

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 856.—VOL. XVII. [Registered as]

SATURDAY, MAY 29, 1897.

[a Newspaper.] PRICE TWOPENCE.

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SPECIAL NOTICE.

We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to 110, St. Martin's-lane, London, W.C.

NOTES BY THE WAY.

Dr. John Pulsford, lately passed into the Unseen, was a very strong, an almost exaggerated, instance of the absolute Spiritualist, minus Spiritism. He has been called 'mystic,' 'transcendentalist,' 'poet-preacher,' and even 'visionary,' and all these designations were true, in a way: but the root of the matter was his intense realisation of the spirit-self as the true selfhood. There was, probably, never a man who more entirely felt that

Things are not what they seem.

In the ordinary sense, he was not a theologian, and one could hardly talk of him as having 'views.' What he had were insights: and all views, opinions, doctrines were melted in the crucible of ethereal emotions and aspirations. Hence, it was easy to think of him as rhapsodical, as one who dwelt in cloudland, as impractical: and that was true, too: but, for all that, it did the dusty wayfarer good to be lifted up into the mystic region of such serene ideals as were his commonplaces. We greatly doubt whether his particular expression of the heavenly vision will persist: but the vision will.

'The Harbinger of Light,' whose translations from foreign journals are always useful, mentions a remarkable Inaugural Address given at the University of Modena by Professor Alfonso Del Re. The subject was a very subtle one,—'The geometrical structure of space in relation to the method of perceiving natural facts,' and it appears that the Professor had the good sense to see the connection of this subject with ours. In fact, he not only saw the connection but he accepted it, in a sort of surrender to our main position. 'Perhaps,' said he, 'there are other beings, differently organised from ourselves, who have a different vision of the Universe, and, therefore, a different concept of space. It may be anticipated, indeed, that Spiritualism may have to be universally professed, but professed in a scientific direction.'

The last half-a-dozen words are truly delicious. Whoever asked anyone to profess Spiritualism in any other than 'a scientific direction'? The very thing we have been insisting upon is that there is nothing unscientific in Spiritualism; and the very thing we have longed for is that the world should know it. When will the English Universities wake up to it

In 'The Harbinger's' 'Messages from musicians' the following pleasant passage occurs, signed—'Francis Joseph Haydn':—

I have been listening to Beethoven; who did not feel very kindly towards 'Papa Haydn' on the earth; because he did not understand me. Neither did I understand him. But we understand each other now. I was a contented, happy man, with whom everything prospered. He was just the reverse. In worldly affairs, everything seemed to go wrong with him; the impetuosity of his disposition being partly to blame for this. I have told you, before, of his being angry with me because I did not correct certain errors in the composition which he submitted to me;—errors which I really regarded as mere specks of dust upon a lump of gold. But I admired him, although I could not understand him. Now he is what you would call the presiding genius of our band of musicians. He is a strong magnetic spirit, and leads the way for us.

I was a medium upon the earth; as we all were; and Mozart was the most wonderful of the whole. He developed earlier in life than any of us, and was sooner cut off. I was more hardy and robust, and lived to a ripe old age. We are all working together now, in the cause of Spiritualism,—poets, painters, sculptors, philosophers, statesmen, men of letters and musicians—all combining for one purpose. Spiritualism is everywhere—in the pulpit, on the stage, in literature, and in art; and you will soon see it in the newspapers.

Impatient as such of you as are lovers and students of the divine art may be to advance, you are not more so than we are to promote your progress. Music constitutes the sum of our existence. All our thoughts and actions are music; and our dearest wish is to make music in the hearts of all on earth.

A full report, in 'The Leeds Daily News,' of the Palmistry case at Halifax, is decidedly interesting reading. If the counsel for the defence had been just a little less provoking to the rather wooden 'Bench' he would be entitled to very high praise indeed. As usual, the witnesses were police spies, and, in cross-examination, they were obliged to admit that they were not deceived, but simply went to get up a police case against a cheat.

The speech for the defence contained a rather good plea for Palmistry as a science, and, in other ways, illustrated the anachronism of such a prosecution. Such remarks as the following, however, while they cornered the 'Bench,' only seemed to inflame it:—

There were certain lines in the hands which some people believed indicated character, and the profession had been practised in Halifax before. Madame Morlee came to the town from the Congregational bazaar at Lightcliffe, where ministers, doctors, and other well-to-do people had their hands examined.

When he looked at the magistrates before him, he could only say that they had seen it practised at bazaars, and there were men on the bench who had had their hands examined. But it was done under the cloak of religion. He would be a bold man, almost omniscient, who would say there was nothing in palmistry, for 'all things are possible,' and laws like that under consideration were better observed in the breach than in the observance. It did not reflect much credit upon any person who suggested that proceedings should be taken, when it was known that the thing had gone on so often before. People as respectable as anybody in that court, he might remark, were at the Lightcliffe bazaar. The Rev. J. H. Stowell wrote to say

that the defendant was engaged for three days at the bazaar, and her delineations and descriptions gave great satisfaction.

Why should there be more difficulty in delineating character from the palm of the hand than in feeling at the head or looking at the face? Yet the magistrates would not dare to convict a phrenologist or a person who delineated character by hand-writing.

The defendant's counsel went on to argue that the police would have as much right to go to a Spiritualists' meeting and take action because they professed to communicate with the dead.

In the end the Palmist was fined: and we must admit that she partly had herself to blame, as her 'delineations' consisted far too much of the usual fortune-telling nonsense about that 'lover with a high forehead' and children. Still, these prosecutions are out-of-date, and chiefly serve to make magistrates ridiculous.

Still another passage from that remarkable Heber Newton sermon is worth quoting:—

You remember Mr. Huxley's sneer, after attending a number of séances, that if the people in the next life had no more intelligence than was manifested in the communications thus received, he wished no further acquaintance with them. After listening to Shakespeare and Milton and Bacon discoursing from the other world, we wonder whether they have lapsed back into a state of idiocy. And yet there is even here something profoundly suggestive. What is the character of nine-tenths of the people who pass out from earth? Up to the date of death have they not been empty-minded, shallow, unintellectual? What has their conversation been? What is the ordinary talk of the ordinary drawing-room? What sort of conversation do you hear in the street cars? Well, what is to be expected of these people when they pass over into another state of existence? Are they miraculously changed at once? Do they become geniuses, savants, and philosophers? Do they not continue to be just about such human beings as they were here? With the same vacuousness and emptiness, the same shallowness and superficiality? If by any chance such spirits get at the other end of the telephone connecting the two worlds, they ought to give us just about such communications as we receive. What a solemn appeal there is in such a thought as this in human beings endowed with mind, to use this earthly life so that they may be worthy of another existence, so that they may not pass over into a higher state of existence and remain such unintelligent, irrational, unhuman beings as those who come, or seem to come, to us in many of the mysterious ways.

'The Biblical World,' endeavouring to add to our knowledge concerning ancient Syrian ideas of Immortality, says:—

The excavations of the Germans in Upper Syria, at Sendjirli, have yielded some valuable returns of linguistic and religio-historical knowledge. In one of the old inscriptions found is an important statement respecting the belief in the immortality of the soul. The inscription is written on a robe of a statue of the god Hadad, and is dated by scholars in the eighth or ninth century B.C. In it the King Panammou I. adjures his descendants to offer a special libation, at the moment of their coronation, over and above the usual sacrifices in honour of the god Hadad. 'When my name has been pronounced and the formula recited, viz., "The soul of Panammou: may it drink with thee," then the soul of Panammou will drink with thee. But he who shall neglect this funerary ceremony shall see his sacrifice rejected by Hadad, and the soul of Panammou will drink with Hadad alone.' M. Halevy attaches great importance to this text because he has always maintained that the ancient Semites believed in the immortality of the soul. One always thinks of the Old Testament reticence on this point, and wonders as to its meaning. This fact, if substantiated, only adds to the mystery.

But we are not so sure, as 'The Biblical World' appears to be, that the Old Testament is very reticent on this subject.

The following from a London suburban paper is significant:—

On Sunday evening the Rev. A. G. Bridge, at Selhurst Congregational Church, devoted attention to a new book, 'A Wanderer in the Spirit Land,' the writer of which solemnly declares that all its contents were dictated to him word for word by a spirit. Mr. Bridge went to the trouble of summarising the book, and this led him to the question of a future state. The hell of fire and brimstone he characterised as being the outcome of pure imagination and speculation, with no Biblical foundation. The chief value of such a book as he alluded to was that it seemed to help the reader to think and see more clearly that there is to be no break in the continuity of his existence when passing from earth. Mr. Bridge disputed the widespread thought that death will bring all into equality in the next state of existence. There was no single passage in the Bible to justify it. He thought that if only the reasonableness of an opposite view to that could be seen it would cause people to be far less careless about the cultivation of character in the present world.

We quote this for two reasons. First, because it is a terse exposition of an important truth and a vital point of difference; and second, because it suggests the remark that in all the churches the old cruel doctrines and terrors are disappearing. It is our business to sit daily and watch the procession go by, and, although here and there a survival of the old horror is seen, we can assure our readers that the outlook has entirely altered during the past twelve years. The Lord be praised!

A pleasant little summary of the life and teachings of Confucius is Marius Deshumbert's tract on the subject, translated from the French by Captain Perceval, R.A. (London: Williams and Norgate.) This modest work is published on behalf of an 'Association for the harmonious development of Faculties.' Truly, a worthy aim!

Mr. Page Hopps' 'Death a delusion. Personal experiences on the Borderland between sense and soul,' has been, for a few weeks, out of print: but, in response to many inquiries, a new edition has been ordered. This will probably be ready early in June. (London publishers: Williams and Norgate.)

WHAT IS THOUGHT?

Thought may, or may not, be an electrical phenomenon, but that it can traverse space has been conclusively shown. How it is propagated is not known—presumably by some form of vibration. Anyway, two brains are requisite, having a certain nervous or sympathetic relationship. It is significant that in the system of telegraphy without wires, which is shortly to be established between Weston and Cardiff, the conditions are very similar. Instead of the two brains we have a 'generator' and a receiver, so arranged that an electric wave from the former is arrested and transformed by the latter, and this despite the intervention of hills, houses, or walls of stone. Here it is the ether that is the medium of propagation. This may also be the case in telepathy. But Science, despite her triumphs, has yet to take another step. She has to learn, what has long been known to Spiritualists, viz., that matter, as much as electricity, can pass through matter, and as Professor Lodge expressed it at St. James's Hall, 'change its place in an unusual manner without the ordinary and normal intervention of the persons present.'

