

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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the test case, I mean. You will be pleased to know that both he and I
were immensely staggered by your success. You had hit off with extra-
ordinary accuracy so many events of his past life that it was quite
wonderful.—I am, yours very truly,

(Signed) W. T. STEAD

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NOTES BY THE WAY.

'The Indian Journal of Education,' setting forth and criticising the Madras University's teaching of Mental and Moral Science, very strongly advises serious attention to the work of the Psychical Research Society in general, and of Mr. Myers in particular,—quoting Professor Oliver Lodge's opinion, 'I know of no scientific work now in process of construction which is likely to stand on an eminence superior to his'; and quoting also Sir William Crookes' sharp reproof, 'Those who deny that these things occur, are simply ignorant.'

This Journal recommends the Madras University to include telepathy and clairvoyance amongst its subjects, and adds:—

It may raise a smile on the face of the orthodox to read the last two items mentioned. What other syllabus, now in vogue in any quarter of the world, thinks of including such tomfoolery in a serious course of Psychological science? Shall Madras University be the first to do so? Even so. Let Madras be the first.

In so acknowledging these phenomena as coming within the strict sphere of scientific fact, and susceptible of the accurate methods of observation and experiment, the Madras Board of Studies will not be unsupported by some of the most vigorous and farseeing intellects of the day. So rapid has been the spread of new light in this direction, thanks to the energy and perseverance of Mr. Myers and other explorers (not necessarily all members of the S. P. R.), that there is now hardly a branch of the natural sciences that cannot show at least one well-known representative willing to subscribe to the genuineness and authenticity of the facts in question. Not to mention the veteran co-discoverer of the great scientific principle of modern times, we have past or present occupants of chairs of Biology, Physics (2), Chemistry, Economics, Psychology, Logic, Moral Science, and Mathematics. This is omitting Professor Balfour Stewart and his colleague Professor Tait. De Morgan himself was born in this Presidency, and Professor Crookes once colleague of Mr. Pogson, the late Principal of the Madras Observatory. This list is solely confined to great English or English-speaking men. In America, in addition to Professor James, perhaps the most celebrated recent convert, as he has himself shown us in his 'Principles of Psychology,' and a still later publication, we have Professor Langley of the Smithsonian Institute. On the Continent, the witnesses from the ranks of science are perhaps even more numerous, Professor Richet, the physiologist, being amongst them.

As this goes to press, in the current number of 'Cosmopolis,' that shrewd critic, Mr. Andrew Lang, whose recent activity would render it probable that he has long been hesitating to make the plunge, has thrown in his lot with the above-mentioned scientific experts, and frankly admitted his conviction, the result of a series of experiments, that communication between mind and mind by means other than the known channels of sense, is as much a fact as anything else.

All this is, of course, only bringing coals to Newcastle; but it is highly satisfactory to find that the educational experts of India are acquainted with such admirable fuel. But is our educational Newcastle so wonderfully well

supplied? We rather fancy that Madras may yet teach London something.

We are not quite sure whether, on its first appearance, we noticed Mr. H. L. Hastings' 'Witchcraft: Is it a reality?' (London: Marshall Brothers.) We think not. Here, however, it is again, with its curious glimpses of past cruelty and folly in the persecution of 'witches,' and its equally curious indications of a probably unconscious wish that the law could reach them now:—for Mr. Hastings very seriously believes in witchcraft.

The animus of the pamphlet is simply distressing. The poor man has witch on the brain, and sees the devil everywhere. Here is a specimen of his sense, his imagination, his fairness and his temper:—

What special difference is there between persons binding themselves in allegiance to Satan at some witch-dance in the forest, and spirit mediums attending a séance in a darkened room, where the first condition of and pre-requisite for mediumship is an absolute yielding of body and soul, will and mind, to the control of unseen and unknown spirits?

'J. C.' has sent us a leaflet on 'Spiritualism viewed in the light of Scripture.' It is better written than the large majority of such lurid warnings, and we are honestly obliged to the writer for his evidently sincere good wishes.

We cannot always be repeating the explanation, that the 'witchcraft' and 'familiar spirit' passages in the Old Testament refer to disorderly or conflicting mediumships. Jehovah-worship was itself a form of spirit-communion; and its denunciation of certain forms of mediumship was usually the denunciation of anti-Jehovistic forms of spirit-communion: just as in our own day, the form of spirit-communion known as 'the communion of the Holy Ghost' is regarded as right in the highest degree, while the forms of spirit-communion which go their own way are now all put down to 'the devil.' It is curious to see how history repeats itself.

'J. C.' cites the case of Saul's visit to the Endor medium, as an instance of wicked disobedience to God. But Saul went to consult Jehovah's prophet, Samuel, and Samuel appeared. Was it wicked to consult the prophet? and, if it had been, would the prophet have responded to his appeal?

'Expression' reports some striking instances of the effect of will-power; or shall we call it the power of self-suggestion? or the supremacy of the spirit-self? A lady writes:—

My life is different. Faults that I could not before overcome have melted away before the grand beauty of this teaching—the true Christ teaching—that one was blinded to, and did not seem to grasp consistently before. The science is to me so much now that I sometimes am overcome with wonderment as to how I could have lived and been so contented while ignorant of so much beauty.

A distant cousin of mine, a girl who was always in the depths of despair, feeling that everything went against her, came to me three weeks ago, saying the doctor had told her that she was threatened with a diseased bone in her foot, and if she were not very careful it would be much worse. I have done all I could, and held her every night in the eternal perfect life and affirmed for her, and now she is quite right, and so bright, although her surroundings and circum-

stances are anything but cheerful. She believes, and implicitly believes, that this help from me is why she is better. Oh, it is so beautiful! I do not know how to express in words what I feel sometimes.

Since the days of the science (for me) all seems to go smoothly, and not for myself alone, but for all connected with me; outside people that one meets, and the tradespeople are so kind—it was not so before; in our home there reigns such peace and happiness, and even the little quarrels of the children are very soon over.

One thing more I must tell you, I can work from morning until night, week in and week out, although I used often to have to go to bed, and never *dared* not to, and I seldom feel tired. I have never told you that I was always delicate; last year I used to go around in a bath-chair, this year I have been on a bicycle!

All this is splendid. We only stipulate that the effect shall be regarded as a victory of soul over body. That is all the 'science' there is in it.

'The Harbinger of Light,' referring to a well-known rumour which has become somewhat more than rumour, quotes the following from 'The Revista Espiritista':—

The late John Brown, the faithful Scottish servant of Queen Victoria, was the medium through whom the late Prince Consort used to communicate with his wife. Everybody used to ask the reason of the singular affection which the Queen exhibited towards her celebrated attendant. Here is the explanation of an enigma which has been equally commented upon in England, France and Italy. John Brown was, for Queen Victoria, the minister of her spiritual relations with the defunct Prince Albert.

'The Harbinger of Light' says:—

We are enabled to corroborate this statement. Speaking to the present writer, through Mrs. Harris, on August 4th, 1892, John Brown said, in reference to the Prince Consort, 'He will never suffer me to address him as the Prince, now. And yet, while I was in the flesh, I was his medium. I hope the time will come when her Majesty will be served by one as useful in that capacity as myself. The daughter of the Prince of Wales is a good medium, if they only knew it.'

Again, on June 26th, 1897, in the course of a long communication received through Mr. J. W. Sutton, John Brown, speaking of his old master, said: 'It is a privilege to be with him; and I am improving very much under his guidance. I was, as I told you once before, a medium, and the Prince used to speak through me to the Queen; and because of my attachment to her consort, she was very partial to me.' After speaking of the Prince's goodness to all subordinates, the speaker concluded thus: 'I would say to all masters, "Treat your servants as your fellow men; and you will find, when you come over here, that that service will be continued." This is the lesson of John Brown.'

England has great need of warning and instruction just now in relation to its spiritual life as a nation. The race for pleasure, the love of money, the degrading regard paid to wealth and mere rank, the feverish lust of dominion, are all distinctly lowering. We need a strong hand and a commanding voice, to teach us that only righteousness exalteth a nation. A nation has a soul as well as a man, and it can be either lost or saved. Just now, we fear, it is being lost; though our faith in its ultimate salvation is predominant.

The following saying of the Buddha bears strongly upon this, when we remember our world-wide influence:—

Verily this is the sort of goodness that the perfect Bhikkhu has. He lets his mind pervade one quarter of the world with thoughts of love, pity, sympathy, and equanimity; and so the second, and so the third, and so the fourth.

Just as a mighty trumpeter makes himself heard, and that without difficulty, in all the four directions, so, of all things that have shape or life, there is not one that he passes by or leaves aside; but regards them all with heart of love, pity, and equanimity—far-reaching, grown great, and beyond measure.

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'THE BOOK OF THE DEAD.'

The so-called 'Book of the Dead' has of late years received a great deal of attention from Egyptologists. It should be understood, however, that the various translators and commentators have not always been dealing with the same thing. 'The Book of the Dead,' as a matter of fact, is a little misleading. 'Collections of prayers, rituals, hymns and rhapsodies concerning the dead' would be nearer the mark; and these collections vary, as between different localities and periods.

The great work by Dr. Budge, which has now reached its completion, is the most notable production on the subject, giving as it does the Egyptian text in hieroglyphic, of one of the great Recensions, a full Vocabulary, and a complete Translation, preceded by a most instructive Introduction containing a discussion of the history, object and contents of 'The Book of the Dead.' This last—the Translation—is, of course, for English readers, the most important of these volumes. But the word 'Translation' gives very little idea of the contents of this handsome volume. The Introduction contains about 170 pages of intensely interesting matter, giving a learned but very lucid account of the history of these strange records of old-world thought and feeling. A notable feature also of the volume is its magnificent illustrations, many printed in colours, backed with linen, and folded.

The Theban Recension, adopted by Dr. Budge, belongs to a period extending from 1600 to 900 B.C., but other documents go very much farther back, and portions of this Recension belong to much earlier periods of time. Dr. Budge refers to his Introduction and his Plates as illustrating the growth and development of 'The Book of the Dead,' from about 3500 B.C. to about 200 A.D., a period twice as long as that which separates us from the making of the New Testament.

This being so, we are not surprised to find almost every phase of human thought and emotion in this so-called 'Book';—savagery, obscenity, ethical insight, simple purity, spiritual aspiration, poetic rapture and prosy prayer. In fact, the Old and New Testaments fairly well, though moderately, indicate the lights and shadows discoverable in this many-toned 'Book of the Dead.' Some of the revelations on this score, furnished by Dr. Budge, are instructive beyond all telling, and are as highly entertaining as they are instructive. The whole is a colossal memorial of human anxiety concerning a subject which seems able to occupy every human faculty, and to fascinate every type of man.

