

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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SPECIAL NOTICE.

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

NOTES BY THE WAY.

On another page we comment at some length on a very piquant publication by Dr. Emmens. It is remarkable in many ways, and perhaps in no way more remarkable than this—that it brings into prominence the fact that the President of the British Association and the President of the Psychical Research Society will, in a month or two, be one and the same person—a veteran and honoured scientist who championed and still champions the genuineness of the mediumship of the maligned and neglected D. D. Home, and of others, of whom he says, 'With all, I have taken such precautions as place trickery out of the list of possible explanations.' This pledges Sir William Crookes' scientific powers of observation, and capacity for experiment, to the truth of all we recognise as Spiritualism. It is an intensely interesting situation and a keenly critical hour.

Mr. W. F. Peek, writing in the 'Banner of Light,' gives a very instructive sketch of a two months' lecturing tour in Minneapolis and neighbourhood. The following should 'give us pause,' as Hamlet says:—

Minneapolis contains a larger proportion of Spiritualists to the population than any community with which I am familiar. Among the Scandinavians, who form a large and respectable element of Minnesota's population, Spiritualism is quite largely accepted. A flourishing society and a Spiritualist paper printed in the Swedish language indicate the extent of its influence. The paper is edited by a bright and intelligent young Swedish woman, Miss Carrie Swenson, whom I had the pleasure of meeting.

Although Spiritualists are numerous, they are greatly divided and disunited. This seems to be a characteristic of our people everywhere, but is more pronounced in this community than usual. Were our people in the twin cities united, they would be a power not to be ignored; but, divided as they are into cliques and factions, they command but a tithe of the influence and respect that might be theirs.

My experience of the last two months has convinced me that Minnesota, and especially the cities of Minneapolis and St. Paul, afford a field of labour unsurpassed anywhere. The speaker who could unite the factions could organise a society or church that would surpass in numbers and influence any congregation in either city.

We rejoice to say that this faction-splitting is but little known here, but the tendency is always present. What is

the reason? It is difficult to say; but three considerations lie on the surface:—It takes a strongly-marked personality to make a Spiritualist; and strongly-marked personalities are apt to be personal;—A Spiritualist is usually a sensitive, and sensitive people are generally easily 'put out';—Spiritualists (like Theosophists) are often fond of theories, explanations, philosophies and fads; and there is nothing like a theory, an explanation, a philosophy or a fad, to split up people.

But what a pity it is that we cannot all agree on universals (they are surely big enough!) and let private interpretations stay at home!

The Rev. T. E. Allen's Address on 'The scientific basis of Spiritualism,' prepared for the Rochester Jubilee meetings, deserves special circulation. One personal matter we notice with surprise and pain. Mr. Allen was, we believe, a Unitarian minister, and yet he can say this:—

I do not come to Rochester to solicit, incidentally, your financial support in exchange for such sincere words as I may utter upon your platforms, because you have a pathway of ease and a generous living to offer to me and to my family; for, had these things been primary with me, I should have sought them where they are to be found—and that is not with you—and I should not have compromised my professional progress and sailed along the ragged edge financially, as I have done for years, because I dared to speak a word for Spiritualism in my pulpit, to persist in studying psychical phenomena, and to appear occasionally upon your platforms. I have come to Rochester, on the other hand, to speak the truth as I see it, and careless, thank God, like a Hebrew prophet of old, whether you like it or not.

That the Unitarians could lightly lose such a man for such a cause is very little to the credit of people who profess to be wonderfully free.

'The Humanitarian' gives us a curious little Study on 'The mental atmosphere of houses,' a *propos* of the frequent advice to go somewhere for 'a change of air.' To many, that may mean change of memories, change of tone, change of habits, even change of voices. 'Every household has its own peculiar mental atmosphere.' One pays a call, occasionally, and leaves the house 'with a sense of having had a half-hour of sea breezes or mountain views.' Elsewhere, one may 'suffocate in a house where total absence of fresh thought, of ideas worth living with, of comprehension of present need and achievement—in brief, of any kind of mental oxygen—has produced complete stupefaction.' In some houses 'worry and remonstrance are in the air':—

Divided by many weary miles are the havens where the visitor longs to take off his gloves and stay indefinitely in the atmosphere of rest. From the colours of the hangings to the manners of the children, there is nothing to vex the soul. It is 'always afternoon.' Hurry and worry may jostle in the street outside, but within the door there is leisure to think and to live.