A. B.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

STILL ASLEEP.

BY 'AN OLD INVESTIGATOR.'

Readers of the daily or weekly papers may sometimes come across remarks relative to subjects with which Spiritualists are well acquainted, and which show the self-satisfied ignorance of those who claim to belong to the school of what is termed 'orthodox science.' One of the amusing peculiarities of this school, which is also an indication of feeble mental power, is the tendency to invent a *name* as an explanation of some facts or phenomena, and then, with an air of profound wisdom, to assert that, by this name, everything is explained.

The names which are most generally popular among persons of this class are Electricity, Magnetism, Optical Illusion, Unconscious Muscular Action, Hypnotism, Unconscious Cerebration, Telepathy, the Subliminal Self, Hysteria, and Mental Delusion. It is very odd if some one of these names cannot be used as an explanation for certain facts, although the user is but superficially acquainted with the subject the name of which he employs, and the facts are not in the least explained by the name.

Savages are much given to this form of explanation of anything beyond their mental grasp; thus the Zulus explain everything they cannot understand by saying it is done by 'tagata,' this word meaning something mysterious and akin to what they term witchcraft. The telegraph was easily explained by 'tagata'; so also was a railway engine, and the means by which a ship was steered over a pathless ocean. There was no difficulty in explaining how eclipses could be predicted; it was done by 'tagata.'

It is curious how similar is the working of the human mind when it comes across a subject entirely beyond its experience or knowledge, and how automatically it acts, in the same manner, both with the savage and the scientist.

Under the head of 'Science Jottings,' in the 'Illustrated London News' of May 15th, Dr. Andrew Wilson writes as follows:—

My latest critic is a person who calls himself a 'Spiritualist,' and who complains that I never make any reference to the highest form of science the world knows. This 'science' is, of course, Spiritualism. I regret that I really cannot see my way to open this column to recitals of the vagaries of table-rapping, astrology, and other variations of modern mysticism. But I have taken my correspondent's advice in one particular at last. I have been reading the last issue of Mr. Stead's 'Borderland,' and I have been particularly interested in Mr. Stead's latest revelations regarding his friend Julia. It is surprising to me to find any man so dull of comprehension that he has not learned enough about unconscious cerebration to know that when certain people take a pencil in hand they can write pages of stuff which they imagine have been produced apart altogether from any act of physical consciousness.

When I want to be interested in such mysteries as are worth thinking about, I take a stall at Maskelyne and Cooke's.

Dr. Andrew Wilson has expressed his opinion about what he considers the dulness of Mr. Stead. It would be interesting to hear the opinion of Mr. Stead as regards Dr. Wilson's capacity as a reasoner and a judge.

Dr. Andrew Wilson has selected 'Unconscious Cerebration,' just as a Zulu selects 'tagata' as a full explanation of that of which he knows little or nothing.

Dr. Wilson, in the earlier part of the same article, suggests:—

The sparrow's egg, it seems to me, will form a far more interesting object of study.

It is amusing to find how these pretentiously profound men give themselves away, but it must be remembered that it is these classes of mind of which, according to Professor Oliver Lodge, we may eventually hope to gain the ear, if we adopt a conventional system of investigation.

There are many men at the present time who will not believe that when Harvey demonstrated the circulation of the blood not a single surgeon over fifty-five years of age accepted the fact; they all either ignored or sneered at him. People now will not believe that when Young gave his proofs of the undulatory theory of light the then orthodox science hooted him.

People now try to deny that Sir Humphrey Davy ridiculed the idea of London being lighted by gas, or that Dr. Gardner said he would eat every steamship, coals and all, that every succeeded in crossing the Atlantic.

There are people who are trying to excuse Faraday for having stated that Unconscious Muscular Action explained the phenomena termed spiritual.

It is, therefore, a duty for those in the present day who have not remained asleep to collect and preserve such productions as that which appeared in the 'Illustrated London News' of May 15th. A future generation will value those, just as naturalists now value the remains of the godo, the megatherium, and the dinornis.

THE MEDIUMSHIP OF MADAME GUPPY VOLCKMAN.

The importance of the manifestations termed 'physical' as an introduction to the study of Spiritualism, is too frequently overlooked; especially by some who, under the guise of inquiry, are more anxious to undervalue the utility of such phenomena than to calmly ascertain their source and assess their significance.

But a primary and serviceable function cannot in the long run be discredited. Hence it is that the physical phenomena continue all the world over to fulfil their valuable office—namely, that of arresting the attention; awakening the mind; and of providing earnest investigators, in particular, with a starting-point from which they may, step by step, pursue their journey into a region that ever proves of engrossing interest to the painstaking explorers thereof.

For several years the séances held by Madame Guppy Volckman have not been made the subject of publication. A brief record, therefore, of the manifestations which occurred at one of her recent sittings may be of interest to many readers of 'LIGHT,' and may help to recall some of the phenomena, through this lady's remarkable and most versatile mediumship, which about thirty years since did so much to make Spiritualism a possible subject of inquiry both in private and scientific circles.

At the sitting now in question ten ladies and two gentlemen were present seated around a large table, in the centre of which was a circular hole of about seven inches in diameter. Upon the table stood a heavy musical box; a hand-bell; a candlestick with candle and matches; and two luminous slates, turned luminous face downwards.

Almost immediately upon the extinguishing of the gas and candle lights, raps, and a soft half-whispering voice, were heard, through which the circle ascertained that wishes were to be made by the sitters for things to be brought. Directions in these forms occurred throughout the séance.

One of the visitors wished for an apple; and in a few moments exclaimed that an apple had been thrown to him. This was shown to the company at the conclusion of the sitting. Several cherries were also brought and were placed in the mouths or hands of most of the visitors. A lady guest, of much séance experience, wished for an article from her house—some miles distant. But by raps compliance was declined.

Another lady, who was visiting Madame Volckman for the first time, wished for flowers. Obeying directions (given as before mentioned) one of the sitters held a luminous slate in a manner that reflected its light upon the hole in the centre of the table; whereupon, in the sight of all, a number of spring flowers slowly arose through the hole—a few at a time—and were taken possession of by the visitors; most of whom thus obtained, not one or two merely, but, several flowers of various kinds. A luminous and seemingly woolly substance, changeful in form, several times appeared rising through the hole and withdrawing again. Of this, however, no trace was left.

Following upon these gratifying manifestations, the musical box and one of the luminous slates were floated about the room

(a high one) at a considerable distance above the table. At the suggestion of sitters the slate raised itself a number of times just as dictated, and also made at request 'waltzing' motions, to the general amusement. An outspread hand was also shown against the slate during its motions above the table; and more curious still, a hand was seen, apparently holding the slate by the top, with fingers pointed downwards—this when the slate was moving about at a distance above the table, varying probably from three to seven feet.

By far the most remarkable manifestation was that of a nearly full-length figure draped in white, which rose over the table. Its face was visible by the light of the slate to some of, but not to all, the sitters; for the figure did not completely turn itself round. It did not stay long, and made no utterance. By raps, however, the circle was given to understand that the figure was a victim of the recent Bazaar fire in Paris; but there was nothing in the way of recognition, or the giving of any name, whereby to corroborate the statement.

In reference to this 'materialisation' (to adopt the ordinary term) the absence should be noted of some of the conditions usual to manifestations of this class. There was no cabinet; no isolation of the medium; no unconsciousness on her part; nor did she cease from conversing, in normal fashion, with her guests. And the materialisation occurred in the midst of other phenomena, as now recorded—without any announcement, any expectation, or request: recalling in all these respects her séances, and the ghost forms thereat, of a long time past.

At intervals the hand-bell, noisily ringing, was floated about the room. It was rung also, whilst thus moving, a definite number of times as sitters desired; and once in a rhythmical manner. The bell was made use of, too, in connection with noises in imitation of a train entering and departing from a railway station. Afterwards its clapper was removed and was found loose upon the table.

A china vase with its lid was brought from the mantelpiece and placed in a lady's lap; and the lid was subsequently removed from the lady and given to the medium.

During the séance most, if not all, of the sitters were touched several times; apparently, in some cases, by materialised hands.

Here, then, is a record of more than a dozen kinds of physical manifestations, taking place in somewhat less than an hour and a-half. To recapitulate:—Raps; voice, and messages thereby; apple brought at wish; cherries given to several sitters; various spring flowers brought in answer to wish and arising, in light of luminous slate, through the hole in table; a woolly substance similarly appearing—and disappearing; floating of the musical box and luminous slate in the air; a hand seen against the slate whilst thus moving; materialised human figure draped in white and illuminated by slate; the slate and bell obeying requests while floating; noises in imitation of a railway train entering and departing from a station; two removals of china ornaments; and the touching of most of the sitters, apparently by a materialised hand. The circle was a most harmonious one, and the sitters for the most part were more or less known to each other; amongst them being two or three of the impressional and clairvoyant order. It should also be stated that Madame Guppy Volckman—as is invariable in her case—remained *throughout* the sitting in her ordinary state, and continued without intermission speaking to her friends with her usual geniality. Despite a long period of ill-health (that has rendered frequent sittings undesirable) her mediumship remains a typical instance of the kind that may justly be termed 'normal'; by virtue of her ability to observe the manifestations occurring at her séances with the same calmness, facility, and minuteness as any of her companion investigators.

Returning to the manifestation in connection with the hole in the table, it may be remarked that the conditions were a variation of those very familiar to sitters with her years ago. Then the light was not supplied by a luminous slate, but issued from a candle placed behind a glass door, covered sometimes with a thin red curtain—an arrangement her present residence does not provide.