AN OPEN LETTER TO BARRY PAIN, ESQ., OF 'TO-DAY.'

SIR,—In your allusion to Mr. W. T. Stead and to Spiritualism, in 'To-day's Notes,' you make the following ingenious statement:—

'I have no deep acquaintance with the literature of Spiritualism, or with the Spiritualists; but the most striking characteristic that I have come across in them, so far, is their total want of imagination.'

Sir! Sir! Ponder well over what you have written (as above), and I think you will regret having penned such unconsidered remarks.

Surely your expression of opinion upon any subject with which you have 'no deep acquaintance' can have but little weight with your readers.

We who are convinced Spiritualists through careful and unprejudiced investigation; who have given years of thought to the subject, while you have perhaps given a few scornful moments; we tell you that our earnest endeavour is to keep 'imagination' well in check, and that the motto of our movement is this: 'Prove all things; hold fast to that which is true.'—I am, Sir, yours obediently,

Liverpool, March 12th.

HELEN GUINNESS.

* 'The Book of the Dead.' The Chapters of Coming forth by day. The Egyptian text according to the Theban Recension in Hieroglyphic, edited from numerous papyri, with a translation, vocabulary, &c. By E. A. WALLIS BUDGE, F.S.A., &c. 25s. net. London: Kegan Paul and Co.

THE EXTERIORISATION OF SENSIBILITY.

Dr. P. Joire, of the Psychological Institute of Lille, working in connection with the Société d'Hypnologie et Psychologie, of Paris, whose demonstrations of mental suggestion determining the movements of limbs in mesmerised subjects, without contact, have already been described, has recently produced the exteriorisation of the sensibility of one of his subjects, thus confirming the demonstrations of De Rochas, Dr. Lays, Professor Boirac, Dr. Bremaux, Dr. Moutin, Durville, &c.

An account of these experiments has appeared in the 'Revue de l'Hypnotisme et de Psychologie Physiologique,' and also in the 'Annales des Sciences Psychiques.' The subject used was highly sensitive and very rapidly induced into somnambulism. He ceased to be in connection with his surroundings, remaining related solely with the operator. His normal personality entirely disappeared, and was replaced by a purely negative, involuntary state. The experiences did not emerge into his waking memory. The skin became quite insensible; pricked with a pin in several places, no sensation followed. But when made to hold a glass of water between his hands, every time the water was pricked the subject displayed pain, and exclaimed that he was pricked and hurt.

Similar reactions followed when the operator took from the subject the glass in which the subject's sensibility was stored, and then pricked the water while holding it himself; and again when the glass was placed on a table. When the operator pinched the water, instead of pricking it with a pin, the subject exclaimed that he was pinched (not pricked as before).

The glass was then held by an assistant, who, with his other hand, took hold of the subject's arm, thus establishing 'contact.' When the water was then pricked the subject displayed pain. Five assistants were successively introduced into the chain, between the water and the subject. The introduction of each supplementary person entailed an increasing interval of time between the prick in the water and the reaction of the sensation in the subject, the maximum delay being two seconds.

An assistant then took hold of the subject's two hands, and the latter's exteriorised sensibility was made to pass into the assistant. The subject himself was completely insensible, but when the assistant's arm or leg was pricked, the subject exclaimed that *he* was pricked, correctly localising the spot. Similar results followed after the assistant into whom the subject's sensibility had been transferred let go the latter's hands and thus ceased to be in contact, showing that an invisible inductive connection subsisted.*

The sensation of the subject was then transferred by suggestion to his own shadow, and similar repercussions of pain followed in the subject when the shadow was pricked or scratched.

The subject's sensation was also transferred into a piece of wood, and similarly to a figure made of putty. Some of his hair was cut off and stuck into the head of the image. When this hair was pulled or the figure pricked in its head or limbs, the pain was felt by the subject in the corresponding part of his body, thus illustrating some of the processes of sorcery.

The sensibility which disappears from the subject's skin, says Dr. Joire, is not lost, but is transported outside the subject; 'this curious phenomenon of the exteriorisation of sensibility cannot now (after these confirmatory experiments) be explained by suggestion; nor can the facts, demonstrated before numerous witnesses, be contested.'

These experiments throw considerable explanatory light on the phenomena of Spiritualism and of magic. It will be remembered that it has been previously shown that the psychic human double, carrying relation with other human doubles and also with discarnate psychic selves, is constituted of this same vital emanation. They illustrate the vital connection subsisting between the subject or medium and the objects or forms, thought-forms, materialisations, &c., in which his or her vitality is stored. 'Spirit raps'

have also been produced by means of this vital emanation, determined by suggestion, movement of objects without contact, transport of objects, &c. In fact, these various experiments illustrate the identity subsisting between bi-magnetic, hypnotic, magical, and mediumistic phenomena, and show that many of the latter may be produced by embodied spirits as well as by discarnate ones. This identity in effects goes to show identity in cause and in process, and should, consequently, serve to explain spiritualistic phenomena. Q. V.

REPUGNANCE TO SPIRIT-COMMUNION.

In 'The Westminster Gazette,' lately, Mr. Stead gave us a curious Article on 'Stone dead hath no fellow.' It all turns upon the wide-spread shrinking from communion with spirits. A number of correspondents have given him their reasons for this shrinking, some of which reveal only painful excuses or conventional prejudices. One writer says: 'The writer of this book ("Letters of Julia") seems to have thought that to bring the Seen and the Unseen Worlds into communication is an end so desirable as to make it worth while to sacrifice everything else to the attempt. This is not how I look upon the matter. Few sons have been more devoutly attached to a mother than I was to mine, but if I were to know that by shutting myself in, and inducing a state of mental coma, I should be brought into communication with my mother's spirit, I would decline the attempt.'

A minister of religion writes: 'If a near and dear relative or friend of mine were brought into any such relation, I would profoundly feel that it was desecration of the sacred and saintly departed.' Mr. Stead may well ask: 'But why "desecration"?'

Another takes refuge in the platitude that is now the customary one: 'I have no anxiety to know where he is, or to hold communion with him other than the spiritual communion which, though unexpressed, is constant. Can we not wait patiently until the time of passage comes for us also?' Upon this, Mr. Stead naturally remarks: 'Why should we prefer an impalpable, unexpressed presence, with which we were not satisfied while our friends inhabited their bodies? Surely any man who would prefer the unexpressed spiritual communion of an absent friend to actual communication by speech or letter would not be regarded as taking a very lively interest in his friend. Why should this be otherwise, merely because our friend has gone to another world instead of merely transporting himself to another hemisphere?'

All this seems to puzzle Mr. Stead. He cannot understand this callous-looking dismissal of 'the dead.' The following letter, which appeared in 'The Westminster Gazette' a few days after Mr. Stead's Article, comes probably very near the truth:—

'Sir,—The pathetic article by Mr. Stead which you published yesterday deserves, of course, very serious consideration; but, if he will forgive me for saying so, he just misses the all-explaining fact; and this fact is that death frightens us. It is not that we are glad when the dead die, or that we do not want to begin over again our intercourse. No; but we are terrified at the fearsome thing we call "a ghost." If the ghost of the dearest and best-beloved appeared, it would, to most people, be unbearable—as we are constituted to-day—and this would be so because of the tremendous mystery and uncertainty. If the feelings and thoughts, struck out at such a crisis, could be all crushed into one cold and honest sentence, *this* would probably be the product: "Go away! I don't know what you are now."

'The truth is that people do not as truly believe in the life hereafter, and in simple personality hereafter, as they believe in life and personality here. If they did, re-appearance would be welcomed as a blessed privilege and as a sacred communion. But we are not civilised and wise enough for that. Perhaps I ought to say, we are not sufficiently evolved for that. But it will come; and the happy people who march over our fears and sorrows to their hopes and joys will know that the real heaven was never far away.—Yours truly,

'South Norwood-hill, March 8th.

J. PAGE HOPES.'

* This illustrates the sensory connection subsisting between a materialisation and the subject through whom it has been exteriorised, and illustrates how when such a figure is 'grabbed' the shock will react in the medium.

THE OLD MESMERISM AND THE NEW.

A DEFENCE OF PHRENO-MAGNETISM—THE
PHYSIOLOGY OF 'SUGGESTION.'

BY JOHN RUTHERFORD.

'We have in phreno-magnetism an array of experiments of a far-reaching character, in which will, sympathy, subjective suggestions, and *nerve aura*, separately or combined, play most important parts. To me the most interesting, startling, and fascinating are those experiments which I have successfully carried out, by phreno-magnetism alone, in silently directing and giving bias of thought and expression to the subjects under control, making them not only dream, but act and speak out those dreams, or currents of thought, induced by me, in the most refined, realistic, and dramatic manner. I was never content with bringing into play an organ here and an organ there, but by a combined play of my fingers sought to obtain trance addresses on subjects previously suggested to me in writing by some one person, or by a party of gentlemen in the audience.'—PROFESSOR JAMES COATES' 'Human Magnetism' (Redway).

'Every human soul is surrounded with an atmosphere, more or less pure and influential. This atmosphere is an emanation from the individual, just as flowers exhale their fragrance.'—A. J. DAVIS, 'Great Harmonia.'

Physiology teaches that every mental action makes definite changes in the actual substance of the brain. Wherever, therefore, mental acts have been repeated the most frequently, the mental dispositions will become the most active. Good brains are thus built by education or cultured evolution. Phrenology proves that in proportion to the character of the brain is the manifestation of the mind. 'Build the brain aright,' says an inspired thinker, 'and the Divine Spirit will inhabit and use it.' Every human being is an incarnation of the Supreme, but it seems that without a harmonious development of all powers, the Sublime Inmost Principle in human nature cannot pour out its noblest ideas.

The evolution of the human nervous system has been slow and gradual. We have had no 'fall,' but a 'rise all the way.' The brain is not only the organ of intellect, volition, and spiritual power; but the force evolved from it, more than the force of any other organ, enables men and women to bear the burdens and perform the duties of life.

It is to the anatomists and physiologists that we are chiefly indebted for the knowledge of the development of a nervous system from the lowest beginnings in animal life up to the complete brain in man. Gall, Spurzheim, Vimont, Serres, Tiedmann, and others have observed a distinct increase in the number of cerebral parts with every proportionate rise in the intelligence of the animal creation, the various kingdoms of sentient nature having each their own organs, and those of the grades below them, distinctly formed; so that in the fish may be seen the exact brain of the insect, and additional lobes peculiar to itself; in the bird, that of the fish, with an increase of convolutions; and in man, that of all the rest, and a distinct accession of better-developed organs. Tiedmann has even traced in the foetal brain, first, distinctly perfected, the convolutions of the insect, then of the fish, and beast, separately, distinctly, respectively, and successively developed, until we behold the complete human brain, possessing some parts of which animals are apparently destitute, and wanting none which they possess.