The Londoner in Rome may pine for his native fogs, or the Scot for his mists. The cold, pure air of a puritan dwelling may agree but ill with the son's artistic love of the beautiful. A daughter filled with the spirit of self-sacrifice may find the careless levity of her father's table unsatisfying and depressing. Each would thrive in another clime.

An occasional leave of absence, even from the best of homes and climates, is desirable, and, when one reviews the

various unhealthy conditions under which many lives are struggling, when one remembers the houses where father and children close the door behind them with a sense of escape, where the chatelaine holds her keys like a gaoler, what wonder that the doctors reiterate 'a change of air.'

Alas! how true it all is! What if, when the people 'move,' they do not take away their belongings? what if they leave behind their tempers, their feelings, and their ghosts?

'The Church Gazette' prints a Sermon by the vicar of St. Andrew's, Leytonstone, on Man's Immortality. The concluding words give us a good illustration of the way in which the Broad Churchmen are putting glosses on their creeds. He says:—

All along, man has unceasingly felt the need of a hereafter; that need the Resurrection supplies. Church and creed do not force upon us unreasonable dogmas, but give us truths of which we feel the want. Without Church or creed, but by the light of Nature, we say:—

'Thou wilt not leave us in the dust;
He thinks he was not made to die.'

Then the Church and the creeds bring in the fuller light, the deeper faith: 'Now is Christ risen from the dead.' 'I believe in the Resurrection of the dead, and the life of the world to come.'

But that is not what the Church's dominant creed says. It asserts the resurrection of the *body*, not the resurrection of the dead.

'Were the writers of the Gospels divinely inspired?' is the title of a pamphlet by Mr. Alfred Kitson. It is published by 'The Two Worlds' Company, Manchester. Mr. Kitson is a keen critic and an independent observer. He is also an ardent Spiritualist. As critic and observer, we can understand his smart attack on an untenable dogma: but, as Spiritualist, he might have made a better use of the Gospels. But there are probably many who need the box on the ears administered by this little work.

'Immortality' is a new quarterly magazine, edited by Mr. J. C. F. Grumbine. Orders may be sent to the editor, Chicago, U.S. One dollar per annum. The prospectus says:—

It is devoted to the *a priori* philosophy, and emphasises the metaphysics of Christian Science, Divine Science, Mind Cure, Mental Science, Psychopathy, Theosophy, Occultism, Mysticism and Spiritualism. It is also the exponent of the *Rosicrucians* or the *Order of the White Rose*.

A feature of the magazine is The Editor's Tripod, which is oracular, and discusses in a Platonic spirit the leading affairs of the times.

Still another and important feature and speciality is 'The Academy,' under the supervision of the editor, through whom will be voiced certain rare illuminations from the Christ, Platonic and Hermetic sphere, and these recitations and rays of divine truth will be given in dialogue through the mouthpiece of ancient seers, hierophants, philosophers, and illuminati.

We are glad to see a new edition of Edward Carpenter's flaming indictment of vivisection ('Vivisection.' London: Wm. Reeves, Fleet-street. One penny). We will only say of it that he who wants to see the ethical and spiritual side of this matter brought to the light, could not do better than disseminate this simple and yet profound discourse.

'SPIRIT TEACHINGS.'—We invite the attention of our readers to the new edition of 'Spirit Teachings,' through the late Wm. Stainton Moses, 'M.A. (Oxon.),' just published by the London Spiritualist Alliance, and announced in our advertising columns. It is issued at a cheaper price than any previous edition, namely, 3s. 6d. net (postage 4d. extra). After a time, as the stock decreases, the price will probably be raised.