Still another variation of the dark chamber is common with Madame Volckman, and takes place as follows in a fully lighted room, and occasionally in the houses of her friends. She and one or two friends sit together knee to knee, with a tray on their laps, upon which they place their hands. A large shawl or curtain of thick material is then carefully pinned around their

necks, forming a darkened chamber for the tray, but leaving the heads of the sitters in full light. Under these conditions articles are found upon the tray, sometimes brought from various parts of the room, sometimes from other rooms, and occasionally from a great distance.

Practically the term 'dark séance' hardly applies to conditions such as these, which have the great advantage of bringing investigators into familiarity with the subject in a manner calculated not only to arouse their curiosity but to induce them to persevere with inquiry.

May 15th, 1897.

MEMENTO.

THE VISIONS AT SASSAY.

According to 'L'Echo du Merveilleux' the apparitions of the Virgin and other members of the Holy Family continue at Sassay. This is one of the most remarkable cases of clairvoyance on record in recent times, and it is a surprising thing that the matter has apparently not attracted the attention of the Society for Psychical Research. The apparitions take place in the parish church, and are seen by the children of both sexes, who not only see the celestial visitors but hear them speak. Of course the clerics who conduct the manifestations have taken the precaution to apply such tests of the truthfulness of the children, and of the orthodoxy of the apparitions, as would naturally suggest themselves, for the Church of Rome is perfectly alive to the fact that it is necessary in these days to be careful not to patronise barefaced fraud. For example, the children were distributed about the church, in positions where they could all see the altar beside which the apparitions manifested, but could not communicate with each other, and it was found that in every case the description given by the twenty or thirty children of what was going on was precisely the same.

It is said that no one who sees the expression on the children's faces can doubt for a moment that they really witness the things taking place which they declare they see, call it 'collective hallucination,' or anything one likes. Sometimes these things surprise the priests quite as much as they do the children; as, for instance, when the children with one accord cried out 'Oh, Monsieur le Curé, Our Lord is getting big, and now he has a beard, as he has in "the road to the Cross"'—the Infant Jesus had suddenly turned into the Adult Jesus without any warning.

These 'visions' wax and wane in intensity on different days, the power of seeing remaining longer with some children than with others. The boys lose the power before the girls, and on days when the power (whatever it may be) is weakest, only some half-dozen girls can see the forms. The presence of hostile persons weakens the manifestations, and causes the apparitions to look sad and pained; so, perhaps, if the Society for Psychical Research were to send over some commissioners, the celestial visitors would not show themselves in a very joyful humour. A curious thing is that some of the figures are invisible to certain of the children, being seen only by the most clairvoyant among them. It should also be said that the story told by the children is corroborated sometimes by strangers who visit the church.

There are numerous accounts of the apparitions of gods and goddesses in classical times, and we clever people pooh-pooh those apparitions as evident impostures, because everyone knows that the heathen gods and goddesses had no real existence, and therefore could not 'appear.' Did not Agassiz say that there could be no aërolites, because there were no stones in the sky to fall down? This seems to be the kind of reasoning that causes these extremely interesting and important phenomena to be neglected by professed students of the occult, who, not believing in the Holy Family (as a concrete reality), therefore conclude that the apparitions must be frauds. To the real searcher after knowledge it would matter nothing at all *in the first place* whether it was the Holy Virgin who was showing herself or the goddess Venus. The first thing is to be certain that some spiritual personage is actually manifesting. Who that personage really is, is an after consideration, determinable by a totally different body of evidence. It seems to us that both the priests and the Researchers fail to make that distinction. The good curé of Sassay, for example, having satisfied himself that the children are not humbugging him, and that there is really a spiritual visitor there, neglects to demand those 'proofs of identity' that a strict logic requires. The Researcher,

applying the rules of logic, concludes that it is impossible the Holy Virgin should be exhibiting herself week after week to the school children of Sassay, and neglects to investigate the reality of the apparitions which have assumed that form.

THE RATIONALE OF PALMISTRY.

Apropos of the various trials and imprisonments which from time to time take place in England in connection with palmistry, I think that the following *résumé* of one of the well-known 'Cheiro's' articles on the subject might interest those of the readers of 'LIGHT' who are anxious to know on what *scientific basis* the study of the hand is founded to warrant its claim to respectful consideration from intelligent people.

Paris.

ELIZA L. BOUCHER.

'Cheiro' says: 'As is the mind, so is the form,' and this is the standpoint from which I defend a legitimate and scientific study of the hand.

The influence of the mind over the body is too well known to permit me to dwell largely on that important argument; but the influence of the *brain* over the hand through the more highly developed nerve connection—the tactile corpuscles in the red lines of the palm—is a side to the study of a natural phenomenon about which little is generally known. . . .

In the first place, the consensus of scientific research has placed the *hand* as the *immediate servant of the brain* under the direct influence of the mind, and the still more mysterious influence and subtlety of thought. Sir Charles Bell, the greatest authority of the nineteenth century on the nerve connections between the brain and the hand, commenced his famous Bridgewater Treatises, in 1874, by writing: 'We ought to define the hand as belonging exclusively to man, *corresponding in its sensibility and motion to the endowment of his mind.*' Later on in his work, the same great scientist demonstrated that as there are *more nerves from the brain to the hand* than in any other portion of the system, and that as the action of the mind affects the entire body, it therefore follows that every thought more immediately affects the hand, and consequently the formation. The enormous difference that exists in the shape alone of the hands of people of different temperaments is in itself a point that cannot well be overlooked in the study of races and of man.

The most casual observer cannot fail to be struck with the difference, for example, between the square-shaped hands of northern countries and the smaller and more pointed types of southern latitudes. . . .

The origin of a belief in the hand must also be taken into consideration. If we found such a science fostered and fathered by people of doubtful reputation, then we might well be suspicious of it. . . . But the Hindoos, to whom we owe the origin of the study under consideration, have been acknowledged by many authorities to be the oldest as well as the most intellectual of the many races that marched onwards and upwards through the night of antiquity which surrounds us on every side. We find that these people were the founders of language. . . . Regarding the race which first understood and practised this study, we have well-authenticated proofs of their learning and knowledge. Long before Rome, Greece, or Israel had ever heard of the monuments of India they point back to an age of learning, beyond and still beyond.

From the astronomical calculations that the figures in their temples represent, it has been estimated that the Hindoos understood the precession of the equinoxes centuries before the Christian era. It has been demonstrated that, to make a change as they did from one sign to another in the Zodiacal course of the sun, must have occupied at least 2,140 years; and how many centuries must elapse before such changes came to be observed and noticed it is impossible even to describe.

The intellectual power necessary to make such observations speaks for itself, yet it is to such a people that we trace the origin of the study of the hand.

History tells us that in the most distant portion of the Aryan civilisation it had a literature of its own. In the Joshi caste of the northmost province of India we find it has been practised from time immemorial to the present day. The Greek civilisation has in many ways been considered the highest and most intellectual in the world, and we must bear in mind that it was here that palmistry (or Cheiromancy, from the Greek 'cheir,' the hand) found favour in the eyes of those whose names are stars of honour in the firmament of knowledge. It

is no small thing for any study or art to find such names of learning in its support as we are able to find in this much-abused language of the hand. It has been forgotten, in the egotism of this present-day civilisation, that this work was sanctioned and encouraged by Aristotle, Aanaxagoras, Hispanus, Paracelsus, Pliny, the Emperor Augustus, and many others of note. We find that Hispanus sent a book on Cheiromancy to Alexander the Great, and wrote: 'It is a study worthy the attention of an elevated and inquiring mind.'

It was the Church alone that tabooed the study, by no means because there was no truth in it, but simply because it was not in accordance with the religious teaching of those early days. Without wishing to be intolerant, one cannot but remark that the history of any dominant religion is the history of the opposition to knowledge, unless that knowledge proceed from its teachings.

In 1853 Meissner proved the existence in the hand of the tactile corpuscles 'running in straight rows in the red lines of the palm.' He afterwards demonstrated that these corpuscles contained the ends of the important nerve fibres from the brain, and that during the life of the body they gave forth crepitations and vibrations 'distinct and different in every person,' which changed under the influence of every change in the system, and which ceased the moment life became extinct.

The chief argument against the study is generally brought by those who, from ignorance and want of examination of facts, hastily jump to the conclusion that the lines of the palm must be made by folding and constant use. The direct opposite is, however, the case, as it is a fact well known to nerve specialists that in certain cases of paralysis, long before the attack takes place, the lines completely disappear, although the hand continues to fold as before. Again, if the lines were made by use, the woman working with her hands for daily bread would, according to all laws of logic, with such constant folding, have some thousands of lines and cross lines in her hand by the time she was fifty, while the woman of luxury and ease would have scarcely any. But the *opposite* is the case, as will be proved by the most casual observation. But what of the *future*? How is it possible, you ask, that coming deeds or actions should be marked in advance? It has been demonstrated by scientists that every portion of the brain may grow, diminish, or change, and correspond by such changes to those of habit, temperament, or talent used by the individual in the every-day actions of life. As the brain evolves from childhood to manhood, it follows that there must be an advance *growth* before it can reach the point of power or action. The coming change, no matter how slight, must, therefore, *affect the body in advance of the action*; and as there are more nerves from the brain to the head than in any other portion of the system, it logically follows that the hand, to the student of palmistry, denotes the change going on in the brain, even years before the action becomes the result of such a change.

UNION OF GERMAN OCCULTISTS.

The second Congress under the auspices of the 'Union of German Occultists' will be held in the Hotel Musenhaus, Pirnaische Strasse, Dresden, on Monday and Tuesday, June 7th and 8th. Addresses will be given on 'Occult Psychology and Ethics,' by Herr Max Gubalke; on 'Occult Phenomena from the Standpoint of the Spiritualistic Hypothesis,' by Herr F. Feilgenhauer, of Cologne; on 'Occultism and Science,' by Herr Carl Augustus Hager, of Munich, &c. All information as to tickets, hotel accommodation, excursion parties, &c., may be obtained from Herr Max Gubalke, at the above address.

SPECIAL NOTICE.

We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to 110, St. Martin's-lane, London, W.C.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 110, St. Martin's-lane, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of member and associates council, and officers.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 29th, 1897.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

LIGHT may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

JESUS, A WITNESS TO SPIRIT-LIFE.