It is a very singular fact that often injuries of the brain make dull people clever and clever people stupid. In the phrenological records I find an account of the aeronaut, Blanchard, a clear-headed man, who fell upon his head, and thenceforward became mentally clouded. A lady of great talents wounded the back of her head, and from that period lost all her former brilliancy. Such are the effects of injuries of the brain on persons who had antecedently manifested superior talents. Let us observe the result of such accidents on individuals who were previously very dense. Father Mabillon lacked perception to such a degree that at the age of eighteen he could neither read nor write, and had even some difficulty in speaking. In consequence of a fall it was necessary to trepan him. During his convalescence a copy of Euclid came into his hands, and he made rapid progress in the study of mathematics. A lad, up to his thirteenth year, was an irreclaimable blockhead; but, falling

from a staircase, he injured his head, and thenceforward exhibited very superior abilities. Another youth, at Copenhagen, who, up to the age of fifteen years, had also been remarkable for hebetude, met with a similar accident, which produced the same result. Gretry, a celebrated musical composer, mentions in his own memoirs that he was indebted for his musical genius to a violent blow on the head, occasioned by the falling of a beam. Dr. Caldwell states that a mechanic of Kentucky became much more intelligent after an inflammatory action of the brain, occasioned by a blow on the head. Dr. Priestley's son had his skull fractured by a fall, and immediately manifested a great improvement of intellect.

How, it may be asked, are these apparently contradictory results explained? The temperament of stupid people is that in which the circulation of the blood and also of the nervo-vital force is limited and slow. The brain, therefore, wants the stimulus supplied by ample sanguinification, and the result is mental dullness. The constitution of clever, active-minded people is that wherein there is an abundant supply of blood and a rapid circulation. By these qualities the brain is furnished with a high stimulus, and produces consequently brilliant intellectual results. If natural artificial means—as massage, rubbing, &c.—were taken to increase the circulation of the blood in the brain and the nervous energy, it follows that increased mental action would be the consequence. It is a fact perfectly ascertained in physiology, that injuries of any part of the body, particularly of the brain, increase the circulation of that part. In the brilliant people the blood and vital magnetism are at their highest pitch of circulation. The brain cannot stand a greater amount. The effect of an injury on such a brain is still further to increase the supply of power and rapidity of circulation, beyond what the brain, already taxed to the utmost, can bear. Therefore disease and dullness follow.

Although some metaphysicians were once recommended by the learned Dr. Johnson to knock their heads against a door by way of animating their wits to enable them to find out whether or not 'matter' had a real existence, we do not advise the adoption of this 'positive' method to individuals in their efforts to gain spiritual and mental illumination. Readers will, however, note the fact that this unhappy phase of massage is not without some advantages; it has occasionally excited exceedingly slow faculties into permanent activity; and if the nervo-vital force of mesmerism is a reality, there is clearly a better and more natural way of stimulation. The early magnetists not only healed, but a feature of their mission was to awaken dormant mental and moral powers. A case in point is that of Mr. A. J. Davis, the American seer. He underwent, as recorded by himself in his 'Magic Staff,' a wonderful mental expansion by human magnetism. His reflective organs were rounded out, enabling him to exhibit, in his normal state, real philosophic power; and I regard his psychology of the mental faculties, as set forth in his 'Great Harmonia,' to be the best yet presented.

Dr. Babbitt, in his great work on 'Light and Colour,' advocates self-manipulation of the centres of the brain in order to harmonise and adjust them. And the experiments of one of the greatest teachers of healing—Dr. Buchanan—prove that the cerebral organs can be excited in the ordinary conscious or waking state nearly as well as in the state of unconscious trance. 'By this cerebral stimulation,' says Professor Jas. Coates, of Scotland, 'diseases can be alleviated and cured, latent faculties brought into play, hope stimulated, and morbid tendencies arrested. Phreno-magnetic experimentation is not only interesting in itself, but helpful in the elucidation of man's complex psychology, being superior to all light which experiments on tortured animals can give. In and from them we get no response to any stimulation of the cerebral cortex; not only so, but many of the experiments where an attempt has been made to localise cerebral motor centres, &c., have proved contradictory and unsatisfactory.'

This is admitted by Dr. David Ferrier, one of the great modern authorities on the functions of the brain. He says, in his work, p. 54: 'Owing to the difficulty of preventing diffusion, the method of stimulation by electric current is liable to too many fallacies to be altogether reliable. Nor is

the method of section of particular tracts free from complication, and in the extent of injury really inflicted has not always been determined by that degree of accuracy necessary to insure confidence in the results arrived at. Besides these difficulties there are others which complicate the question. In experimenting on the lower animals, it is often extremely difficult, if not impossible, to discriminate between mere reflex action, which ensues on stimulation of sensory nerves¹ and sensation proper.²

About fifty years ago the materialistic psychologists scouted phreno-mesmerism, and held that it was utterly impossible that by any external touch could any sort of influence reach the brain. One of them, writing on the subject, said: 'There are first the hair, then the skin—a very complex organ—next a musculo-tedinous expansion, and, following the same order, the pericranium, the bone—consisting of two distinct tables and an interposed, cancellated structure—the layers of the dura mater, the reflexions of the arachnoid membrane, and the pia mater; these, besides cellular membrane, must be traversed by the "magnetic" or other "influence" before it can pass to or from the brain; and this seems a *prima facie* evidence that no such transfer can take place.'

Strange that it never struck this writer how heat can travel from the brain, through all its external coverings. And the X rays should now enlighten, in a measure, our materialistic brethren. The ultra-violet rays, undetectable by the human eye, pass, as all know, unimpeded through various solid bodies. And the psychic force, being of a still higher grade than the X rays, must be still more penetrating and illuminating.

(To be continued.)

THE 'S.P.R.' AND MRS. PIPER.

FROM A CORRESPONDENT.

The eagerly-anticipated meeting of the Society for Psychical Research, held for the purpose of discussing 'the trance phenomena manifested through Mrs. Piper,' took place at the Westminster Town Hall on the evening of Friday, the 11th inst.

The case of Mrs. Piper, as reported upon by Dr. Hodgson and others, is, it is admitted, the most important that has ever been brought before the society since its foundation. It presents difficulties which none of the theories hitherto advanced or favoured by the society can satisfactorily explain. It would seem as if psychical research had at last reached a critical point. Through Mrs. Piper it has been brought face to face with phenomena which are not to be accounted for either by 'telepathy,' 'abnormal conditions,' or an 'extension of consciousness.' Interpretation on these lines being no longer possible, the question of a disembodied intelligence becomes a pressing one. The trend of the report is undoubtedly in that direction, but the society, it need hardly be said, is in no hurry to commit itself. To say that spirit-action can be definitely postulated from the phenomena exhibited by Mrs. Piper would, in the opinion of the society, be premature. Other cases must be sought, and, if found, critically examined. Meanwhile the society is pretty well agreed as to the genuineness of Mrs. Piper's manifestations. Even Mr. Podmore, who opened the discussion, went so far as to say that there was no whisper of suspicion against her. It is hard to define Mr. Podmore's attitude with regard to the inquiry. He said he felt bound to assume dishonesty, though he was far from imputing it to the medium. Despite his assumption, he laid great stress upon the following facts: 1. That in her normal state Mrs. Piper's honesty was beyond question. 2. That her trances were undoubtedly genuine. 3. That though closely watched and 'shadowed,' nothing questionable had ever been discovered in connection with her. The information given by her controls was, as a rule, of such a character as to preclude the idea that it had been specially 'got up' for the occasion. Even her failures or mistakes were such as could not be reasonably associated with fraud. He admitted that it was a great straining of probabilities to assume fraud. It would be easier to assume that Dr. Hodgson was a confederate. But as, in his opinion, the whole question was one of probabilities, the possibility

of deliberate fraud had necessarily to be taken into consideration. Mr. Podmore cannot be said to have materially influenced the discussion. He seemed unable to get beyond fraud, and that disposed of he practically left the inquiry where he found it.

Dr. Wyld, in the course of a somewhat discursive criticism, made some telling remarks. He dwelt upon the pronounced scepticism of Mr. Podmore in regard to all matters relating to 'spirits' and Spiritualism. He humorously referred to the fact that the Society for Psychical Research, after all its expenditure and experience extending over a long period, could not see its way to do more than admit that Mrs. Piper was not a fraud. Still that was an admission. It may be that in five years' time the society would believe in 'slate writing,' and in five years more in 'materialisations,' and in yet another five years that Spiritualism is a reality.

The chairman, Professor Sidgwick, though cautious, was inclined to regard the Piper problem in a somewhat broader light. The point was, he said, not so much deliberate fraud, as whether the phenomena were supernatural or the result of disembodied intelligences. As he had not made a thorough study of the recently-issued report of the case (see Part XXXIII. of the 'Proceedings of the Society for Psychical Research'), his conclusion must only be taken as provisional. He considered they had now before them a crucial case. If it was sought to explain it by telepathy there would be great difficulty; and to attribute it, on the other hand, to spirits would be to do so on insufficient grounds. Dr. Hodgson, he knew, was disposed to adopt the 'spirit' hypothesis; but he (Professor Sidgwick) thought that the Piper manifestations alone were a very narrow base upon which to build. He considered many of the sittings far from convincing, and he did not set so high a value upon the 'G. P.' communications as Dr. Hodgson did.

Mr. F. W. Myers had not much to say. Mrs. Piper, it appeared, had been for a time a visitor to his house in Cambridge. He believed her to be thoroughly honest. She had even gone so far as to allow him to see all the letters she received while under his roof. He found it extremely difficult to associate 'deliberate fraud' with her manifestations, and he deemed them worthy of further criticism and discussion.

Dr. Hodgson, in his summing-up, said he did not think that the 'G. P.' communications were lacking in conclusiveness. As regards Mr. Podmore, he admitted that while fraud to a certain extent might be possible, all the information given through Mrs. Piper could not thus be accounted for. There were instances where the knowledge disclosed by 'the control' could not have been previously obtained by Mrs. Piper or her agents. Dr. Hodgson naturally held to the conclusions he has set forth in his report.

