan and his friends respecting the astounding incident reported in 'LIGHT' a few weeks ago, and to publish the result. I allude, of course, to the translation of the little feather toy from Battersea to Hampstead by spirit agency. It is far easier to reach Battersea or Hampstead than Durham, and the evidence, for what in common parlance is called 'a miracle,' rests upon precisely such testimony as is accepted daily in and out of courts of justice—the testimony of people of sound mind and undoubted integrity. Should such a case as this be ignored by the Society for Psychical Research, it will be hard to avoid the suspicion that it is because the facts do not lend themselves to interpretation by any of the pet theories of the society. It will be gratifying to learn that the alleged occurrence is to be fully inquired into. We only ask for fair play.

'BIDSTON.'

'An Exposure.'

SIR,—A kind friend has sent for my perusal a copy of the 'Journal' of the Society for Psychical Research for March, 1897. The first article is under the above designation, and purports to be 'an exposure' of fraud in the case you reported from my pen in your issue of January 2nd—'Remarkable Experiences of a Durham Miner: A Talking Clock.' The 'exposure' is from the pen of an Honorary Associate of the Society for Psychical Research, a gentleman who was introduced to me by the Assistant-Secretary of the Society for Psychical Research by letter. I have been greatly amused by the perusal of this Honorary Associate's report. The account of the interview we had is fairly accurate. But, really, is the Society for Psychical Research entertained and edified by such a report? I wonder why he did not remember to say I had so many puffs of my pipe before I replied to some of his appeals! I do not differ much from the report of this Honorary Associate as to what transpired in the miner's cottage. But where he reports his attempts at mind-reading I have to correct. He not only was able to dominate the clock, it would appear, and obtain, as he says, 'whatever answers I wanted from the clock myself,' but he says he asked some questions 'much to L.'s disgust.' He may have flattered himself that he was able to cause that feeling, but I assure him 'amusement' would have been the more correct word.

There is no charge brought against this Honorary Associate of *injuring* the clock; all that I have to say about it is that which appears in your last issue. The clock goes on signalling intermittently yet, after nearly three weeks of rest.

The confusion of thought and fact in his report generally must be attributed to the busy life this Honorary Associate leads. Opinions and facts are jumbled up together, so amazingly incongruous that I am led to conclude the Society for Psychical Research is about as easy to beguile as it assumes deluded Spiritualists are. Your last issue contains evidence from me as to why my attitude is at present against this man 'G.' The clock maintains its well-earned repute for responses to intelligent questions. Does it not strike you as remarkable, the sharpness of this Honorary Associate, when he can discover sufficient force in the light from a suspended paraffin oil lamp to produce motion by radiation upon the wire suspended behind a clock face, some four feet away, upon an elevated position on the cottage mantelpiece?

Professor Crookes' radiometer is not in it at all! 'Oh, but the heat from a large fire under the mantelpiece must soften the stiff grease on the wheels of the dirty clock!' Heat, in the circumstances, goes up the chimney, or radiates from the fire. To get to the clock with any special effect, it must turn an angle. If this method of 'Research' accomplishes what this society aims at, we need not worry. This Honorary Associate was evidently thoughtful and kindly disposed towards me, at any rate; for he was bent upon bringing his own clock-mender to explain the workings to me!

It is now nearly fifty years since I took up amateur clock-repairing; and I have had quite forty years' acquaintanceship with intricate machinery of one kind or another, and therefore if I claim to know a bit about mechanics, I may be excused a smile at the innocent anxiety this Honorary Associate evinced to show me what he had found out. To sum up this friend's wonderful discovery—it is that heat and light cause the clock

to work. But he does not tell us what causes the clock, in the same conditions, to hesitate, and *stop working*.

It is no use dwelling upon conditions. But I may point out that the conversations alleged to have taken place between the miner and the clock took place in the early morning, before he began his work, *when there was no fire*. Where does the heat explanation from the fire come in? Then, suppose the miner talking to his clock, how comes it, if he wound the clock up to enable answers to be obtained, that he got the answers in the form he relates?