There is one saying of Jesus which, so far as we know, has not received what we venture to suggest is its true interpretation; and, strange to say, that interpretation seems to have eluded the commentators and critics by reason of its extreme nearness and simplicity. We refer to the saying, thus stated in 'the authorised version,'—'Because I live ye shall live also.' This, we believe, has always been read in some such sense as this: Because I shall overcome death, I will see to it that you shall overcome also: as though, in some way, their victory would be a consequence of his.

But, to start with, that is not on all fours with the current belief in natural immortality. If every human being has an immortal soul, life beyond the grave is in no way influenced, as life, by Jesus Christ. But logic is never a strong point with rhapsodists and devotees. One of the best known and most acceptable of commentators says of these words: 'We learn from this (1) that the life of the Christian depends on that of Christ. If they were separated, the Christian could neither enjoy spiritual life here nor eternal joy hereafter. (2) The fact that Jesus lived is a pledge that all who believe in Him shall be saved.' But this is obviously weak or illogical, and, in order to extract it, the writer has to change 'life' into 'joy,' or into 'saved': and yet, all the time, the meaning was as simple as a child's smile.

A glance at two other translations of the saying will be helpful:—'Ye will behold me, because I live, and ye will live,' at once gives another turn to the passage: the 'because' seeming to belong rather to the beholding him than to the causing them to live. But racy old Wycliffe is very fine. He renders it,—'for I lyue, and ye schulen lyue'—for I live, and ye shall live. There may have been in it some secondary reference to his resurrection and re-appearance, but the whole drift of the discourse is directed to the idea that he and his disciples share one life, that his fate will be theirs, his victory theirs, because he is what they are in this world. The entire chapter (John xiv.) is very beautiful; and, read with the next chapter, as it ought to be, it is perhaps the most beautiful thing in the New Testament.

One may paraphrase and condense it in some such way as this;—'Do not be afraid. Cling to God and cling to me. I am only going to prepare a place for you, and I will come back to guide you to it; that we may all be together. I tell you of the Father, and I show you the Father, for he dwelleth in me, and I speak and act for Him. Yea, believe that you show the Father also, that he dwells in you, that he will speak and act through you, ay! and through you do greater works than I do. Love me and obey me, and welcome the spirit of truth,

and you shall be comforted. I go away, and the world will think all is ended with me, but you will know better, you will know that I live, and you may know that you will live also, for what I am to the Father, that all the children are. Be not afraid, but rejoice!'

Now that is pure Spiritualism, and the very essence of the Gospel, as Jesus taught it. But then Jesus *was* a Spiritualist,—the greatest, sanest, purest that ever lived: and it is the privilege of the Spiritualist to know—not to hope, not to think, not to believe, but to know—that what Jesus here so keenly affirmed is true, and that there is no difference between his life and ours. When, then, he says, 'I go to prepare a place for you, and I will come back to guide you to it,' he only says what every interested teacher, what every beloved parent, brother, sister, child, dear friend, may say, for he expressly tells us to be to the Father what he is to the Father, to know that the Father will do for us what he does for him, and that as *he* will live so *we* shall live, precisely because he is one with us.

The practical question for us, as Spiritualists, is,—Are we minded to believe it, and to live as though we did? If so, then we ought to be the very happiest people in the world, because we are conquerors over the world, and conquerors even of the world's last terror—Death. Then it can never be a question with us whether we hold the correct 'views' or are in the right church, because the witness is in the self, and the life is in the self, and, as Paul said,—the life we live in the flesh is lived by the faith of a child of God: and how can a child of God be at the mercy of church or creed? Hence the Spiritualist is truly free—freeborn. He knows he was born a child of God, and needs no making so; and in his soul the matchless spirit-voice never ceases to be heard, with its grand assurances—'I am alive and so will ye be, and ye shall be led, through the valley of the shadow, home.'

And then they call ours a superstition, a folly, a craze—anything but the divinest discovery the pilgrims of earth ever made! Poor things! If they only knew!

'A PREVISION OF THE PARIS DISASTER.'

The suggestion contained in 'A Constant Reader's' letter demands from me, as the recorder of the prevision, a short reply. Let me observe that it was a prevision only, and not a prediction—a difference not always borne in mind.

I have during the past two years had several instances of distinct prediction, but these were mostly of a personal nature, and cannot at present be reported; some day, however, I hope the majority of these will be made public, but as yet prejudice and scepticism rule the multitude, and even the ordinary scientists look with suspicion on the investigation of these subtle matters, and all, with but a few brilliant exceptions, ridicule such supernormal experiences. This remark applies to Government officials; yet your correspondent thinks that the Prefect of Police in Paris ought to have been informed of the particulars of the prevision; but my experience does not warrant me in thus wasting time and energy, as the following incident indicates. On the occasion of the Camp murder on the South Western Railway my sensitive friend had a very full retro-cognition of the tragedy, with many details, including names of persons and places, which I was convinced would have led to the arrest of the murderer. I took the trouble to call at Scotland Yard and hand in my card. I asked if there existed any clue, and said that I would, as a student of Psychical Research, assist the police by means of clairvoyance, requesting that the pestle found on the railway might be taken to my house by an officer for psychometric experiment. I was received with courtesy, but I believe the officials thought I was a monomaniac wishing to masquerade as an amateur detective, for my application was treated with silent contempt, and the murderer is still at large. Religious bigotry in former times killed the clairvoyants as witches, and nowadays our sensitives are treated as impostors, and their supernormal gifts allowed to wither by indifference, ridicule, and scorn.

A MEDICAL PSYCHICAL RESEARCHER.

OBSESSION IN MODERN LIFE.

Urged by the consideration of a recent case of attempted suicide, I desire to call attention to what I may call 'Obsession in Modern Life.' The subject of the attempt was first rendered a victim of insomnia and then so maddened by 'voices' urging him to 'end his useless and miserable life,' that one morning at breakfast, and without the slightest warning, he suddenly snatched a breakfast knife and cut his throat. Fortunately he did not succeed in destroying himself. He exhibited no outward signs of insanity before the act, and after it he recovered from the wild and dreadful frenzy, under which he had been compelled to the act. These cases are too common, and too little notice is taken of them.

The 'voices' are ignored by medical men and by police magistrates, and cannot under any circumstances be pleaded in extenuation. Several of these victims of Audile Hallucinations have come before me in the course of professional experience, and therefore I think it is advisable to call attention to the subject in the columns of 'LIGHT.' Most of the victims of these 'voices' brood over their affliction in silence, afraid, upon confession, that their friends would either laugh at them, or, worse still, treat them as 'daft,' or perhaps take the more serious step of having them confined in a lunatic asylum, as did actually occur in two cases subsequently under treatment. In my opinion there is no doubt that this reticence on the part of the sufferer but aggravates the cases, unhinging the mind and bringing about disasters, which might otherwise be prevented by a little judicious advice and friendly counsel. I know something of Spiritualism; sufficient indeed to realise what a far-reaching perplexing study it is. I have got past the Canon Wilberforce stage. Indeed I would like to call his attention to the fact that all the sufferers of whom I speak know little or nothing of Spiritualism; they are not afflicted in consequence of prying into the Unseen, and by mild, foolish, or other dissipations in the modern necromancy of 'Spiritism.' It is the other way about. I have not the slightest doubt that had some of these unhappy, afflicted ones (harassed by lights, voices, and shadowy forms, and by various kinds of premonitions), known anything of Spiritualism, they would have been saved a life of wretchedness, of moral and mental torture, and, in many cases, of violent death; death, sometimes preceded by criminal action, like that of the poor woman who recently, in obedience to the dominant control of these obsessing 'voices,' took the lives of her two little children before attempting to take her own.

That the investigation of Spiritualism is beset with difficulties and that some persons have been unhinged in consequence is quite possible. The investigators of Spiritualism do not possess a monopoly of level-headedness and of all the virtues combined. There are some who do not distinguish between things which differ. Many have yet to learn not to trust every spirit, and some have yet to learn not to place faith in their own fancies and conceits as the inspirations of the higher heavens and the direct guidance of some of the reputed holy ones of old, and all that. Spiritualism is all and everything that humanity is, and resurrected humanity still bears the imperfections of this life; death making neither saint nor devil of the departed ones. To those who have only seen enough of Spiritualism to esteem it as a mere superstition, and 'speersits' as money-making fakes, I have nothing to say, except that Spiritualism, good and bad, is a terrible reality, fraught with blessing or otherwise, just as we make use of it. Passing from these considerations, I say, that so far from these victims suffering in consequence of knowing or investigating Spiritualism, they in many cases suffer because of their ignorance of, and that of their friends, of the subject. In some cases, I do not say all, a knowledge of the facts and the phenomena of Spiritualism would, indeed, have been their salvation.

In the light of Spiritualism the following cases, occurring not only among all classes of society, but among those who have no knowledge of modern Spiritualism, except possibly a travesty of it which has dribbled through the psychologically turgid streams of the public Press, are, in my opinion, of marked interest; and, although not so romantic or so likely to arouse the attention of Mayfair as the hauntings of Queen Elizabeth, and 'the mysterious shade of the old manor house,' they appear to me to be essentially more important and to demand careful investigation. They are illustrations of obsession in modern life. These victims of 'audile hallucination' hear 'voices,' not of

the good demon kind of ancient times, such as consoled Socrates or inspired Jean d'Arc, but voices which harass, mock, delude, torment, pollute, urge the commission of crime, by direful threats, threatening to drive the obsessed mad, and in too many cases, I am afraid, have succeeded in doing so. Where not checked, the obsession by voices is accompanied by undermining of the will, as well as the rapid physical and moral degradation of the victim. The worst that ignorant or prejudiced writers have urged against hypnotism, fades into insignificance before the revelations experienced by these sufferers.