To my mind the discussion was somewhat disappointing. The significance of the facts observed in connection with Mrs. Piper, *outside* telepathy and certain assumed 'subliminal states,' did not appear to be sufficiently recognised. The spirit hypothesis may ultimately have to be accepted. Meanwhile, the society is, as it were, resting upon its oars. What is wanted now is not so much observation as interpretation.

NEW PUBLICATIONS.

'Whence and Whither? or Correlation between Philosophic Convictions and Social Forms.' By ANNA BLACKWELL. London: George Redway.

'Sinless Life on Earth.' By CATHARINE ALICE GIBBONS, A Woman of Israel, Widow. London: Morton & Burt, 187, Edgware-road, W. Price 2s. 6d.

'Proceedings of the Society for Psychical Research.' Part XXXIII. Principal contents: 'A Further Record of Observations of Certain Phenomena of Trance,' by RICHARD HODGSON, LL.D.; 'Psychical Research in American Universities,' by PROFESSOR HARLOW GALE; Reviews, &c. London: Regan Paul, Trench, Trubner & Co., Charing Cross-road, W.C. Price 6s.

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LIGHT ON SPIRIT PHOTOGRAPHY.

There has been lying on our table, for some time, a modest-looking little pamphlet of only ten pages, in a very sober cover and with no publisher's name on it,—the very thing likely to be passed over or tipped into the capacious basket which stands by the side of the table, and is such a good friend to the writer of these words. The title, too, of the Paper—for it is a Paper, read at the 'Royal Society,'—is, at first sight, only slightly arresting,—'On the Action exerted by certain Metals and other Substances on a Photographic Plate.' The reader of the Paper was W. J. Russell, Ph.D., F.R.S., Lecturer on Chemistry at St. Bartholomew's Hospital; and, like all sensible men, Dr. Russell went a long time alone, experimenting, before he rang his modest bell and sent up the curtain.

Dr. Russell's experiments grew out of his desire to repeat some of Becquerel's experiments with uranium compounds. Becquerel proved that if this metal or some of its salts were placed on a photographic plate, in perfect darkness, the plate was acted upon, the result being visible by development in the ordinary way. The action, it may be here noted, passes readily through glass, so that a solution of the metal (the double chloride or the nitrate) in a glass bottle, acts upon the plate.

By accident it was found that zinc acted as uranium does. Perforated zinc was used as a screen, but it was found that where the zinc occurred the action was not guarded against, but actually intensified. That, of course, led on to other experiments. With zinc, beautiful patterns can be photographed in perfect darkness. Absolute contact of metal and plate is not necessary; a fact which, in like manner, started a fresh series of experiments. Glass, in the case of zinc, at once stopped the action; but action readily took place through celluloid, parchment and other substances.

Dr. Russell gives a short list of metallic substances, approximately in the order of their activity:—Mercury, magnesium, cadmium, zinc, nickel, aluminium, pewter, fusible metal, lead, bismuth, tin, cobalt, antimony. It is interesting to observe that these substances do not follow in the order of their fusibility, or exactly according to any obvious physical property, but most nearly according to their position in the electrical series. Here, then, we have photography (or something that we have at present to call 'photography') in the dark; and here, also, we have the noticeable fact that the laws of electricity appear to have something to do with the results.

But the interest is increased when we come up with the results of experiments, not with chemical substances, but with wood. Chemical action in the dark we are prepared

for, but how about the action of sections of very dry wood upon photographic plates, in perfect darkness? Here are some of Dr. Russell's statements: 'Any ordinary smooth piece of wood, laid on a photographic plate, will act like zinc in impressing its picture on the plate.' 'A section of a young larch tree gave a good picture, showing clearly the different rings and the layer of bark.' 'The same section, when a film of gelatine was interposed between it and the plates, still gave a good picture.' 'A piece of mahogany 3.5mm. thick, which had been in this form for at least thirty-five years, and been carefully preserved in a dark cupboard, gave, after a week's exposure, a good picture; and the bottom of an old cigar-box acted equally well.' Straw, hay, bamboo, &c., act in the same way. Charcoal, formed on one side of a piece of wood, by heating it with a Bunsen lamp, becomes remarkably active. 'The structure of the charcoal is shown, when the action has taken place, even through a sheet of vegetable parchment.' Some inks were found to be remarkably active subjects. A portion of 'The Westminster Gazette,' printed on one side only, laid with the blank side on the photographic plate, in a few days gave a remarkably black and distinct picture. Common strawboard was accidentally found to be a very active substance for giving prints in the dark. 'One point has led on to another,' says Dr. Russell, 'and some of the results were so unexpected that the experiments had to be repeated many times before full credence could be given to them.' And still he is going on.

Now what has all this to do with 'spirit photography'? Possibly not much: possibly everything. What is it that enables dry wood or cardboard to get themselves photographed, or something graphed, in total darkness? Dr. Russell seems strongly inclined to dismiss the theory that the action is produced by vapours thrown off by the substances experimented with, and he suggests some 'form of energy, possibly what has been called "dark light." But that lands us alongside of spirit photography. If Dr. Russell's old wood, and old strawboard pill-boxes, had intelligence enough to manipulate their rays, and taste enough and will enough to produce intelligible patterns, &c., what might they not accomplish! Let us, then, postulate an intelligent being existing on the plane, or able to put himself on to the plane, of existence where these things can be done. Is it too great a stretch of the imagination to infer that they might produce pictures, and do with them what a pill-box can do in its own poor way? A being living and acting on the subtle plane of these emanations, or whatever they are, could surely easily do all that spirit photography suggests; and what we chiefly wanted was the demonstration that, in the dark, these subtle emanations existed and could be captured. This is demonstrated: and the step from Dr. Russell to Traill Taylor is not so very great,—is, indeed, very small to anyone who really believes in spirit-life at all.

LONDON SPIRITUALIST ALLIANCE.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on the evening of Friday next, the 25th inst., commencing *punctually* at 7.30, when

MRS. C. T. DIXON

will give an Address, illustrated by lantern views, descriptive of her personal experiences in the investigation of

PSYCHIC PHOTOGRAPHY.

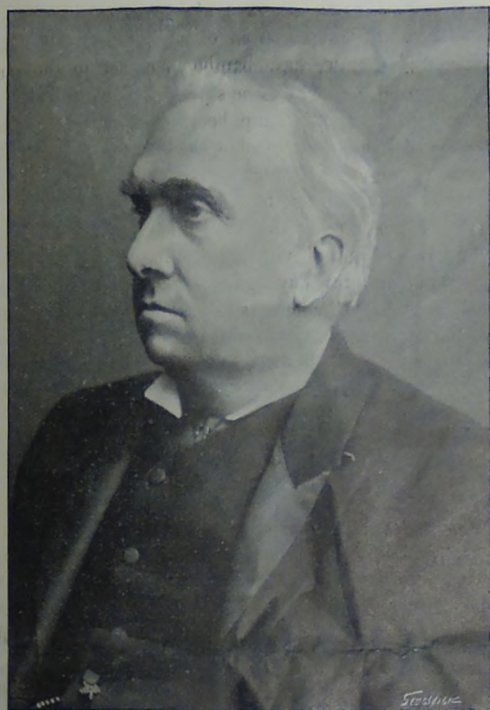
A ticket of admission will be sent to each Member, and to each Associate; and admission will be by *ticket only*.

WILL-FORCE.

EXPERIMENTAL RESEARCH INTO THE DIRECT INFLUENCE OF MENTAL WAVES UPON A MATERIAL OBJECT.

BY ARTHUR LOVELL, AUTHOR OF 'ARS VIVENDI,' 'VOLO,' &c.

In the second chapter of 'Volo, or the Will,' great stress is laid upon the fact that the exercise of the will, or an act of volition, is the calling into play a force similar to, but not identical with, magnetism and electricity. On page 57



M. D'ODIARDI.

reference is made to a little machine that would respond in movement to strength of will and intensity of thought without physical contact. 'If you direct a concentrated gaze upon this needle, it will be deflected. A person of weak will, or in bad health, or under the influence of any lowering emotion, will hardly succeed in producing any movement at all. The stronger the personality, the more decided the movement. The rationale of this is given in Chapter III. of "Ars Vivendi." I had not personally seen this little instrument, being convinced that the thing was quite in accordance with the latest researches of science, and being, in addition, of that mental type for which mere phenomena have little or no fascination. The doubting Thomases have their sphere of usefulness, and from their point of view they are perfectly right in not believing till they see. There is really no antagonism between the two standpoints, on the one hand, of seeing first and believing afterwards, and, on the other hand, believing, or reasoning, first and seeing afterwards. The best course to steer is the middle way between the two points. Among my readers, however, there were evidently a considerable number who would like to see before they believed, and latterly I have had very many letters from correspondents, most of which were couched in warmly-appreciative terms of the doctrine inculcated in 'Volo,' but winding up with the decided statement that they *would* like to see that little instrument.

WHO INVENTED THE WILL-MACHINE?

As a result of the numerous applications, I betook myself to the Editor of 'LIGHT' and asked if he had any idea of the whereabouts of the 'will-machine' and its inventor. He gave me the address of 39, Silver-street, Notting Hill, W., and in due time I entered into communication with M. D'Odiardi, who was kind enough to give me particulars as to the origin and progress of the invention. I quote the following: 'M. D'Odiardi resolved, ten years ago, being reluctant to employ

vivisection, that he would find an apparatus capable of registering, by simple contact, all forces detected by Dubois Reymond, by means of vivisection. He succeeded, and communicated his discovery to Dr. Baraduc of Paris, who had begged of him to be allowed to use some of his (D'Odiardi's) apparatuses, exhibited by Dr. Huvent of Brussels, and presented to the jury of the International Exhibition of Paris by Professor von Corput, Dean of the Royal Faculty of Medicine of Belgium. When he (D'Odiardi) had finished his apparatus, he began to improve it and perceived that *no contact was necessary*. A new period began; a new era. Friends of Dr. Baraduc came to see the new apparatus—Dr. Hersch of Brussels, for instance, who wrote an article on the apparatus in October, 1876, in the "Journal d'Homœopathie" of Brussels. I take this opportunity of rectifying an involuntary mistake in 'Volo,' in which reference is made to these two gentlemen as the principal experimenters; whereas, from the information and documents now to hand, there is not the slightest doubt that to Professor D'Odiardi alone belongs the credit and renown of the invention of the 'will-machine.'

VISIT TO M. D'ODIARDI.