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OVERWORKED TELEPATHY.

A DISCUSSION OF PRINCIPLES WHICH MUST BE RECKONED WITH IN INTERPRETING RESULTS IN PSYCHICAL RESEARCH.

Specially Written by the REV. T. E. ALLEN, West Dedham, Mass., U.S.A., for the International Congress held in London, June 19th to 24th, 1898.

(Continued from page 372.)

Let us turn now to Mr. Podmore. 'From the very nature of the case,' he tells us, 'it would be almost impossible to obtain conclusive evidence of the latency of a telepathic impression for any lengthened period. At all events, in our present ignorance, to postulate an unknown cause is more hazardous than to assume an unproved extension of the operation of a familiar agency.' (Part XVI, p. 283.) We find here the weighing of one probability against another, where, as already shown, such a process cannot be applied. But, leaving this aspect of the case, let us examine the statement from another point of view. He uses the latency of a telepathic impression to explain a number of cases, though he grants that 'we have little positive evidence for the latency of a telepathic impression' (p. 283).

In the latency theory, A experiences a subjective hallucination which is telepathically transmitted to B, and which makes itself manifest in his conscious mind some minutes, hours, or days later. When we inquire about subjective hallucination, Mr. Podmore tells us that 'if our imaginary interlocutor were to . . . contend that every so-called subjective hallucination is due to *post-mortem* agency of some kind or another, I should be at a loss to prove his position untenable. But it is clear that in a serious argument the burden of proof would lie upon him who invoked an unknown agency' (p. 239).

Again, he says, 'In the great majority of the cases under consideration, however, the hypothesis of latency is clearly inadequate, and the suggestion of thought-transference from the living requires further justification. . . . There is evidence that a man can transmit the image of some inanimate object—a picture or a card—from his own mind to that of another person. There is evidence also that he can cause an hallucinatory image resembling himself to appear to another person. There is even some evidence already for our hypothesis (*i.e.*, telepathy from the living), the evocation of the hallucinatory image of some person other than the agent' (p. 285).

Speaking of a phantasm of the dead observed by several people on different occasions where A's experience is explained as 'a purely subjective hallucination' and the others by thought-transference from A or his wife, he observes: 'The explanation may seem far-fetched and improbable; but the critic should be reminded that we have much evidence for the operation of telepathy between living minds, but we have very little for the existence or the agency of disembodied spirits' (p. 276).

We have in these citations several things to deal with: 1. Experimental thought-transference; 2. Subjective hallucination; 3. The latency of telepathic impressions; 4. Telepathy from the living; and 5. *Post-mortem* agency. We agree that thought-transference has been proved. Subjective hallucination, the latency of telepathic impressions, and telepathy from the living alone or in combination, are opposed as explanations to *post-mortem* agency. From Mr. Podmore's point of view, which is that also, so far as method is concerned, of orthodox science, experimental thought-transference stands upon a higher evidential level than any of the others, because his colleagues and himself have had the advantage of observation at both ends of the line, the agent's end and the percipient's end. Or, in other words, they have been able to verify their conclusions.

Of the four alleged causes left upon the lower evidential level, the advantage which the other three have over *post-mortem* agency is the fact that they all involve what are held to be known causes, while *post-mortem* agency is regarded as an unknown cause. He does not claim that his causes

have been observed from both ends of the line—or if so, that the evidence is more than very meagre—that they have been experimentally verified. He confessedly would find it difficult to stand his ground against one who claimed that his cases of subjective hallucination were really cases of *post-mortem* agency. The evidence outside of the cases it is invoked to explain, for the latency of telepathic impressions, is acknowledged to be weak, and I fear, even then, that such evidence may have been misinterpreted. In the majority of cases, too, and those, probably, most favourable *primi facie* to *post-mortem* agency, it is, using Mr. Podmore's own words, 'clearly inadequate.'