All these patients, except two, a brother and a sister, who were similarly affected—the 'voices,' either alternately or simultaneously tormenting them—are unrelated and unknown to each other. They reside in different parts of the country. But all appear afflicted or obsessed in a similar manner, and they are all agreed in expressing the opinion that the cause of their affliction, or haunting, comes from the action of certain evil disposed persons, who either singly or in combination torment them. Sometimes the motive for such action is clear enough, and at other times I for one cannot discover any adequate reason for such conspiracy. None of these patients attribute their sufferings to Spiritualism. To some the 'voice' is simply a voice, others appear to recognise the 'voices,' and attribute them to certain persons in the flesh who have acquired the power to thus telepathically afflict them. One indeed, and the only one who knows anything of Spiritualism theoretically, emphatically declares that it has nothing to do with his case. He may be right or wrong, but his experiences are opposed, in my opinion, to the action of persons in the body, and are characteristic in every way of the action of the Evil One of the witch-hunting period, and, in our more modern times, of undeveloped mediumship.

The first relief some of these cases experienced came from the sufferers opening their minds. Some who read my books desired to know if it was possible for some one or more persons acting in combination to gain this ascendancy over them without their consent or knowledge, and if I was aware of parallel cases arising out of hypnotism. I answered each case according to its merits, and to the best of my ability. It was a particular relief to them to find in me, in consequence of my thorough acquaintance with Spiritualism and cognate subjects, a sober, sympathetic, and interested listener; one who did not ridicule their experiences as certain 'Psychological Consultants' and respectable general medical practitioners had done. I not only thoroughly believed that they suffered as they described, but I concluded that if their suffering was purely subjective, *i.e.*, not traceable to any normal or abnormal cause external to the patient, their affliction and keen sufferings were not the less real. When I related to some of these the number of cases of similarly afflicted persons who had come under my notice they were surprised and immensely relieved. For some of them had concluded that they had become insane, and that no one else was afflicted as they were. One correspondent, a medical man of considerable ability, could not, being an agnostic, accept the spiritualistic theory, nor could he conceive that the auditory hallucinations arose from some cerebral defect in the centre of hearing or possibly from some derangement in the auditory apparatus. His knowledge as a medical man, and, indeed, his whole unhappy experiences, were opposed to such conclusions. He also at once, and without knowing of similar cases, attributed his affliction to the action of certain evil-disposed persons in the neighbourhood, who had definite motives and a direct interest in thus telepathically afflicting him. I will not go into details. Whether this view is correct, or whether the whole suffering is traceable to purely pathological conditions, as above suggested: or whether it is a case in which the victim, through some temperamental and mediumistic condition, is played upon by certain evil spirits, who can come into his psychic and magnetic atmosphere and influence and afflict him, I do not positively assert. But that this able and intelligent man (as his able and original contributions to the medical journals and his own distinct publications testify) has suffered and does still suffer from these 'voices'—which have all the characteristics of obsessing spirits—I do not for a moment doubt.

I have also come across evidence, apart from the patient's subjective experiences, where these voices have been heard by more than one person at the same time. As in mediumship, this occurred when 'the person obsessed' was present. Of the

brother and sister mentioned the brother was afflicted about seven years before his sister was attacked. And to prove that the 'voices' were not wholly subjective—a polite term indicating that they were due to imagination—the brother and the sister were kept informed by the 'voices' of one another's thoughts, conduct, and conversations during the day, when absent from each other. I have had altogether eighteen of such cases under consideration and treatment. As I am satisfied that they are by no means rare, I have referred to them in my forthcoming book, 'Human Magnetism; or How to Hypnotise,' and ask for such cases of suffering the sympathy and consideration of Spiritualists.

As for treatment, my opinion is that no good comes from ridiculing the patient's experiences and opinions. If the 'voices' are caused by 'spirits of a low order,' or obtain otherwise through incipient clairaudience and undeveloped mediumship, the introduction of the victim to a good circle may do good; may release the evil and earth-bound, and free their earthly victim at the same time. If on the other hand they are clairaudients, they may learn to discipline and cultivate the gift, instead of living in constant dread of its possession.

If the affliction be an hallucination of the ordinary type (not the S. P. R. article), let it by all means be antidoted by a higher, more real, and more effective hallucination, and the 'voice' supplanted by the voice and the influence of the operator. For this purpose nothing can be better than the induction of hypnosis, and the effective processes of Suggestion. If, however, the 'voices' are traceable to pathological cerebral conditions, and are veritable sense hallucinations, let the disease be treated properly, medically, hygienically, and sympathetically. No good can come from ridiculing such cases; indifference and suspicion only aggravate the patients' condition.

Without detailing these cases just now, except to say that they all possess strong features in common, I am satisfied that obsession in Modern Life is much more common than is generally believed.

Rothsay.

JAMES COATES.

DEATH OF DR. LOCKHART ROBERTSON.

I much regret to announce the death of Dr. Lockhart Robertson. His name has frequently been brought before the notice of Spiritualists as one who honoured our cause by his belief, although that belief was certainly much qualified.

He was an active member of the Literary Committee of the Society for Psychical Research, but his contributions were chiefly critical and sceptical. At the same time there was no subject which so continuously interested him, and during our frequent social intercourse almost the whole of our conversation turned on Spiritualism.

He always listened keenly to what I had to say regarding my experiences, but generally ended with a hearty laugh as he said: 'Well, Wyld, if any of your family ever consult me as to placing you under restraint, I will certainly give them a certificate!'

He was one of her Majesty's Commissioners in Lunacy, and in that capacity was regularly brought into contact with every form of insanity, and he always agreed with me that probably a considerable proportion of the insane were obsessed by evil spirits. His expression usually was, 'Well, upon my word, it looks very like it.' At other times he would say, 'I quite agree with you' or 'I have no doubt of it.' And he further always agreed with me that in mesmerism was most likely to be found the only efficient cure.

He himself, when suffering, always felt my mesmerism as extremely soothing, and always admitted the sensation as if a positive force emanated from my hands, in contradistinction to the 'hypnotic' ideas.

From his position in the medical profession he had been intimate with most of the leading members of that profession during the last thirty years, and his stories and remarks regarding them were always sagacious and instructive, and by his death I have lost my most amusing and interesting friend.

Wimbledon.

GEORGE WYLD, M.D.

LONDON SPIRITUALIST ALLIANCE.—The Treasurer gratefully acknowledges the following contributions to the fund for the lighting and furnishing of the new offices, 110, St. Martin's-lane, W.C.: M. (Gainsborough), 10s.; M. E. G., 7s.; M. H. (Gainsborough), 5s.

SPIRITUALISM IN ITALY.

ABRIDGED FROM 'LA STAMPA.'

A lecture on Spiritualism was recently delivered to the University Association of Turin by Cesare Baudi di Vesme, author of 'Storia dello Spiritismo.' The audience was select and numerous, and repeatedly applauded the learned lecturer.

He said that people, as regards Spiritualism, might be divided into two classes, those who have studied the phenomena and are convinced of their authenticity; and those who have not studied them and deny them. The only difference between those who study the question concerns the cause of the phenomena. Seeing how easily the commoner forms are produced it is a matter of wonder that the enormous majority of even cultivated people have never even cared to take part in one of those interesting experiments. That does not prevent them, however, from getting up into the pulpit and holding forth against Spiritualism, explaining the frauds of mediums, proclaiming the hypothesis of collective hallucination, and publishing monographs in scientific Reviews. This was done lately by a psychologist of note, to whom Professor Lombroso replied in the following words: 'I do not intend to reply, because in a question based entirely upon facts, when the facts are denied there is wanting every means of discussion between persons accustomed to experiment. Whoever denies these facts straight away, or refuses to examine them before denying them, acts like one who, refusing to use the microscope, should pretend to be able to deny the existence of the microbes because he does not see them with the naked eye.'

When Professor Brofferio's book, 'Per lo Spiritismo,' appeared, Senator Gaetano Negri, ex-Sindaco of Milan, published a review of it in the Milan paper, in which he *luminously demonstrated* (so he said) the impossibility of a table or any other object moving otherwise than by the means ordinarily known, for 'if the action of psychic force were able to raise an object from the ground it would place itself in antagonism to the law of gravity; and it is the essential virtue of an enlightened man to oppose an immovable negative to whatever appearance and whatever affirmation implies a contradiction with the logic of Nature. *And if I were to see these things, I simply should not believe my own eyes; I should hurry home, go to bed, and apply an ice-bag to my head.*' This is the reasoning of persons who modestly suppose themselves to know all the laws of Nature. A few months afterwards Senator Negri reprinted his review in a volume entitled, 'Signs of the Times.' But he added a foot-note, in which he confessed to having finally attended a spiritualist séance, and added: 'I left the séance perturbed, as always happens when we find ourselves in presence of something which we cannot explain—yet not converted. I will begin by admitting that I have seen, actually seen, a singular phenomenon. A table with four legs, over which we lightly held our hands, rose from the ground to a height of thirty to forty centimetres, and descended when the medium, after a few seconds, took away his hands.'

But Senator Negri does not show himself as yet convinced. He is faithful to his school. What he says amounts pretty much to this: 'Science proves that a table cannot rise of itself in the air, because that is contrary to the law of gravity: therefore, I refuse to believe what I saw, and those who saw together with me must absolutely persuade themselves also not to have seen.' Negri is unaware that Crookes and others invented instruments to register automatically the physical phenomena produced by the psychic force. This mode of reasoning is not original. The original part of it is that those who speak thus are firmly persuaded that they are *positivist* philosophers, *experimental* scientists, while those who acknowledge the truth of spiritualistic phenomena are *mystics*, even when they bear names famous in the scientific world.

The erroneous verdict of many regarding spiritualistic experiments arises chiefly from the ignorance in which many experimenters find themselves concerning the spiritualistic theory, just as to appreciate a chemical experiment it is necessary to know chemistry. To this ignorance is to be attributed the verdict passed upon Eusapia Paladino by the ex-director of a Milan paper, whilst Italian, French, Russian and German physiologists arrived at quite contrary conclusions.

The lecturer then proceeded to give an account of the fluidic or astral body believed in by Spiritualists, dwelling at some length on its exteriorisation as demonstrated by De Rochas,

from whose important letter to the 'Temps' he quoted. The lecturer ably defended the spiritualist hypothesis, sketched the course of Spiritualism in history, paid a tribute to America for the part it has taken in the movement, and ended with an eloquent plea for what Spiritualism may be as a religious faith and basis of morality, preparing the way for the reign of justice and well-being on earth.

CLARA WATSON GOING TO ENGLAND.