On the morning of February 20th, in response to a cordial invitation to come and see and test the apparatus for myself, I called upon the Professor, whom I found to be a gentleman of about sixty, with a strong, massive face, and what the phrenologists call 'individuality' very pronounced in the frontal region. Nature having endowed my own head with a fairly liberal supply of the same commodity, we naturally proceeded to take stock of one another as a preliminary canter, and gradually found our ideas pretty much in accord. To enter fully into the topics discussed would be a most interesting task, but the space at my disposal renders it impossible at the present time. Suffice it, therefore, for the present to remark that scientific research is now conclusively demonstrating that Nature's finer forces are infinitely more important for the cure of disease than the crude minerals so abundantly recommended by the orthodox school of medicine. In fact, every dose of sedatives, narcotics, alcoholic poisons, stimulants, tonics, *et hoc genus omne*, is a bludgeon wherewith to batter down vigorous vitality, until nothing remains but weakness and decay. What harvest of health may man not reap when he realises that 'electricity is only the steam power within us. There must be an engineer to open the valve. This is, in living beings, will-power. There must be a mode of sending electricity through some channels, and of blocking up all others—this is done by will-power.' (From a letter in my possession from Professor D'Odiardi.) When this great truth is realised, then the other great truth will dawn upon the mind, that living in health is an art; in fact, the greatest of all the arts. 'Away with your nonsense of oil and easels, of marble and chisels,' wrote Emerson, the mighty seer and prophet; 'except to open your eyes to the masteries of eternal art, they are hypocritical rubbish.'

THE ART OF LIVING.

This idea being the foundation on which the real art of healing disease and of acquiring mental and bodily vigour is founded, and forming the central doctrine inculcated in 'Ars Vivendi,' I must beg leave to quote from the latter a few passages showing the rationale of any and every instrument designed to register the vitality and state of an organism for the time being:—

'It is not the actual amount of hard, solid mental work performed during the course of the day that causes the increase of nervous ailments so noticeable at the present time. The root of the evil is want of knowledge of the forces we are constantly dealing with. All mental emotion is so much expenditure of energy, and as mental and bodily energy is strictly proportioned to the capacity of each organism, it follows that every individual can only with safety spend a certain amount of force. This being the case, the part of wisdom is to confine the expenditure of energy to what is strictly necessary in the actual performance of work, and on no account to let any energy run to waste. What I am referring to is the unconscious and totally unnecessary waste of energy caused by want of knowledge of the effect of mental emotion in maintaining or disturbing the equilibrium of health. The strongest physical man could be instan-

taneously killed by the force of an idea which he was unable to control. The explanation is the change in polarity—a complete swinging of the needle of vitality from the positive pole of vigorous health to the extreme negative of death. Instantaneous effects of this kind are extremely rare; but between the two poles—Life, the positive, and Death, the negative—Health is continually oscillating, till it gradually points to the negative—Decay, Weakness and Death. Every state of mind can be classed as either positive or negative. Some mental emotions approximate more than others to the poles, and some to the equator of indifference; but regarded from the point of view of life, they can all be classed under the two poles, positive and negative. Viewed in this light, then, every mental emotion whatever can be regarded in itself either as preserving or as destroying vitality. Whether or not it succeeds in making its influence felt at the time being by the individual depends upon other considerations, such as intensity or duration of the feeling, amount of vital force to be worked upon, &c.; but, so far as the emotion is concerned, it either lowers and wastes or preserves and increases vital force. As a knowledge of this fact is of extreme importance to all who are exposed to the trials and vicissitudes of life—and from this category who is exempt?—I shall endeavour to make it as clear as possible by grouping the principal mental emotions, feelings, or states under the two heads—Positive, or Life-preserving, and Negative, or Life-destroying. After tabulating the various emotions under the two poles, I state: 'The next step is to learn the art of controlling the mind, so as to avoid as much as possible the negative, or life-destroying, and to acquire as much as possible the positive, or life-preserving, states of mind.' That appears to me the true and only foundation of a rational system of treatment.

THE REGISTER OF CEREBRAL FORCES.

Professor D'Odiardi's instrument is a kind of 'magnetic needle' delicately poised and suspended inside a glass dome, so sensitive as to respond to the fine movement in the surrounding ether caused by the emotion of the individual in its immediate neighbourhood. No physical contact whatever is necessary, any more than physical contact is necessary for the transmission of light from one object to another. Light a candle in a dark room, and every article in the room feels 'the influence,' so to speak. The candle itself does not touch the objects illuminated, yet the objects and the candle are brought into direct relation by means of the vibratory movement set up in the medium—luminiferous ether. So, with D'Odiardi's machine, no physical contact whatever is necessary. The emotion of the mind produces in the surrounding ether a movement corresponding to the initial movement. According as this initial movement is positive or negative, that is to say, as it expands or contracts your vital energy for the time being, so does the needle behave. To give a familiar example. Take a weathercock on a house-top. If the breeze is gentle the movement of the weathercock is gentle; if the breeze is violent, the motion must be violent, &c. The following examples will serve in illustration. I thought of three persons in succession. In thinking of the first person, my emotion was placid, gentle, calm, and steady—to use the weather-glass term, 'set fair.' Well, the movement of the needle was exactly corresponding, and the Professor, who was sitting several feet away, was able to delineate the state of my mind by watching and recording the movement of the needle. After a little while, to allow the needle to resume its position, I thought of another person. My emotion was of a different kind—turbulent, impetuous, impulsive. Instead of being 'set fair,' the mental atmosphere was 'stormy.' The faithful weathercock showed the same, and the Professor said, 'You were thinking of a person,' &c., &c. After another interval, I thought of another person, and my emotion was entirely different from the preceding two—it was cold, constrained, a saddened memory of the sweet long ago. The Professor said, 'You were thinking of something that is past, something or someone that slightly chills your blood when you call up the image in your mind. The needle by being repelled shows painful emotion, and your power is slightly lowered,' &c.

THE TUG OF WAR.

After a few more 'tests' by myself, Professor D'Odiardi

took my hands behind my back and placed them in his, to test the effect of the two individual forces when conjoined in sympathetic union. The first effect of joining hands was a plea for mercy on my part, for the Professor in his ardour so squeezed my left hand, and my ring was so severely pressed on my finger, that I forgot all about the machine and everything else in my frantic efforts to disengage the hand and relieve the excruciating pain. Before the next start, I took care to remove the ring, when all was plain sailing. Joining hands naturally resulted in a stronger motion of the needle, but if there was nothing but violent antipathy between us the needle would have been less power-

fully affected, I am told. By-the-bye, intending candidates for matrimony can unerringly predict whether they are likely to 'get on' well together by the motions of the needle. The last test was a trial of strength between the Professor and myself. We stood on each side of the machine, hand in hand and facing each other, the machine being in the middle. Neither of us touched the instrument. The idea was, which of us would dominate and lead if we were in business together or thrown into frequent contact? A very amusing illustration is given of the relative position of husband and wife by this experiment. Sometimes the husband wins, and sometimes the wife. 'The instrument,' said the genial Professor, 'never lies. I can always tell which of the two holds the sway in the household by watching this needle.' After this preliminary, we proceeded to test our relative will-strength by one, as it were, pulling the needle one way, and the other, the other way. After a few seconds' wavering the needle came my way, and I had won the tug of war. M. D'Odiardi said it was not often he was beaten.

To sum up. Thought is force, and will-energy is a force similar to electricity. Science, in the person of Professor D'Odiardi, has constructed an instrument of sufficient delicacy to respond with precision to the movement originated by mental emotion without physical contact. We are now so far advanced in knowledge as to have ocular demonstration of the *direct influence of mind upon matter*. The character of an individual as a whole can literally be read by 'machinery.' If a person is mentally weak or irresolute or wool-gathering, the motion of the needle corresponds, and no motion is induced by subjects whose brain is affected by 'idiocy,' stimulants, and depressors of the reflex action of the spinal cord, *i.e.*, neuro-muscular agents such as bromide of potassium, chloral, chloroform, &c. A strong-willed and healthy person, on the other hand, is indicated infallibly by the strong and steady movement of the needle.

My next séance with Professor D'Odiardi was still more interesting, for, acting on the suggestion of Mr. Dawson Rogers, I tried the effect of various 'abstract' emotions, such as love, fear, &c.

(To be continued.)

'BORDERLAND' AND MISS 'X.'

BY A READER IN SOUTH AFRICA.

The publication of 'Borderland' has been discontinued, so we were informed by the Editor in the last issue—an announcement which will cause some surprise, perhaps, in certain directions; and much disappointment, certainly, to lovers of ghost-lore, unofficial psychical researchers, and all those interested in any branch of occultism. Mr. Stead, for the last four years in 'Borderland,' and for a considerable period anterior to that in the 'Review of Reviews,' has kept his readers constantly supplied with psychical facts of every description, and the mass of testimony thus recorded from time to time cannot be disregarded or considered valueless, and 'cast as rubbish to the void.' That the unseen world shall be acknowledged as existent, that, in this case at least, the old proverb shall be falsified, and 'out of sight' shall *not* be 'out of mind,' has been Mr. Stead's laudable endeavour, and we owe to him a debt of gratitude for at all times opposing the ignorant and shallow scepticism of these days.

In bidding a temporary farewell to the readers of 'Borderland,' the Editor takes the opportunity of expressing some of his own ideas upon so-called supernatural occurrences, and although not absolutely declaring himself a Spiritualist in so many words, yet almost leaves that conclusion to be inferred, for he speaks of the 'other side,' and is unwilling to admit the 'Julia' letters to be merely the utterances of the sub-conscious self. What an inveterate liar that sub-conscious self would appear to be in every instance! The Society for Psychical Research have hitherto not been able to account for this apparent anomaly.

In reading 'Halt! for the Present,' by the Editor, and 'After Four Years—a Retrospect,' by Miss 'X,' and comparing them together, it is curious to note the divergent views taken by the Editor and his assistant. 'Halt! for the Present' is full of hopefulness, is rather optimistic in its general tone, regarding the past with satisfaction, and the future with bright anticipations. 'A Retrospect,' on the other hand, would seem to be penned by one older in the world's ways, less satisfied with the past, less sanguine about the future, for while admitting that the theories of the Society for Psychical Research are inadequate to cover the whole ground, she says she is content to wait, and 'if waiting leads to the establishment of spiritual hypotheses they should be as welcome as any other form of truth; so far, our waiting has tended in the other direction.' Such, however, was not the conclusion of Dr. Alfred Russel Wallace, Professor Barrett, Zöllner, M.A. (Oxon.), Robert Chambers, Mr. and Mrs. S. C. Hall, Flammarion, Sardou, Lombrosi, and numerous other investigators whose intellectual qualifications rank as high, and whose opportunities of inquiry were as good, as those of Miss 'X' or any other wanderer in borderland.