We come next in our review to telepathy from the living. When, in a *primi facie* case of *post-mortem* agency, it can plausibly be supposed that the content of the mental state under consideration was in substantial agreement with the conscious thought, at the time, of a person cognisant with the facts, and under conditions similar to those which have been found to prevail in cases of veridical (or truth-telling) cases of telepathy, then the case is ambiguous and should not be labelled 'telepathy from the living' until evidence is obtained from the mortal agent proving it to be veridical. But, in such cases, when there is no reason to suppose that the content of the mental state was engaging the conscious attention of a mortal who might be an agent, when an appeal to a living agent would require the telepathic act to proceed from an unconscious part of the agent, then, strictly speaking, the efficient cause invoked, taken in its entirety, is as much an unknown cause as Mr. Podmore alleges *post-mortem* agency to be, and, even from his point of view, has a no stronger claim upon our attention. On the other hand, when he says in a certain case explained as telepathy from the living that 'the explanation may seem far-fetched and improbable,' I take his statement to be an admission that the cause he invokes is not the one 'immediately and most forcibly suggested' by the facts, as required by the criterion I have laid down; for, were it thus derived, it could not be called 'far-fetched.' In other words, his statement seems a practical admission that his alleged cause is not the true one.

Furthermore, in opposition to all of his assigned causes, where the cause 'immediately and most forcibly suggested' is spirit agency, I claim, in harmony with the principles laid down in this paper, that such agency is the indicated, true cause, and that, Mr. Podmore to the contrary notwithstanding, the burden of proof lies not upon one who claims *post-mortem* or spirit agency, but upon him who alleges any other cause!

What wonder that, according to Mr. Podmore, 'we have very little' evidence 'for the existence or the agency of disembodied spirits,' when his own reaction upon evidence has been so biased by prepossessions whose distorting effect I have pointed out! At the present time these prepossessions cannot be urged as discreditable to him, however, since he came by them so honestly, having received them, along with many sound and valuable doctrines, at the hands of thinkers of high repute.*

It will be well to examine more closely Mr. Podmore's claim that 'to postulate an unknown cause is more hazardous than to assume an unproved extension of the operations of a familiar agency.' Speaking of *post-mortem* agency, he says: 'But it may be pointed out that it involves not one assumption, but two. It assumes, in the first place, the survival after death of some form of consciousness, and in the second place, the affection by this consciousness of the minds of persons still living' (p. 285). His thought is that in assuming the 'unproved extension of a familiar agency'—here the latency of a telepathic impression—he has the known agent, a mortal, to start with, and needs only to make an addition to the proved scope of telepathy to produce a workable hypothesis, and he thinks his position much stronger than that of the advocate of *post-mortem* agency, who must furnish himself with both an agent, as yet unacknowledged by orthodox science, and some kind of force joining this agent with mortals.

Mr. Myers says, on the other hand: 'I prefer to put my

own theory in my own way—as a single postulate which will carry with it all that I am endeavouring to show in detail. I assume, then, that the individualised energy which generates veridical phantasms is not coeval with the body. It has not, I mean, the same duration as the body; it may have pre-existed, and it may survive' (p. 319). This claim that a single postulate is sufficient, if just, neutralises, from Mr. Podmore's standpoint, the advantage he believed himself to possess, since the score is now one to one instead of two to one, a known agent with an unproved power *versus* an unknown agent with a proved power.

It will be worth while, however, to make an independent analysis of the theory of spirit agency in order to discover whether it involves two postulates, or one, or even none at all. To begin with, we have two factors, a man and a real, objective universe. Certain states of consciousness command the attention of the man. How did they arise? 1. Some, we know, were produced by the impact of the objective universe. 2. Some we call 'subjective hallucinations,' since we fail to trace them directly to such an impact, and, following good authority—whether wisely or not, I am not prepared to say—receive as having originated within the man's mind or body, or both; and 3. Some we are in doubt about. Now, when a mental state results from impact from without, there are certain pre-requisites. There must be: 1. Something real that initiates a vibratory disturbance. 2. A force that transmits the disturbance; and 3. A sensitive channel belonging to the mind that permits the disturbance to determine a mental state.