Under the above heading Mr. Lyman C. Howe writes as follows in the 'Banner of Light' concerning Mrs. Clara Watson, whose intention to visit England we announced in our last issue :—

This gifted lady is a credit to the cause of Spiritualism, as well as to her sex, and is widely known as an eloquent and philosophical speaker, a vigorous writer, a dangerous disputant when bigotry attacks the cause she loves, and a generous, sincere advocate of all great reforms of which Spiritualism is the life and inspiration.

Mrs. Watson is the most popular speaker for funeral occasions in Western New York. Her writings for the secular Press have carried the gospel of Spiritualism to thousands who never see a spiritual paper. Sincerity and kindness are her passport to the hearts and homes of the million.

Her husband is a native of England, and she goes with him in June to visit his native land.

The Spiritualists of England will have a chance to hear one of America's gifted advocates of the gospel of love, as revealed by the angels.

We have had Emma Hardinge-Britten, Professor William Denton, J. J. Morse, E. W. Wallis, Gerald Massey, John Tyerman, Charles Dawbarn, J. Clegg Wright, Walter Howell, in the spiritual line ; and Professor Tyndall, Professor Procter, Professor Drummond, Alfred Russel Wallace, and other eminent men of England ; and we have reciprocated with Cora L. V. Richmond, W. J. Colville, Nellie J. T. Brigham, and others ; but I think we have not given as much as we have received.

Clara Watson will add one to our quota, of whom we may well be proud. She is modest and retiring, but her talent and worth make an impression upon the best minds without any effort at display. Best wishes go with her, and a hearty welcome will await her return. May her genius and inspiration be appreciated across the waters as they are here.

NEW PUBLICATIONS.

'The Newest of New Women : A Boston Incident.' By W. J. COLVILLE. Price 3d.

'The Heaven of the Bible.' By IRA D. CRADDOCK. Philadelphia, U.S.A. : J. B. Lippincott & Co.

'Karezza, Ethics of Marriage.' By ALICE B. STOCKHAM, M.D. Chicago, Ill., U.S.A. : Alice B. Stockham & Co. Price 1d.

'How to Improve Body, Brain, and Mind.' By THE ELLIS FAMILY. Blackpool : 'Human Nature' Office, 10, Kent-road. Price 6d.

'With One Accord : A Spiritual Romance.' By W. J. COLVILLE. Boston, U.S.A. : The 'Banner of Light' Publishing Company, 9, Bosworth-street. Price 2s.

'The Opening of the Gates. A Mosaic of Song.' By JAMES MACBETH. London : Kegan Paul, Trench, Trübner & Co., Limited, Paternoster House, Charing Cross-road, W.C. Price 5s. net.

'A Study of the Pentateuch, for Popular Reading.' By RUFUS P. STEBBINS, D.D., with a preface by H. L. HASTINGS, being No. 48 of the Anti-Infidel Library. London : Marshall Bros., 5A, Paternoster-row, E.C. Price 1s. 6d.

'Telepathy and the Subliminal Self. An Account of Recent Investigations regarding Hypnotism, Automatism, Dreams, Phantasms, and Related Phenomena.' By R. OSGOOD MASON, A.M., M.D. London : Kegan Paul, Trench, Trübner & Co., Limited, Paternoster House, Charing Cross-road, W.C. Price 6s.

We have also received : 'The Metaphysical Magazine,' 'The Journal of Practical Metaphysics,' 'The Prasnottara,' 'Literary Digest,' 'Revue de la France Moderne,' 'Lucifer,' 'London Argus.' 'Mothers and Daughters,' with presentation portrait of the Queen ; 'The Theosophist,' and 'The Prabuddha-Bharata, or Awakened India.'

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.]

God Bless Stainton Moses.

SIR,—I am not competent to criticise the writings of Mr. Andrew Lang, for the all-sufficient reason that I have not read them. Nor am I a man of letters, as he is. But I ask him, and others, too, for consideration of what I have to say ; because for more than forty years I have been an observer of the phenomena, and a student of the writings, concerning what is called Spiritualism.

First and foremost I have at heart to deliver myself of the feeling which Mr. Lang's remarks about Stainton Moses have aroused within me. I am sure that I am not alone among the readers of 'LIGHT' in agreeing with your protest against Mr. Lang's banter. I had Mr. Stainton Moses' friendship. His writings have helped me, beyond all sort of expression of which I am capable, towards what my soul hopes may be a proper understanding of Life and its aspect and surroundings just now.

As to the man himself ; Stainton Moses was a natural nobleman. He had a quiet dignity of modesty that was by no means the least of his lessons. His literary capacity, his full acquaintance with the subject his life was devoted to, his rare spiritual gift, might very well have made him arrogant, and produced impatience, even repulsion. But that was never so. Always Stainton Moses was sympathetic, gentle, sweet, reasonably agreeable. I have heard it charged against him that he ought to have used his intermediary quality more than he did, that he ought not to have allowed his intellect to cause him to shrink from publishing his power, being, as he was, perhaps, the best medium of his day. I don't think this a happy view of the matter. Because what of power of his own can anyone have who is under control ? And in suggesting that Stainton Moses was the best medium of his day, who am I to settle the superlative ?

This much I take upon me. I beseech Mr. Andrew Lang, and everybody else, especially men of note and science, to give what time they can spare, and more, to reading the works of Stainton Moses. Among many merits of his writing there is a lucidity making the task he undertook easy of understanding. When he wrangled with his august Teachers it was in the way of criticism seeking for instruction ; and he met and refreshed antagonists because he was as diffident in dealing with them as he was self-suppressed and gentle in imparting what he gathered of the profundities he had to gather and to plumb.

I submit to those who care for the subject I am writing about, that an important view of it may be got from Stainton Moses, and especially from a study of his 'Spirit Teachings,' by which it seems that much, if not the whole, of the movements which have come under observation prominently during the present half-century are part and parcel of a Great Design. As a student of Theosophy, I think I discern in the doings and writings of Madame Blavatsky, and the Masters of whom she was a servant—I don't know whether they be in the flesh or not—the same objective which Imperator and his band of spirits have in their expositions through their medium, Stainton Moses. Both sides, and other teaching, too, assert that the phenomena of Spiritualism are intended to attract attention ; and that although valuable knowledge may be acquired from them in the way of cause and effect : still these marvels are much more importantly meant to move men's minds towards the Great Design, and the part which mankind have assigned to them in it.

If Mr. Andrew Lang and the whole body of extant notabilities would consider what is happening all around them, less in order to discredit allegations of the occurrence of the impossible taken for granted, and much more towards observation of things as they are, they would at least be doing what is likely to tend towards solutions of Nature and its process, which are natural.

If it be objected that I am begging the whole question by assuming that there is a Great Design and special phenomena to attract attention to it, well, then, as to the phenomena there are hosts of witnesses, some—aye, many—of whom are observers and experimentalists eminent at this epoch of scientific research.

And, if it be further objected that things are 'going on admirably' in this excellent world, to the satisfaction of all sensibility in it, and agreeably with the theories of those

most competent to observe correctly, then I ask people who think they have made up their minds to read, with the attention it deserves, an exposition of present surroundings by Mr. Richard Harte, under the heading of 'The New Spiritualism,' published in 'LIGHT' of December 12th, 19th, and 26th, 1896. Mr. Richard Harte may not have a world-wide reputation, but that does not detract a grain's weight from the truths which he enunciates in a writing that cannot be read too much.

May 22nd, 1897.

GILBERT ELLIOT, F.T.S.

The Mystery Name.

SIR,—I thank Mr. Lock for his interesting suggestion; please ask him what significance, if any, he attaches to *Yod, Samech, Teth*? *Yod - He - Van = Yaveh* all the world over. But *Yod-Samech-Teth* is new to me, and I seek for information. '*100 = 1 = Unity = Deity*' is not; and I am obliged to Mr. Waite for the hint he gives about the number 9, which is, I believe, of the essence of the complete number. The word *iwouha* is new to me. Is it equivalent to the *Evohe* of the Bacchanalian mysteries? I, for one, sir, thank you for publishing a correspondence which goes to show how ancient and deep-rooted and alike are the religious symbols of all known time.

Mr. Lock will no doubt note that:—

<i>Yod</i> = 10	The summation is $10 \times 5 \times 6 \times 10 \times$
<i>He</i> = 5	$60 \times 9 = 1,620,000$, from which the four
<i>Van</i> = 6	noughts can be taken away, because
<i>Yod</i> = 10	1 and 10 are, for the purpose of this
<i>Samech</i> = 60	inquiry, identical, and then again we
<i>Teth</i> = 9	have $1 + 6 = 7 + 2 = 9$, the figures of
	occultism, 7 and 9, occurring again.

Now, as to 7 and its significance. Let us take the seven principles of 'The Secret Doctrine.' They are derived from three bases, in each of which Atma may work independently of the rest; and so, mathematically, *S*, the sum of the series of a number of combinations of *n* things, taken one at a time, two at a time, three at a time, and so on = $2^n - 1$. So, applying the formula to the present case: $S = 2^n - 1 = 2^3 - 1 = 8 - 1 = 7$.

GILBERT ELLIOT, F.T.S.

College Tutors Investigating Spiritualism.

SIR,—The account in 'LIGHT' of May 22nd supplied by 'Spectator' is deeply interesting, and the plaintive appeal for a sympathetic reception from old Spiritualists touches me and bids me ask your insertion of just a few lines.

How well we can recognise the early enthusiasm, the awkward conditions, and the pitfalls of first beginners! These four tutors are going the right way, and will, no doubt, be amply rewarded for their patient personal investigation. One thing it strikes me to suggest to them; which is, not to sit in absolute darkness if there is the least trepidation or confusion in the mind of any one of them during the séance, and by no means repeat their sittings beyond once a week *pro tem*. A dim red light would, I think, enable them to sit more comfortably, and to obtain all the phenomena they now have so early induced; and if the spirit friends require temporary darkness for a special purpose, that can readily be accorded, without undue trepidation, among four friends so well trusting one another.