All that this report to the Society for Psychical Research amounts to is that the reporter does not believe the miner. Well, the miner does not ask for credence. The miner is utterly indifferent whether I or the Honorary Associate gives him credit for speaking the truth. The miner's wife may be illiterate and a non-Spiritualist, but she will assure this Honorary Associate that 'the clock has told her many things which are true.' The fact that she is *not a Spiritualist is evidence in favour of the clock*; surely the Honorary Associate must see that point.

This gentleman came to examine and report upon a clock admittedly dirty and too sticky to work—which, for all that, was said to move in response to questions. He considers his test a good one when he places it in the hands of his clock cleaner and allows him to oil the parts. Only *one drop*! This is something like asking for a *piece* of cheese the size of a *bit* of chalk! We are left to imagine the size of the cheese asked for, and so we can imagine the keenness of vision which could discern that only *one drop* of oil went on the works. It must have been a good-sized drop, according to the evidence I saw, for the framework was oiled all down the front where the wire is suspended! And yet, with all the light from the lamp, and standing in front of the fire, he could not get the clock away without tilting and moving it about. But if the movement of the wire depended on the *heat and light*, why, when his friend had oiled the stiffer parts and the spring was half wound, did it only go fifty-five minutes in twenty-four hours?

I am surprised that this Honorary Associate did not hit upon the wave theory in the air. If light, radiating through the aperture in the clock face through which the wire was visible, and the heated condition of the room, conduced to facilitate the unwinding of the spring, what a grand idea he might have claimed to have expressed had he only added the effect of concussion in the atmosphere of the room resulting from speaking loudly to the clock! He would then have *scientifically* covered all possible theories—heat, light, and noise!

JOHN LORD.