Mr. Stead remarks upon the materialistic tendency of some of the Society for Psychical Research, but rejoices at the growing conviction on the part of its leading members in favour of Spiritualism. Miss 'X,' on the other hand, regrets the tendency to make the Society for Psychical Research a means of spiritualist propaganda. She goes on to speak of all the professional mediums with whom she has come in contact in terms of scorn, but is silent with regard to the private séances which she attended. Eusapia Paladino is dismissed with a line of pity which is almost contemptuous. Mrs. Piper, however, cannot be dealt with in this offhand manner, and Miss 'X,' as an intelligent observer and truthful recorder, is constrained to admit: 'I have no personal doubts as to her honesty during the time I observed her. I was satisfied that she told me what she could not have learned by thought-transference'—a tremendous admission this, coming from so clever, so critical, so sceptical a lady, and one so loth to admit the spiritual hypothesis. We are informed, in conclusion, however, that Mrs. Piper is 'too good for the work to which she is condemned,' and that 'it is not well to play with human souls or even bodies.' But in regard to this last-named question, Mr. Stead observes: 'So far as psychic investigation is concerned, I have found that when it is pursued in moderation, with due regard to limitations of common

sense, and in a right spirit, nothing but good results from it.'

Dealing with hypnotism, Miss 'X' claims that 'Borderland' 'has stood staunchly forth against quacks,' &c.; and, in a few curt phrases, expresses her contempt for 'miracle-mongers who chatter about magnetism,' as well as people who talk foolishly about odic force. Yet Professor Crookes, nearly thirty years ago, convinced himself that a force did emanate from the medium Home—call it by what name you will—odic force, psychoplasm, magnetism, or anything else—a fluid of considerable dynamic power, too; the Professor went to the pains of inventing a machine to gauge the force. This fact was corroborated by investigators in other parts of the world simultaneously. A record of these circumstances will be found in Sir William Crookes' book, 'Researches into the Phenomena called Spiritualistic.' Dr. Baraduc has also recently described an instrument which registers the influx and efflux of this fluidic emanation. Dr. Dumontpallier also, speaking on this subject, says: 'I should be averse to deny that a fluid emanates from the human body which may determine action on other conscious beings.' Much more might be said in proof of the mesmeric view of the question as opposed to the hypnotic, did time and space allow.

With regard to clairvoyance, Miss 'X' may be right in saying the term is much too loosely used. 'It is a misuse of terms,' she says, 'to call anything clairvoyance short of the wonders attributed to Mr. Stainton Moses.' But why attributed to him? He gives the account of his own mediumship and his veracity has always been held by those who knew him best to be above reproach.

Towards the end of the 'Retrospect'—it might almost be said in the postscript—(ladies are apt to leave the most important information till the postscript) towards the end of the 'Retrospect' are these words: 'We who are Christians have a clear and detailed revelation as to our life, and we believe we have as much, as to our faith, as we need, here and now.' But if there has been a revelation which was complete, final, sufficient for all time, then of what avail ghost-seeking, psychical researching, or occultism, for in such case the prosecution of any such inquiry may be dealing with evil spirits—or at the best be mere dilettanteism? Should the words quoted above express the deliberate conviction of the writer she must necessarily pursue all psychic inquiry with a foregone conclusion. In an earlier part of the article we find this statement: 'I am not a Spiritualist any more than any other *ist*,' and again—'I am content to wait. . . 'so far our waiting has tended in the opposite direction,' i.e., against a spiritual explanation of the phenomena. It appears, then, that in spite of an evident desire to hold the balance fairly, Miss 'X' has a prepossession against the spiritual theory—if she is not altogether inclined to take a materialistic view of the occurrences under examination. She is, in fact, a seeress who does not believe in her own visions. Too spiritual for Materialism, too sceptical for Spiritualism, she declines to join the ranks of either side, but prefers to remain alone, preserve her individuality intact, and, like the bat of the fable, is neither bird nor beast—condemned to flit forever in the twilight dimness of psychological inquiry.

'I have a confident expectation,' says Mr. Stead, 'that after the period of suspension we shall be able to come back, bearing proofs that will confound the most obstinate sceptic in the materialistic ranks.' That Mr. Stead will be able to carry out this programme is a consummation devoutly to be wished by all those interested in this the most important subject that can occupy the attention of mankind. The only path that can lead from the known to the unknown, from the seen to the unseen, is Spiritualism; or psychological investigation; the name given to the quest is immaterial. In this inquiry no serious thoughtful man is able to stand aside as an indifferent spectator. It is a matter in which every living being born into the world is concerned. Is our maxim to be 'Let us eat and drink for to-morrow we die?' or 'What shall it profit a man if he gain the whole world and lose his own soul?'

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THE CONTRADICTIONS OF THEOSOPHY.

As Mrs. Besant has recently spoken to Spiritualists, in order to show them the error of their ways, and to induce these wandering sheep to enter the fold, may I be permitted to ask what is the true faith which she advocates?

In the 'Growth of the Soul' Mr. Sinnett declares: 'There may be many apparent discrepancies between the interpretations I have given, and those which others have constructed. Such variations of conception, however, in regard to the meaning of occult teaching, as bearing on remote problems of cosmology, and on departments of natural science beyond the range of physical exactitude, are of no consequence in reference to the general value of the theosophical revelation at large' (pp. 7, 8).

The audacity of this attempt to minimise the discrepancies of the assumed 'revelation,' and, like Mr. Toots, to declare them 'of no consequence,' is simply sublime. But I think the following illustrations will demonstrate, to every unbiased mind, that these discrepancies are not 'apparent' but very real; and that the problems involved are not 'remote' but vital.

First: Re-incarnation. This doctrine is the foundation-stone of Theosophy, and if it can be refuted, then Theosophy crumbles into dust. In the same work (p. 51), Mr. Sinnett even declares that the student must be 'completely saturated' with this doctrine before he can benefit by his studies. This doctrine, as now held by Theosophists, and taught from 'Esoteric Buddhism' down to the present day, postulates the inevitable re-incarnation of every human being many hundreds if not thousands of times on this earth.

But in 'Old Diary Leaves,' Colonel Olcott says: 'When we worked on "Isis," it (re-incarnation) was *neither taught us by the Mahatmas, nor supported by her in literary controversies or private discussions of those earlier days.* She held to, and defended, the theory that human souls after death passed on by a course of purificatory evolution to other and more spiritualised planets. I have notes of a conversation between a Mahatma and myself in which this same theory is affirmed' (p. 278).

In 'Isis Unveiled,' Vol. I., p. 351, Madame Blavatsky writes: 'We will now present a few fragments of this mysterious doctrine of re-incarnation, as distinct from transmigration, *which we have from an authority.* Re-incarnation, *i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception,* like the teratological phenomenon of a two-headed infant. . . . If reason has been so far developed as to become active and discriminative, *there is no re-incarnation on this earth;* for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad; or when, as in the idiot, the trinity has not been completed, the immortal spark which illumines it has to re-enter on the earthly plane, as it was frustrated in its first attempt. Otherwise the mortal or astral, and the immortal or divine, souls could not progress in unison and pass onward to the sphere above.' To which Olcott adds, 'Thus I was taught.'

Later, in the 'Spiritualist,' February 8th, 1878, 'H.P.B.' writes: 'A dead child is a failure of nature; he must live again; and the same *psyche* re-enters the physical plane through another birth. *Such cases, together with those of congenital idiots, are, as stated in "Isis Unveiled," the only instances of human re-incarnation.*'

Were the doctrine of re-incarnation simply ignored in the earlier 'revelations,' it might be argued that the teaching was progressive and evolutionary. But we are here confronted with the fact that the authors of 'Isis Unveiled,' 'Esoteric Buddhism,' and 'The Secret Doctrine,' both claim that the knowledge contained therein is derived from the Mahatmas; and that in these and other writings the Mahatmas at first absolutely deny the truth of re-incarnation, save as an exception; but later inculcate it in a form which 'Respiro' has justly called an 'everlasting treadmill.'

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LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale at Mr. Wirbatz, 18, New Kent-road, S.E.

'IS SPIRIT COMMUNION UNKIND?'

The leading article in 'LIGHT' of March 5th, giving a negative answer to the above question, will be fully endorsed by most practical Spiritualists. The suggestion that spirit communion is unkind would receive the assent of more theorists than of matter-of-fact folk, who know better.

In the first place, it would be useful for the former to remember that the people in the unseen have been signalling us for ages, and have forced communion upon us in spite of ourselves, and a widespread, gloomy pessimism that there was nought beyond the grave. This fact we are about to celebrate, and this is the text of our Jubilee:—

'Unthought of us they found us,
Unseen of us they led,
When earth was dark around us,
And dark the skies o'erhead.
Now death has lost its terrors,
The shadows melt away,
And marv'ling at our errors,
We bless the cheerful day.'

There is no more evil in the visit of an emancipated spirit to earth than to a fellow-spirit in prison. Such a one is not hampered, hindered, or contaminated in any way. Earthly desires are dead in angel-hood, and earthly séances will not re-awaken them. But, the chief argument in this connection has been concerning the unprogressed. Do we 'entangle' these, or our dear departed, 'again' with earthly interests, with the daily concerns of our physical existence, to their hurt, and do we by communion with them—whether they come at our wish or their own—hinder their higher growth? I think not. Theosophists, more than the Christian body, are chiefly responsible for this assertion.

It is a well-known fact that spirits have been forced to sever their connection with mediums over and over again when the right time has come and a certain stage has been reached—and this with regret on both sides. One of the well-known guides of Mr. J. J. Morse recently announced the end of his earthly ministry through this medium, and obeyed the call of progress. This close earthly connection with Mr. Morse for a number of years did not retard, but possibly much advanced, the 'Strolling Player.' And what will Mrs. Besant say to the closing scene in the 'Katie King' manifestations, so carefully investigated and reported upon by Professor Crookes?

"Katie" said that she should never be able to speak or show her face again; that she had had a weary and sad three years' life "working off her sins" in producing these physical manifestations, and that she was about to rise higher in spirit life.

"Katie" then took a pair of scissors and cut off a quantity of her hair, giving everybody present a liberal portion. She then took the arm of Mr. Crookes and walked all around the room, shaking hands with each. She then appeared tired and said *reluctantly* that she must go as the power was failing, and bade farewell in the most affectionate way. The sitters all wished her God-speed, and thanked her for the wonderful manifestations she had given. Looking once more earnestly at her friends, she let the curtain fall and was seen no more. She was heard to wake up her medium, who *tearfully entreated her to stay a little longer*, but "Katie" said, "My dear, I can't. My work is done. God bless you," and we heard the sound of her parting kiss.