I may ask your permission to add that it would afford me much pleasure to hear from these four tutors if they need any further advice, or get into any perplexity as to what to do next. We have had to face difficulties often and to overcome them—not always satisfactorily so to outside critics. Of whom beware!

62, Granville-park, S.E.

MORELL THEOBALD.

Anna Eva Fay.

SIR,—The medium referred to in 'LIGHT' of the 15th inst., as having enacted the same function as the seer of old who found the lost asses, was in England some thirty years ago and was very well known, her mediumship being of such a decided character as to admit of her giving exhibitions in public. Dr. Sexton had been engaged to lecture on Spiritualism at the Crystal Palace, which led to Anna Eva Fay being engaged to exhibit her powers there. She made a tour of the provinces, and visited this town. Professor Crookes also experimented with her at his house. There was a light séance, which was followed by a dark séance, *à la* Davenport, at which guitars would be carried about in the air, twanging, the medium being fixed in her seat or held by two of the sitters. The light séance was a very simple affair. She sat in a chair with her wrists tied with tape

and affixed to the chair, so that it was impossible for her to use her hands, and then, on a screen being held in front of her for a few seconds, something would be done that could not have been done without the manipulation of hands. For instance, a handkerchief placed on her shoulders would be tied in a bow under her chin, or a nail driven into a piece of wood.

At the time when Mrs. Fay returned to America I was in Boston, and when she came to that city, announcing herself as endorsed by Professor Crookes, F.R.S., it was very much doubted, and an attempt was made to prejudice her in public estimation. In company with Mr. Powell, editor of 'The Spiritual Times,' I had had a private séance with Mrs. Fay, when manifestations occurred that placed the genuineness of her mediumship beyond doubt; so, having confidence in her, I wrote to Professor Crookes, asking him whether Mrs. Fay's statement of his endorsement of her mediumship was true, and in reply he assured me that it was. I took his letter to the 'Boston Herald,' from which it was copied into 'The Banner of Light,' and other papers, and that settled the matter, and nothing more was heard of the detractors.

Professor Crookes also sent me a report of a séance that took place in his house. The medium, it was stated, was placed in the library, alone and in the dark. She held electrodes in her hands communicating with an index in the adjoining room by which any leaving go of the handles she held would be indicated. Mr. Crookes and a few of his scientific friends awaited results. Presently the door was opened and books were thrown at their respective authors. There was no indication of movement on the part of the medium, and Mr. Crookes said he could not himself have found the books in the dark. What better or more conclusive proof of the action of an outside intelligent power could be given?

In justice to the Boston Spiritualists I may state that their distrust of Mrs. Fay was in a measure due to her having married a Mr. Melville Fay, who was at one time an exposé of Spiritualism, to whom 'The Banner of Light' had a particular aversion, in which paper a short time ago I saw his death recorded.

Eastbourne.

ROBERT COOPER.

Thought-Transference.

SIR,—I am much obliged to your various correspondents for the expression of their views on this subject, and especially for the good advice with which they have overwhelmed me, by which I hope to profit.

I may, perhaps, be permitted to observe that I am perfectly familiar with *all* the phenomena your contributors describe. At one time of my life these phenomena formed part of my daily experience, until I was almost surfeited by them.

When I had the assistance of a clairvoyante I invariably discovered that thoughts, desires, wishes, prayers were conveyed from mind to mind through the instrumentality of angels or disembodied spirits; and as some evidence of the correctness of the information I received, the operating spirit was described and its name given.

But I must make this reservation: To render the transference complete it was necessary that the atmospheres of the two minds were in a suitable condition, and that the communicating spirit was properly *en rapport* with and polarised to the individual souls of the communicants.

When I had not the assistance of a clairvoyante and kindred phenomena were reported to me, I felt justified in inferring that they were achieved by kindred agency.

Clairvoyants differ very much in intelligence, lucidity, and development. I have known two clairvoyants see the same object. One has described its more obvious and substantial appearance, and the other has completely revealed its more delicate, refined, and subtle features.

In my last letter to you I promised to tell your readers a remarkable incident which happened to myself, and although it was published in one of my obscure books, it will bear repetition in your more widely circulated columns.

One day, about the latter part of October, 1857, I left my office to go to the Custom House to sign a bond. I was thinking about nothing in particular; but just as I was passing across Great Tower-street I was seized with a sudden panic—a dread that I should be killed by a tiger. I was so frightened that I started off running with my utmost speed, and I did not feel myself safe till I was well inside the Custom House.

The next day I took up the 'Times' newspaper and read there that at precisely the same time as I experienced the apparently

crazy fear of a wild beast, a tiger had actually escaped from its cage and was expending his fury on passengers in Wapping, about a mile from the spot which I was then crossing.

Now, I do not know why I bothered myself about the date of this occurrence, as the fact, as I have stated it, was the all-important consideration; nevertheless, when I decided to publish the narrative I searched for the date in a chronology of the period, misread the figures, and wrote October 29th. The incident came before the Society for Psychical Research. They also sought for the date, and found it to be the 26th, not the 29th. If I have been correctly informed the Society for Psychical Research treated this mistake as fatal to the accuracy of my story, and considered my evidence as illusory. A more perverse judgment could scarcely have been formed.

Now the true explanation of the phenomenon which I experienced is, that one of my guardian angels saw the catastrophe at Wapping, hurried to my rescue, and impressed me with a wholesome dread of a possible similar visitation.

Most people have four guardian angels who relieve each other on duty, and any number of ministering spirits who are appointed to assist us in any work we may have on hand, whether we are conscious or not conscious of their presence.

If we are to resort to the brain-wave hypothesis to explain the incident I have described, we must suppose that the destructive tiger in Wapping projected a psychical, sensational current, which fastened upon the susceptibilities of a merchant crossing Great Tower-street, stirred up his apprehensions, and took the shape of a tiger prowling about the streets and seeking whom it might devour!

In taking leave of your readers for the present, as I do not intend to touch on this subject again, I must claim to be guided by, and to speak from, my experience, which has been phenomenally extensive and varied.

If, however, my doctrines are not acceptable, doubtless more welcome hypotheses can be gleaned elsewhere.

NEWTON CROSLAND.

SIR,—The second letter of Mr. Crosland on this subject starts with the statement (unproven) that I am under a misapprehension, and then goes on to another unproved assertion that 'the doctrine of thought-transference as propounded by the Psychical Research Society is a fable.' I never was a member of that society, but I know that it teaches no doctrine whatever. Mr. Crosland goes on with the same rashness to assert that there was one fatal objection to my experiment with Mrs. B. in thought-transference, viz., *that there was no clairvoyant present*. How does he know this? Here is an inference without any basis of reason or fact to rest upon. Allow me to assure Mr. Crosland that (as he says) 'he is under a misapprehension'—and a perfectly gratuitous and wholly unreasonable one. There was a clairvoyant at both ends, in the persons of Mrs. B. and myself. However, neither Mrs. B. nor myself is the kind of clairvoyant he wants. What Mr. Crosland required was the kind of individual who at his (Mr. Crosland's) suggestion would see a spirit carrying my first message and another doing likewise after transforming himself into a perfectly imaginary form which I drew. Of course, under my suggestion, such a clairvoyant would have seen just what was my suggestion and no more. He would have seen me going to Mrs. B. in the first case and the imaginary person in the second; but, in fact, neither went.

VIR.

Dr. Rodes Buchanan's 'Primitive Christianity.'

SIR,—The very friendly notice of 'Primitive Christianity' by 'W.G.', in 'Light' of April 17th, looks at its superstructure, instead of its foundation in unquestionable history.

No one would expect to supersede the Bible of a powerful Church by offering what your correspondent describes as communications from the Apostles, unless he were misled by the credulity of an amiable enthusiasm.

But a book which offers the conclusive evidence of history, fortified by theological criticism, that the standard Bible is utterly destitute of authenticity, will not be regarded by the orthodox as the product of a 'dreaming enthusiast'; nor can they avoid these solemn questions by that common stratagem, the conspiracy of silence alone, for scholars will read and see that they are entirely defenceless, and have no better policy than to avoid all discussion.

They received the strictly anonymous Roman Bible in blind faith from the same authority as that upon which rests the

ridiculously fabulous 'Lives of the Saints'—the authority of the infallible Church of Rome; and if that authority is not sufficient for the 'Lives of the Saints,' it is not sufficient for an anonymous book containing incredible and ridiculous miracles.

I beg leave to insist that the first question to be considered is whether I have not demonstrated the standard Bible to be utterly destitute of authenticity in its New Testament, which never appeared until a hundred years after the deaths of the Apostles.

If I have demonstrated this, my exposition of its origin will not appear unreasonable, and my presentation of the original Scriptures will appear entirely rational (to those who have intelligence enough to know that the laws of Nature are invariable), and a brilliant contrast to the corrupted Gospels, crammed with forgeries which reason and religion alike reject, and which have debased the ethical sentiments of mankind sufficiently to tolerate war and despotism as religious institutions.

I am not alone in this exposition of literary and ecclesiastical falsehood, for I have the co-operation of the 'Encyclopædia Britannica' and of Professor Schliermacher, the ablest theologian of Germany, and many others (a majority of recent critics), and of our Minister to Germany, Hon. A. D. White, who has revealed, in his 'Warfare of Science with Theology,' an amount of ecclesiastical imposture in the history of the Church which reminds us of Hercules cleansing the Augean stable. But one part in the fictitious lives of the Apostles which escaped his survey, had to be cleansed by myself, so that future students of religious history may now learn that which is authentic and rational.

Of course I do not expect to escape the intense hostility that assailed Spinoza, Colenso, Paine, and Darwin (since burning alive has gone out of fashion), but this is a matter of no importance to one who is finishing the last years of his life; and when theological fictions and forgeries are safely buried there will be no difficulty in believing, as the dead are returning in all civilised countries, that the investigator who first opened such communication in scientific form in 1841 may be capable of obtaining valuable communications after more than half a century of experience, especially as he has always been an energetic antagonist to the fanciful delusions which interfere with positive science.

The demonstrations of Biblical fiction in the first volume of 'Primitive Christianity' will be completed in the second, showing the Pagan basis of the Church; and Christianity fully developed as the highest evolution of man, in accordance with ancient inspiration and modern philosophy.