Let us reassure ourselves upon these points, as they are important. If we omit 1—the object—we can assume, if you please, that there is a continuous impact of vibrations upon the mind, but as the quality is always the same, they have no power to produce a state of consciousness. If we omit 2—the force—the link between object and sensitive channel is removed, and the possibility of the object determining a mental state is destroyed. And finally, if we omit 3—the sensitive channel—there may be any number of vibratory rays outside capable of producing mental states, but the mind is insulated from them, the door is closed and locked, and they are practically non-existent. Bring all three into operation again and, at once, objects initiate or reflect vibrations which may be said to transmit a definite and constantly-changing content, and these find a door of the mind flung wide open to receive them, the dynamic unity is then restored, and a state of consciousness results.

Is it right now to say, that because analysis has disclosed these three factors, we have laid down three independent postulates which must be separately verified every time we come to deal with what is really, or apparently, a new type of mental state? No; for the three cohere so closely that, as I have shown, they can no more be split apart and perception continue than the atom of hydrogen can be removed from a molecule of water without destroying it!

The real question, when a new type of mental state comes under consideration, is this: Is this type of mental state initiated from without or from within? Is it a new thoroughfare connecting the mind with a real universe, and of great probable value, or does it merely lengthen that seemingly blind alley named 'subjective hallucination'? We naturally prefer the thoroughfare to the alley, and we shall establish its existence, if we can prove that the new type of state is veridical, that it reflects something in the objective universe. We can accomplish this if we can succeed in obtaining confirmatory information through already-trusted channels. If A had an hallucination conveying information of which he was ignorant concerning B, who is deceased, and C, a living relative, confirms it, the hallucination is then known to be veridical, and this corroboration tends to establish the existence of a new class of perceptible objects in the universe, and, consequently, to prove the reality of the three inseparable factors—object, force, and sensitive channel—corresponding to the type of mental state involved, without the laying down of a single postulate!

The further question arises, Is the object perceived in the mind of a mortal, of a spirit, or is it a spirit or object in a non-material world? Without fully discussing this question, we will consider two points which throw light

*See in this connection Third Edition of 'Miracles and Modern Spiritualism,' by Dr. A. R. Wallace, Preface, and pp. 1-53, in which fallacies of Hume, Lecky, and others are exposed.

upon it, and which, in my judgment, point to the means through which that all-powerful 'consensus of the competent' that sways the thought of the educated world is to be brought to the side of the spirit hypothesis.

1. There are many veridical cases of supernormal perception where the information conveyed includes statements of the form, 'It is I, C., who tell you these things.' In spite of the possibilities in the way of personation by lying spirits, I question whether this characteristic of many such perceptions has ever been accorded proper weight. Well does Dr. Wallace call our attention to the 'low morality, its constant lies' of the "second" or "sub-conscious self" (*Ibid.*, p. 16), since an appeal to it so often makes it dishonest in that it represents itself to be a discarnate spirit when the corresponding conscious self is above misrepresentation.

2. It is universally conceded with reference to the physical senses that the right sort of use increases their discriminating power, and makes their reports more accurate. The savage on the plains, and the old salt, distinguish objects at a distance which the ordinary man overlooks entirely. The artist and musician detect differences of colour and tone imperceptible to the majority. To what is this difference due? Chiefly to the repeated attentive use of the special sense involved. When Mr. Podmore says, therefore, that 'the argument in favour of adopting' the explanation of subjective hallucination 'will be perceptibly strengthened if we find that the primary percipient or one of the percipients has had previous hallucinatory experiences' (Part XVI., p. 239), according to all that we know of perception in general, he is clearly in error. There would be great force in this claim were it true that our knowledge of man's perceptive powers is exhaustive. But the infinite possibilities as to states of consciousness necessarily involve, as a correlative statement, that the possibilities as to the kinds of perceptive power are also infinite. Hence it is, I take it, that the recognition of one or more mental states which impress the subject as unique or inexplicable by known modes of perception, should at once suggest the query: Have we not here evidence of a new kind of perceptive power which may (or must?) prove of value to humanity?