The above single fact is worth a thousand vapourings and theories upon the subject. In spite of affectionate entreaties and appeals, 'Katie' could no longer be 'entangled' with earthly interests when a stage was reached and her work was done. Progress was not hindered, but by her own confession it was greatly helped, and yet surely no spirit was more 'literally materialised.'

In Mr. John S. Farmer's 'Twixt Two Worlds' there is a similar testimony to spirit-progress accomplished through Mr. Eglinton. In fact, such cases abound on all sides in the movement, and theories idly set forth by those who are negligent of facts count for little, and appeal to none who know better. It is manifestly wrong to intimidate and warn off would-be investigators by pronouncing spiritual séances harmful in results, for thousands above and below have found help, and benefit, and knowledge. I remember reading with interest of the progress of some of Mrs. Everitt's controls, and I believe almost every medium of experience could supply similar testimony.

Allan Kardec, in his work on 'Heaven and Hell,' has

some wise things to say in this connection. His view of the matter is succinctly stated in the following passages:—

'To repel communication with the world beyond the grave is to reject the admirable means of instruction which are furnished to each of us by this initiation into the future life and by the examples thus offered to our consideration. And, moreover, as experience has also shown us the good we may accomplish by turning imperfect spirits from the path of evil, and by aiding those who suffer to disengage themselves from the bonds of matter and to advance their self-improvement, to interdict those communications is to deprive the souls who are unhappy in the other life of the assistance which it is in our power to give them. The following extract, from a communication given by a spirit in reference to this point, sums up admirably the effect of evocation when practised with a charitable aim:—

"Every suffering and sorrowful spirit who comes to you will recount to you the cause of his failure and the evil tendencies to which he succumbed; he will tell you of his hopes, his combats, his terrors; he will confide to you his remorse, his sorrows, and his despair; he will show you God, justly irritated against the wrong-doer and punishing him with all the severity of His justice.

"As you listen to him, you will be moved by compassion for him, and with fear for yourselves. But, as you follow the outpouring of his experiences, you will behold the God of Justice keeping him in view, awaiting the repentance of the sinner, extending His arms to him as soon as he tries to advance towards Him. You will witness the progress of the repentant soul, to which you will have had the happiness and glory of contributing; you will watch his advancement with the solicitude of a surgeon who has dressed, day by day, the wounds of a patient, and with the joy he feels as he witnesses the completion of his cure."

I will conclude my already lengthy contribution without further comment or endorsement, feeling assured, with the great French Spiritist, that 'none of the arguments brought forward against communication with spirits can stand examination.'

A. F. COLBORE.

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.]

The Coming Congress.

SIR,—In response to 'Bidston's' 'Appeal,' I, as one of the 'twenty-five,' beg to enclose a cheque for £10. F.S.A.

[In addition to the kind contribution of £10 each from our esteemed friends, 'F.S.A.' and 'Bidston,' we gratefully acknowledge the receipt of £10 from 'A Friend,' £5 from Miss Marten, £1 ls. from the Hon. Mrs. Forbes, £1 ls. from Miss Spencer, and £1 from the Rev. J. Page Hopps.]

Astrology.

SIR,—I should like to ask some of the experts in astrology to give me an explanation of this question: Why did the ancients divide the circle into 360 degrees? What is there in the motion of either sun, moon, or stars to warrant such a division? As a convenient division for angular purposes the system has something to recommend it; but when adepts in astrology assume that the 360th part of a circle, or a degree, represents a year in a man's natus, then I inquire: Upon what grounds do they do so?

Further, it may reasonably be asked of astrologers who adopt other systems of directions than the one which assigns a degree to a year, why a day's motion of either sun or moon should represent a year in a person's nativity. What is there in Nature or revelation to warrant it? The coincidences which sometimes exist between any system of directing in a man's natus and the actual occurrences of such a man's life do not give a sufficient answer. Seeing that there are twenty-six aspects to each planet, besides the ascendant and mid-heaven, we can have 10 times 26, or 260 directions in every man's nativity; besides a great number of mundane directions. Now, some of these are bound to coincide with actual occurrences in the man's life. When one or two agree with Nature, then astrology is lauded; while the failures are kept out of sight.

The experiences of the ancients in the matter of directions have little weight, seeing that nearly every astrologer had his own system of directing. And obviously, where

there is no absolute rule, there can be no absolute certainty—but mere guess work. I hope some of your correspondents will favour me with a reply.

59, Manchester-road, Bradford.

JOSEPH CLAYTON.

Ouija and Planchette.

SIR,—Will you kindly allow me space to tell the many readers of 'LIGHT,' who have written to me in regard to the 'ouija,' that they are not to be had in England just now? I have written to Dublin to try and get them, and am writing to America for a supply. On their arrival I will, if I may, send a note for 'LIGHT'; but, pending that little event, I should like to tell my numerous correspondents that I am answering all letters as quickly as I can, and that I have discovered a plan by which a planchette can be made to do double duty, *pro tem.*, by reversing the pencil, which then makes an index finger; and by placing planchette on a board, with letters of the alphabet gummed on to it, and figures up to twelve, it runs about and spells out messages quite as easily as a ouija can do. I was glad that I hit upon this method of using planchette as a ouija, as so many people already possess them. The alphabet and figures can be written or printed on a piece of cardboard—'yes' and 'no' at the top, at each corner, and 'good-bye' at the bottom of the board.

Within the last week or two many intelligences have spoken through my ouija and planchette. In two cases little children have come and spoken to their sorrowful mother for the first time—one who was but a baby of a week old when he passed over.

Several people have spoken telepathically to friends living not only in this country but in Ottawa and Australia.

(Mrs.) F. A. BARKLY.

Harrington Hotel, Harrington-road,
South Kensington, S.W.

A Strange Experience.

SIR,—I send you an account of an occurrence that took place on the 10th inst., which I think so extraordinary that I shall be glad if any of your readers can help me to an explanation. I had been away from Lyndhurst all day, and having returned to Brockenhurst by train, I got into the omnibus which conveys passengers to Lyndhurst. At first I was the only occupant, and during the few minutes I was alone, which were about five or six, I distinctly saw four or five different faces on my own, which latter was reflected on the window opposite to where I sat. The colour of these faces was, as far as I can recollect, entirely white, and one of them was of a very aged person. I did not recognise anybody I had known, and who had passed over. A young lady then got into the omnibus, and we started, and the manifestation ceased. Another fact worthy of record was that at the time my mind was far away from the subject; in fact, I was deep in an attempt to invent a title for a piece of music I had composed.

Lyndhurst.

W.H.W.

Spiritualism in Cape Town.

SIR,—I have the great pleasure to inform you of the formation of the Cape Town Psychological Association for the investigation of the phenomena and philosophy of Spiritualism; for the dissemination and diffusion of the truth, the systematic organisation of séances and circles for inquirers and investigators, and for development of mediumship, &c.

If at any time any mediums or other Spiritualists should contemplate visiting South Africa, intending to settle here or to tour the country, no doubt arrangements could be made between the three societies at present existing for their entertainment and engagement.

We have a great deal of ignorance and blind prejudice to combat, but we are determined to work for the truth and to propagate it among our benighted fellow-men. It is a grand and a glorious work we are engaged in, and it cannot fail; for if the Churches have lost the message in contemplation of the Messenger, we have both Messenger and message. We have not lost sight of the teaching through adoration of the Teacher; and we have it on record in more places than one that if 'we are not weary in well doing, we shall in due season reap, if we faint not.'

WM. H. PRITCHARD,
P.O. Box 611, Cape Town. Hon. Sec., C.T.P.A.

International Congress of Spiritualists

AND OTHERS INTERESTED IN PSYCHICAL SCIENCE.

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THE CONGRESS

will be held in London, from June 19th to 24th,
1898, both inclusive.

THE RECEPTION OF VISITORS

will take place as noted below.

ALL OTHER MEETINGS

Will be held in the various rooms of the ST.
JAMES'S HALL, Regent Street, W.

PROGRAMME.

Sunday, June 19th.

A RELIGIOUS SERVICE in the Banqueting Room,
St. James's Hall, at 7 p.m., conducted by the

REV. J. PAGE HOPPS.

Monday, June 20th.

RECEPTION, from 10 to 6, at the Offices of the Alliance,
110, St. Martin's Lane, W.C., where a Register of names and
addresses will be kept.

Tuesday, Wednesday and Thursday,
June 21st, 22nd, and 23rd.

Two SESSIONS each day, from 2.30 to 5 p.m., and
from 7 to 10 p.m., in the Banqueting Room, St. James's
Hall. Addresses on subjects of vital importance will be
given and discussion invited. (See next column.)

Friday, June 24th.

A GRAND RE-UNION in the Large St. James's
Hall, at 7 p.m.

Editors of Newspapers and Magazines are respectfully
requested to make the above arrangements known as
widely as possible, and to send copies of their publications
for the visitors' rooms.

Spiritualists everywhere are invited to co-operate, to in-
sure well attended, animated and useful meetings.

All inquiries should be addressed to the undersigned
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E. DAWSON ROGERS, President.

PROMISED ADDRESSES.

Rev. T. E. Allen (West Dedham, Mass., U.S.A.), on
'Over-worked Telepathy.'

Prof. A. Alexander (Rio de Janeiro), on 'Brazilian
Evidence for Psychic Phenomena.'

M. le Commandant Darget (Vouziers, Ardennes),
on 'Photographs of Psychic Radiations.'

Mr. Harrison D. Barrett (Boston, U.S.A.), on 'Dark
Cabinets and Promiseous Circles.'

M. Gaston Méry (Paris), on 'Psychic Phenomena in
France.'

Dr. Helen Densmore (London), on 'The Philosophy
of Mediumship and its Limitations.'

Signor Carlo Bonazza (Florence), on 'Occult Energies
Latent in Man.'

Mr. J. J. Morse (London), on 'The Education of the
Young in Relation to Spiritualism.'

Dr. Encausse, 'Papus' (Paris), on 'The Distinctions
and Points of Identity between Spiritualism and
Occultism.'

Dr. J. M. Peebles (San Diego, Cal.), on 'Spiritualism
in all Lands.'

Contessa Helene Mainardi (Pisa, Italy), on
'Phenomena Observed in her own Home.'

Dr. Moutin (Boulogne-sur-Seine), on 'The Relations
of Hypnotism and Mesmerism to Spiritualism.'

Mr. W. H. Terry (Melbourne), on 'The Bridge between
the Natural and the Spiritual Worlds.'