San José, California.

JAS. RODES BUCHANAN.

P.S.—I began this letter with the thought of calling your editorial attention *privately* to the fundamental question involved in 'Primitive Christianity,' which 'W.G.' ignored, but as I presume 'LIGHT' is for the presentation of great truths, and not afraid of orthodoxy, I see no reason why these remarks should not go to your readers.—J. R. B.

Thought-Reading?

SIR,—One of the sitters who attends a private circle held at my house was uncertain as to how far the replies we get to questions by the means of the tilting of a table were influenced, if not actually obtained, by thought-reading, and he accordingly arranged that a friend of his should write a message the purport of which should be unknown to him, and it was further agreed that the communicating intelligence, who describes herself as the sitter's cousin, should if possible at the next sitting tell us what the message was; and on May 16th this was correctly done. I should be glad to know whether you or your readers consider this to be a satisfactory test or whether there is in the circumstances any possibility of thought-reading.

38, Mildenhall-road, Clapton, N.E.

N. RIST.

Palmistry in England and France.

SIR,—Will you permit me to correct an important error which crept into my short paragraph on 'Palmistry in England and France,' and which appeared in your journal for January 30th? I find on referring to the 'Petit Journal' that the weight of the brain of the murderer Vanyngelandt was decidedly *above*, not *below*, the average. I wrote and sent you the correction some months since, but unfortunately, owing to insufficient address, my communication was recently returned to me through the Post Office.

ELIZA LUTLEY BOUCHER.

Order of Progressive Spiritualists.

SIR,—May I again trespass on your kindness for space in your valuable paper for the following acknowledgments of contributions?—

O. P. S. Sick and Benefit Fund.—From Mr. Bevan Harris, 5s.; donation from Manchester Debate Committee, £1 1s.; E. S. (monthly sub.), 1s.; Mr. A. W. Orr, 1s.

Mrs. Barnes' Pension Fund.—From London correspondent, 5s. Thanks to all contributors.

O. P. S. Victorian Commemoration.—Already acknowledged, 122 shillings and sixpence. Since received with thanks, from E. S., 1s.; G., 1s.; Mr. Aldcroft, 5s.; Mr. A. W. Orr, 1s.; Spiritualist, 1s.; Mr. Wm. Crabtree, 1s.; Mrs. E. Brown, 2s.; Miss E. Boswell Stone, 1s.; Mr. H. J. Charlton, 2s.; Mr. Stringer, 1s.; special collection made at Masonic Hall, Nottingham, per Mr. E. Davidson, 7s. 6½d.; Mr. Rooke, Birmingham, 4s.; Mr. Smyth, 3s., and Mrs. Grimley, 3s. Total, 156 shillings.

Many more shillings are required to make up a sum worthy of Spiritualists. Friends would scarcely miss such a small amount, and we should be delighted to receive their contributions. (Mrs.) H. M. WALLIS, Hon. Sec.

164, Broughton-road, Pendleton, Manchester.

SOCIETY WORK.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—Our meeting was well attended last Sunday. Mrs. Spring gave some very good tests of psychometry. On Sunday next, at 7.30 p.m., Mrs. Spring.—W. SMITH.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. Harris conducted the morning service. In the evening, Mr. E. Adams spoke on, 'Where there is no vision the people perish.' Next Sunday morning, Mr. Harris; evening, Mrs. M. A. Sadler.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH, LIBERAL HALL, OPPOSITE FOREST GATE STATION, E.—On Sunday last Mr. A. Peters was remarkably successful. Mr. Veitch occupied the chair. Next Sunday, 'Evangel.'—J. HUMPHREY, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. J. Butcher occupied our platform and delivered an excellent discourse. We are glad to state that Mr. Butcher will be with us often this year. On Sunday next, Mr. A. Peters.—THOS. MCCALLUM, Hon. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last Mr. Dalley gave a trance address, and Mrs. Brenchley gave good clairvoyance. Next Sunday, at 6.45 p.m., Mr. Brenchley will speak, and Mrs. Brenchley will give clairvoyance. Wednesday, at 8 p.m. prompt, members' circle, medium, Mrs. Brenchley.—D.C.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORDS PARK-ROAD, TRINITY-STREET.—On Sunday last Mr. Sloan again occupied our platform and gave an excellent address. During the evening two very good tests were given in addition to 'Faithful's' clairvoyance. Next Sunday, at 7 p.m., Mr. J. J. Vango, clairvoyance.—A. HOPPER.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last an address dealing with some of the teachings of Spiritualism was delivered by Mrs. Green, who afterwards gave fifteen clairvoyant descriptions, eight of which were recognised at the time of giving, and two others were partially remembered. The large audience assembled were most attentive throughout. Miss Samuel sang 'The Holy City' in a manner which drew forth the delighted appreciation of all present. Next Sunday Mrs. Green will again be the speaker and medium, the meeting commencing at 7 p.m.—L.H.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON.—On Sunday last Mr. Arthur Savage gave an excellent address to a large and appreciative audience, urging us to cultivate a little more of the ideal Spiritualism within ourselves, and not to attach ourselves so much to things material. Since the starting of our meetings we have enrolled over forty members, and hope to soon make forty more. Mr. Savage gave a few clairvoyant descriptions, which were instantly recognised. Every Thursday, at 8 p.m., open circle for investigators, free. Next Sunday, at 7 p.m., Mr. W. Wallace.—E.S.W.

BATTERSEA PARK OPEN-AIR WORK.—Our audiences increase each week. Messrs. Drake, Adams, Boddington, Jackson, and Mrs. Boddington addressed the meeting on Sunday. Will mediums who have visited Mr. Skinner, of Sackville-street, Brighton, kindly communicate, as Mr. Bibbings wishes to investigate the assertions made by that gentleman, and deal with them when we meet again on June 6th in Battersea Park. Last Thursday Mr. Peters gave successful psychometry to a good audience. On Sunday evening Messrs. Adams and Boddington conducted the meeting in the hall. Next Sunday, service at 7 p.m.;

Battersea Park, 3.30 p.m. Thursday, at 8 p.m., Mr. Peters.—A. E. B.

DUNDEE.—On Tuesday, the 18th inst., Mr. J. J. Morse, of London, delivered an interesting lecture on Spiritualism in the Upper Hall of the Gilfillan Memorial under the auspices of the Dundee Society of Spiritualists. There was a large attendance, and Mr. J. W. James presided. Mr. Morse dealt with the subject, 'Spiritualism a Present-Day Necessity,' from a scientific, religious, and moral standpoint. Spiritualism, he said, demonstrated that man possessed before death an element that would ensure his continuance after death; it proved that man was a spiritual being, which was the cardinal fact of religion; and it made God and immortality more real than they had ever been before.—'Dundee Advertiser.'

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday evening last Mr. Jones conducted the service, and Mr. Emms and Mr. Davis addressed the friends present. A trance address was given through Mrs. Jones by a spirit who was recognised by several present as Charles Bradlaugh; and the meeting concluded with magnetic healing. All Spiritualists and inquirers in the neighbourhood are cordially invited to these meetings, which are conducted on the principle of providing an opportunity for the expression of helpful thoughts by anyone present. The usual open-air meeting was held in Finsbury Park on Sunday morning, when a good audience was addressed by Mr. Jones, Mr. Davis, Mr. Brooks, and Mr. Emms. Mr. Whyte's replies to questions evidently made a good impression on the people, and we hope to be favoured with his help again. The annual excursion is being arranged for June 22nd (Diamond Jubilee Day). Full particulars will be announced in due course. The Stratford and Islington societies have been invited to join us on that occasion.—JOHN KINSMAN.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last Mr. R. Boddington delivered an address on 'Prayer: Its Utility and Mode of Action.' In the evening a large and interested audience gathered to greet Mrs. V. Bliss. After introductory remarks by Mr. R. Boddington, an interesting address was given through Mrs. Bliss by a spirit giving the name of 'Irene.' 'Vigo' then took up the thread of the discourse, and also gave several clairvoyant descriptions. Friends and inquirers who desire further information upon our philosophy are invited to come on Sunday mornings, when information will be afforded them. Our annual summer outing to Kingswood, Surrey, by brakes, will take place on Monday, July 5th. Tickets (including tea), 4s. each. As only a limited number will be supplied, early application is necessary. Application should be made to R. Boddington, 12, Lowth-road, Camberwell, S.E. Next Sunday, at 11.15 a.m., Mr. R. Beal, 'Mind Impressions'; 3 p.m., Children's Lyceum; 6.30 p.m., Mr. J. A. Butcher, trance address.—R.B.

GLASGOW.—The Spiritualist community in the commercial Metropolis of Scotland had a season of intellectual feasting last week during the sojourn of Mr. J. J. Morse. In anticipation of his coming to Glasgow the Blythswood Rooms were engaged, and due notice was given to the public of his expected arrival. Unfortunately, however, after the public announcements were made it was discovered that the hall, owing to some defect in the roof, was not in a fit condition to be used for our services. Almost at the last moment another hall was engaged, but not in time to undo all the effects of the previous announcements. Notwithstanding this, an audience of about two hundred and fifty appeared at the Crown Halls at 11.30 a.m., to hear what proved to be a most powerful condemnation of the orthodox, and vindication of the spiritualistic, conceptions of the Now and Hereafter in a lecture by 'Tien' on 'Devils: Real and Imaginary.' At the evening service the audience had increased to upwards of four hundred, who listened intently to an exceedingly interesting and remarkably eloquent oration on 'The Rights of the Dead.' Our esteemed president, Mr. James Robertson, presided with his usual tact and ability on both occasions, and the meetings were further diversified by the tasteful singing of two solos, by Mrs. Wm. Anderson, entitled 'A Dream of Paradise,' and 'The Deathless Army.' Mrs. A. van Straaten ably presided at the piano. The final meeting of the course was held on Monday evening in our own hall, Carlton-place, Mr. Morse on this occasion devoting himself to the answering of written questions upon the ever-interesting subject of Spiritualism. Although the audience in this case was not so large, yet in some respects the meeting proved to be the most valuable of the course.—J. S.

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. Spiritualists invited to become members. For explanatory literature and list of members, address:—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.

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