With not less justice, then—and possibly with more—might I claim the repetition of hallucinatory experiences as an argument in favour of supernormal modes of perception by which the mind is made cognisant of real, even though not material, objects existing in the not-self. The cultivated supernormal perceptions of mediums like Mrs. Piper and Rev. W. Stainton Moses should be more accurate than those of percipients who have had but a single 'hallucinatory experience.' We ought to invoke the testimony of such persons in a more intelligent manner than has ordinarily been done. I do not hesitate to affirm that now I see a horse, now remember one, and that now I imagine one with a barber's pole growing, as it were, out of his back. I suspect that the experience of some mediums might enable them to affirm with conviction, 'This comes from the mind of a spirit, but the other is an object in the spiritual world.'

We are bound, then, to appeal from the comparatively narrow range of phenomena upon which Mr. Podmore's inductions here discussed are based, to the whole content of the psychical field, and especially to the experience of well-developed mediums. It is probable that it is exclusively upon the testimony of such persons as to their states of consciousness, and as to the scope and characteristics of their supernormal perceptive powers as viewed by themselves, and as inferred from their reported mental states by psychical students, that we must rely in obtaining a positive answer to many of the unsettled questions bearing upon supernormal modes of perception.

I have tried to show why it is that I believe that telepathy from the living has been overworked, or illegitimately applied as an explanation of psychical phenomena. I have also indicated certain principles which, it seems to me, must be reckoned with if we wish to include all the evidence that should be taken into account, to make our reaction upon evidence as normal as possible, and to infer from it the true cause or causes.

In conclusion, I must express my profound conviction that before many years most of the principal investigators

and authors of the Society for Psychical Research—and perhaps all—will be converted to the spirit hypothesis, for the establishment and propagation of which they will then have done a mighty work. Certainly, the tide may fairly be said to have set in that direction. I confess, however, that in view of Mr. Myers' defence of phantasms of the dead, and his published statement that some, at least, of Mr. Moses' phenomena point unmistakably to spirit agency, and of the recent acknowledgment of Dr. Hodgson in Part XXXIII. of 'Proceedings,' that spirits are concerned in some of Mrs. Piper's phenomena—I confess, in view of these things—that I cannot claim that such a conviction is based upon the possession of any appreciable development of the gift of prophecy.

A CLERICAL BIGOT.

It behoves us all to make the most of this hot summer, and season ourselves for the roasting which we are certain to get hereafter, according to the *dictum* of the Reverend (!) Robert Middleton, of Norwich.

In the 'Life of Faith,' for July 20th, 1898, he writes: 'And who are the "sorcerers"? Why, the Mesmerists and the Spiritualists. . . . But God says they are going to the lake of fire. . . . Fortune-tellers, and all other such people, are all summed up in that word "sorcerers."'

Any educated man, who was not also a clerical bigot, would have known that 'sorcery' is simply the use of occult powers for evil ends; and as such is most strongly denounced and forbidden by the Rosicrucian order, the greatest of all the occult orders which have been brought to public notice.

As for 'fortune-telling,' what about divination by Urim and Thummin, as practised by the chosen people of Tetragrammaton? And what about the Apostles, who chose the successor to Judas Iscariot by casting lots?

Are the High Priests of the Hebrew and the Apostles of Jesus consigned to an eternal hell because they practised these methods of divination? It is but one step from the promulgation of such atrocious teaching to the advocacy of burning heretics at the stake. Christianity (the teachings of Jesus, not those of Calvin, &c.), must have wonderful vitality, or it would have been destroyed by the acts of its professed followers.

However, occultists can take care of themselves, and any one who tries to injure them, either by persecutions or by prosecutions, is in danger of unpleasant experiences; *possibly a coroner's inquest, and a verdict of 'death from syncope'*; and don't you forget it, my reverend friend at Norwich.

RESURGAM.