Colonel de Rochas (Paris), on 'The Border Line
of Physics.'

Mrs. Cora L. V. Richmond (Washington, U.S.A.),
on 'Spiritualism in the Next Fifty Years.'

Mr. Thomas G. Newman (San Francisco), on 'The
Effect of Spiritualism on the Religious World.'

Signora Paganini (Florence), on 'The Laws of Nature
with which Spiritualism is mostly concerned.'

Mr. B. Tortenson (Skien, Norway), on 'Spiritualism
in Norway.'

Dr. Baraduc (Paris), on 'Biometric and Photographic
Demonstrations of Vital Force (with lantern illustra-
tions). Physiologic and Therapeutic Deductions.'

Rev. Minot J. Savage (New York), on 'Personal
Impressions of Spiritualism in America.'

Dr. Giovanni Hoffmann (Rome), on 'Attested
Accounts of Experiments made at the Academy in the
presence of Eminent Scientists.'

Mr. Henry Forbes (New York), on 'Some Strik-
ing Analogies between Early Christianity and Modern
Spiritualism.'

Prof. Boirac (Dijon), on 'Suggestion and Mesmerism.'

Mr. W. T. Stead (London), on 'Automatic Writing;
and the Subliminal Self.'

Dr. Berillon (Paris), on 'Hypnotism and Psycho-thera-
peutics, illustrated by lantern pictures of Salpêtrière
Subjects.'

Mrs. C. T. Dixon (London), on 'Some Experiments
in Spirit-Photography.'

SOCIETY WORK.

BRISTOL SPIRITUALISTIC SOCIETY, 24, UPPER MAUDLIN-STREET.—On Sunday last Messrs. Webber and Woodland gave discourses.—A. H. C.

SMETHWICK, BIRMINGHAM, CENTRAL HALL.—On Sunday last Mr. J. W. Mahony, of London and Birmingham, delivered an intellectual and spiritual address on 'Man's Progress in Both Worlds,' which was listened to most attentively by a good audience.—D. F.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Bradley gave psychometric readings, followed by Mr. Whyte, who answered written questions. Sunday next, Mr. Peters.—T.R.M.

2, FORD'S PARK-ROAD, CANNING TOWN, LONDON, E.—On Sunday last Mr. Adams gave an able address on 'Salvation.' Sunday next, at 7 p.m., Mr. and Mrs. Webb. Tuesday, at 8 p.m., Mrs. Wood, clairvoyance. Thursday, at 7.30 p.m., Mr. Swindlehurst. 'LIGHT' on sale at all the meetings.—D.J.D.

EDMONTON SPIRITUALIST SOCIETY, 22, COMPTON-ROAD, WHITE HART-LANE, TOTTENHAM, N.—On Sunday last Mr. Brenchley gave an interesting address on 'Christ's Spiritual and Temporal Bodies.' Mrs. Brenchley, in the latter part of the evening, gave most successful clairvoyance. Next Sunday, Mr. Sloane.—A. G. DALEY, Cor. Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION, LIBERAL HALL, FOREST GATE.—On Sunday last Mr. Butcher gave an eloquent address, under control, entitled, 'Light or Darkness—Attraction or Repulsion.' A social evening will be held on Monday next; the proceeds are for the purchase of hymn books; tickets, 6d. each.—J.H.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Peters was with us, and took for his subject, 'Spiritualism of To-day, Compared with Orthodoxy.' The rooms were crowded, and many could not obtain admission. Next Sunday, Mr. Parish and Mr. James.—M.E.C.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—Mrs. V. Bliss's visit last Sunday was highly appreciated by the many friends who accorded her a hearty welcome. On Sunday next, Mr. J. Swindlehurst. March 27th, Miss Marsh. April 3rd, Mr. Davis. Our Jubilee concert and dance will be given on the 25th inst.; tickets, 6d. each.—J. RAINBOW, Cor. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Wren gave a reading from Professor Crookes' 'Psychical Researches.' Mr. Dalley's control gave an address, 'Obstacles to Mediumship, and the Cause of Fraudulent Mediums,' and answered a few questions. Next Sunday, at 7 p.m., Mr. Brenchley. Thursday, at 8 p.m., circle for members only, medium, Mr. Brenchley.—C. D. CATTO.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday evening last Mr. Kinsman presided, when Mr. Brooks gave a reading on the influence of mind over matter. Mr. Kinsman spoke on 'Service.' Messrs. Jones, Thompson, Purslove, and Beaver all gave helpful thoughts and experiences. Sunday next, at 11.30 a.m., inquirers; at 3 p.m., Progressive Lyceum; at 7 p.m., spiritual service. Tuesday, no meeting. Wednesday, at 8 p.m., members' circle.—T.B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMARE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. Sloane, of Stratford, occupied our platform, and dealt in an able manner with the ethical side of Spiritualism. Some successful psychometry was afterwards given by the lecturer. On Sunday next, at 6.45 p.m., Mrs. Vincent Bliss. On the 27th inst., Mr. J. Swindlehurst and Mrs. Hellier. Wednesday, circle as usual.—H. BROOKS, Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our public circle on Sunday morning was well attended, when we had the pleasure of a visit from Mr. Swindlehurst. At our evening meeting 'Douglas,' one of our leader's guides, gave us an interesting explanation of 'I shall not leave you comfortless.' During the evening, Miss Cornish sang a solo. On Sunday next, at 11 a.m., public circle; 3 p.m., children's Lyceum; 6 p.m., lending library; 6.30 p.m., Mr. W. E. Long; 8 p.m., members' circle.—VERAX.

BRIGHTON.—A lecture by Miss Florence Marryat was given on the 8th inst., at the Aquarium Theatre, on 'How to Investigate Spiritualism,' to a large and appreciative audience. After the lecture, clairvoyance was given by Miss MacCreadie, who, our London Spiritualist friends will be pleased to hear, was very successful. Miss Florence Marryat stated, at the close, that she would give another lecture on the 22nd inst., on 'Haunted Houses,' and would have the pleasure of bringing Miss MacCreadie again, which announcement was received with great applause.—A VISITOR.

BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—On Sunday last Mr. J. Swindlehurst, organiser of the N.F.S., was with us again, and, with Mrs. Russell-Davies, was welcomed by a large audience. Good clairvoyance was given by Mrs. Webb. Solo, Mrs. H. Boddington. A circle was held after the meeting, to which the greater part of the large audience remained. Next Sunday, at 7 p.m., Mrs. H. Boddington. Social and dance, 24th inst.; tickets, 6d. We have secured Cosy Hall, Harberson-road, Balham, for Monday, 21st inst., and Wednesday, 23rd inst. Mr. Swindlehurst will speak.—W.S.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last Mr. Walker delivered an address on 'Sin and Salvation,' followed by successful psychometry. Next Sunday, at 7 p.m., Mr. Weedemeyer, subject, 'Personal Responsibility'; clairvoyance by Mrs. Weedemeyer. Lyceum, 10.30 to 11.30. Afterwards a discussion class will be opened by Mr. Richardson; subject, 'Will-Power.' Friends who are desirous of unfolding their spiritual gifts are invited to attend; open to all. Monday, at 7.45 for 8 p.m., inquirers' meeting; Tuesday, at 8 p.m., members' meeting; Thursday, at 8 p.m., open meeting, address by Mr. Shaw, followed by clairvoyance. 'LIGHT' on sale.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The interest aroused at the meeting at these rooms on Sunday evening last, when Miss MacCreadie occupied the platform, gave further encouragement to the Marylebone Association of Spiritualists to pursue the course previously adopted of judiciously blending the phenomenal and philosophical aspects of Spiritualism at their Sunday meetings. Twenty-one clairvoyant descriptions were given by Miss MacCreadie's control 'Sunshine,' and so clear and accurate was this valued worker in her portrayal of the appearance and mannerisms of the spirit-people described that fifteen descriptions were immediately recognised, and two partially recalled; two more descriptions were subsequently remembered, thus leaving but two descriptions which could not be recalled to mind. An effort is being made by Miss MacCreadie and her guides to endeavour, when giving clairvoyant descriptions, to obtain the complete names of the persons described. Upon the occasion under notice several Christian names and one Christian and surname were given correctly. A solo by Miss Samuel, 'The Holy City,' was much enjoyed. Next Sunday, at 7 p.m., Miss Rowan Vincent will speak upon 'The Influence of Spiritualism upon Life and Character,' and will also give clairvoyant descriptions. Doors open at 6.30.—L. H.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last we were privileged to again listen to the controls of Mr. J. J. Morse, of London, whose visit was made the occasion for our celebration of the Jubilee of Modern Spiritualism. In commencing the morning address, upon 'Does Death End or Mend?' 'Tien' struck the jubilant keynote which ran through both morning and evening addresses, which were pregnant with inspiration, encouragement, and incentive. Under the initiative and special co-operation of the advanced intelligences of the angel world, the movement of Modern Spiritualism was inaugurated just half a century ago, with the clearly-defined purpose of demonstrating to earth's children the continued existence of those who have preceded them into the hitherto unexplored regions of the spiritual world, and that under certain proper conditions intercommunication is possible. Under the untiring perseverance, self-sacrifice, loving service, and conscious co-operation of a noble band of workers upon both the spiritual and mortal sides of life, that purpose has been abundantly accomplished, and the invincible force of their demonstrations has already exerted a powerful influence in re-moulding the religious thought of the age. The subject of the evening address was, 'Our Discoveries.' The hall was crowded. On Monday evening trance replies to written questions were given, and on Tuesday evening Mr. Morse's celebrated lantern lecture, of which space forbids fuller mention here, was delivered. Next Sunday, at 6.30 p.m., Mr. E. G. Sadler.—E.A.

SPIRITUALISM AT BALHAM.

Two lectures will be delivered at Balham by Mr. Swindlehurst (with Mr. G. W. Mahony, of Birmingham, in the chair), on the evenings of Monday, the 21st inst., and Wednesday, the 23rd inst., in the Cosy Hall, Harberson-road, Bedford Hill-road, at 8 o'clock. Tickets 1s. and 6d. each, for reserved seats only. Admission free. Collection to cover expenses.—BESSIE RUSSELL-DAVIES.

TO CORRESPONDENTS.

- 'E. W. B.,' 'J. W.,' and 'R. C.'—Next week, if possible.
- 'J. E. P.' (Turlock, Cal.)—Thanks for your interesting communication. It shall have our early attention.
- 'T. W. S.' (Watford).—Kindly send us your name and address, and we will write you on the subject. We think we can show you that you are in error.

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