SOCIETY WORK.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. E. Adams delivered an address on 'Spiritualism in the Home.' Next Sunday, Monday, Wednesday, and Friday, Mr. G. H. Bibbings, B.A.—G. S.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring gave an interesting address in answer to questions from the audience, followed by successful psychometry and clairvoyance.—M. R., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH.—On Sunday last, Mr. Veitch in the chair, Mr. Peters, psychometrist, gave some good tests of the continuity of life, and that our friends can come back and commune with us. Ronald Brailey next Sunday.—J. HUMPHREY, Hon. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, ISLINGTON, N.—On Sunday last 'Evangel' gave an inspirational address on 'Death and After.' Sunday next, at 7 p.m., Mr. Veitch, 'The Gospel of Spiritualism'; Wednesday, at 8 p.m., Mrs. Brenchley, circle, members only.—E. J. TEMPEST, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Ronald Brailey again gave us an excellent address on 'Our Homes Hereafter,' and Mrs. Brailey rendered a solo. On Sunday next, at 7 p.m., Mr. Peters. Mr. Ronald Brailey on Thursday, the 25th inst.—T. MCCALLUM, Hon. Sec.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday, in the absence of Mr. A. Savage, we had the pleasure of hearing Miss Marsh, whose guide gave some distinct clairvoyant descriptions, which were fully recognised. Next Sunday Mr. T. Dales will lecture on 'The Sun's Influence on Character.'—E. S. WALKER, Cor. Sec.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORD'S PARK-ROAD, TRINITY-STREET.—A stirring address was delivered by Mr. Sloan, followed by psychometry, with accurate delineations. On Sunday Mr. J. Allen's guide delivered an able address on 'Spiritualism: Its Relation to Modern Socialism,' showing that both work in unity. Mrs. Barrell's 'Sunbeam' afterwards gave psychometry, with good results. Next Sunday, 'Evangel'; 25th, Mrs. Barrell, clairvoyance.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday last we had a very interesting evening, in which many friends took part, the subject being 'Spiritual Worship.' Mrs. Jones, was under influence of our friends, Rodger and Downing, showing their intense desire and also ability still to work with us. Mr. Jones, in his opening remarks, called attention to 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,' explaining it as the withdrawing oneself from externals, and becoming receptive to inspiration of the spirit.—F. B.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Thursday in last week Miss Gambriel kindly officiated in the unavoidable absence of Mr. Peters. The conditions must have been excellent to have enabled the lady's guides to give such clear and unmistakable tests. On Sunday morning Mr. Dickenson spoke on the teachings of Jesus. In the evening Mr. Brearton reviewed the 'Religions of the World,' and showed the similarity of ethics underlying all religious systems, but regretted the 'infallible' attitude which each creed upheld. Mr. Greenman kindly gave a solo, 'The Holy City.' Next Sunday, at 11 a.m., Mr. Adams will open the discussion on 'Did Jesus Exist on this Earth?' At 7 p.m., usual workers; violin and other solos. Thursday, at 8 p.m., Mr. Peters. No admission after 8.30 p.m.—H. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last, continuing upon 'Mediumship,' Mr. Long, in an able manner, explained that the 'spiritual gifts,' or powers, were not synonymous with 'the gift of the spirit,' and that mediumship was dependent on, or an outcome of, organic development, rather than the expression of any peculiar spiritual value of the medium. We had to remember that the possession of these powers, as latent possibilities, was universal; and while by the spirit they could be fostered and brought into individual operation, they were no arbitrary gift in the accepted sense of that word. In the evening the Irish guide of Mr. W. E. Long gave an instructive address upon 'Natural Law in the Spiritual World.' On Sunday next, at 11.15 a.m., Mr. W. Long, 'The Discerning of Spirits' (questions and discussion); at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, address.—R. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The large audience assembled on Sunday evening last again and again testified to their warm appreciation of the address entitled, 'The Veil Lifted,' in which Miss Vincent nobly upheld the truths of Spiritualism in a manner which obtained the close attention of both inquirers and Spiritualists throughout. The clear statement of facts, and the vivid pictures drawn from her own personal experiences, combined with the eloquent remarks based thereon, stamped this address as one of the best which this lady has delivered from the Cavendish Rooms' platform. Miss Vincent also gave twelve clairvoyant descriptions, only five of which were recognised immediately. Up to the time of sending this report, however, three more have been remembered and pronounced correct, leaving but four unrecognised. The singing of 'Beloved, it is morn,' by Miss Hughes, was enthusiastically appreciated. Next Sunday evening, at 7 p.m., Mr. Richard Harte; address, 'What is Superstition?' Solo, Miss Morris.—L. H.

MORSE'S LIBRARY, FLORENCE HOUSE, 26, OSNABURGH-STREET, N.W.—The meetings at this place, on Wednesday evening in each week, maintain their large attendances. On the evening of the 3rd inst. the assembly was favoured with the presence of Mrs. M. H. Wallis, of Manchester, who, under the influence of her guides, most ably discoursed upon 'The Influence of Spiritualism as a Reformatory Agent in Relation to Religious Progress.' At the close of the address Mrs. Wallis gave a number of clairvoyant descriptions, which were all recognised by those to whom they were presented. Mr. E. W. Wallis, who was also present, responded to an invitation from the chairman, Mr. Morse, to say a few words, his remarks proving very acceptable to the numerous company. On Wednesday evening, the 10th inst., the rooms were crowded to overflowing, many being denied admission for lack of room to accommodate them, the attraction being the presence of Mrs. A. Vincent Bliss, the well-known clairvoyante, who very kindly gave her services as a compliment to the managers of these meetings. Mrs. Bliss gave over twenty descriptions of spirit-friends, and a number of incidental pieces of personal advice and counsel to the friends present, and it is a pleasure to report that, in all but one instance, every description and statement was recognised as accurate and pertinent. A lively hope was expressed that this lady would consent to visit these rooms again. These meetings will run until the end of April, and prompt attendance is necessary to secure seats.—CORRESPONDENT.

TO CORRESPONDENTS.

COMMUNICATIONS from 'A Churchwoman,' A. W. Laundry, F. W. Thurstan, M.A., 'Scriba,' 'Medicus,' and others are unavoidably left over.