THE HUMAN SCENT.

The scent of man has been the subject of a number of experiments by Dr. A. Bethe, who gives his results in the new number of the 'Archiv der gesamten Physiologie.' Dr. Bethe, in one particular, extends the Jäger theory even further than its original projector ventured to do, and affirms that every human individual has his or her own peculiar scent. Not only a dog, says he, but a man gifted with an exceptional nasal sensibility, can detect a man by his distinct and individual smell. The doctor made an experiment with a person thus exceptionally gifted. He brought this wonderful 'smeller' with bandaged eyes into a room where more than twenty persons of his acquaintance had been collected, and the 'smeller' detected and named every one of them correctly, by deliberately putting his nose to each in turn. The 'human scent,' according to Dr. Bethe, is not born with us, but is acquired. Professor Jäger's theory, as many will be aware, is that the personal scent of a man has an ethical value, and he takes certain texts of the Old Testament to be actually as well as figuratively true. Dr. Bethe is not inclined to carry his operations beyond the scientific into the moral province. He believes that there is a characteristic 'family smell,' of which each member of a family more or less partakes, and which they do not quite lose even when they are separated from one another 'by continents or oceans.' Meanwhile, he warns against coming to hasty conclusions upon a matter which is still only in a tentative stage, especially as a man's individual scent is so very much conditioned by his social circumstances and by his personal habits and manner of life.—From the 'Daily News.'

FREEMASONRY AND SPIRITUALISM.

The popular opinion with regard to Freemasonry is that it is a degenerate descendant from the old systems of initiation, and that whatever meaning it may have conveyed to members of the Order in the past, has by this time utterly vanished, so that absolutely nothing remains but conviviality and feasting to serve as the distinguishing badge of a Freemason. The occult student treats the Masonic initiations with the utmost contempt, regarding them as the dead forms which the living spirit has abandoned long ago. It is rather a delicate question to handle, whether forms of initiation and elaborate ceremonials are in themselves of any value whatever. Elsewhere I have written that 'unless the forms are continually vivified by the living will, they become useless, and in some respects evil. The present day initiations of the Freemasons and others are a case in point. . . . The Freemasonry of to-day is a huge skeleton without flesh and blood. Whether it will be possible to animate this skeleton with the quickening life of will or spirit may become in the future an interesting question; most certainly it will not be an impossible task, for the Freemasons inherit the traditions of the past, and they have means at their disposal which they could turn to account, provided they can secure the *sine qua non*—the living will. As they stand at present, the initiations are void of any reality whatever. I can speak quite freely, because I am not a "Mason." "By their fruits ye shall know them."

Since writing 'Volo,' I have blossomed out into a full-blown Freemason myself, and, without betraying any 'secrets of the Order,' I consider myself perfectly at liberty to say that I still endorse my previous convictions. I believe that Freemasonry is destined to play in the future a far more important part in the development of man than it has done in the past, for it has the unspeakable advantage of a splendid and magnificent organisation, which when saturated with the living Will or Spirit can be made to wield an incalculable influence on the social and political destinies of humanity. In a letter to the 'Freemason' a few months ago I drew attention to the fact that Freemasonry was meant to be something more than a charitable society, and that the time was ripe to emphasise its bearing on the development of the individual. From time to time I come across Masonic brethren who are serious thinkers, and perfectly cognisant of the potentialities of Masonry, and its relations to Occultism, Theosophy and Spiritualism, and it was with intense pleasure that I read an account in the 'Freemason' of June 18th of a paper read at the Quatuor Coronati Lodge, by the Worshipful Master, Bro. Sydney T. Klein. It is entitled 'Hidden Mystery, No. 3, or, the Loves of the Atoms.' I may say, *en passant*, that the Quatuor Coronati Lodge is very much above the intellectual level of most other lodges in the Masonic world, but there are indications of a gradual leavening of the whole mass with the Higher Doctrine, and the time may soon come when a Freemason may aspire to be *in reality* what he is now in semblance. Then, as in the vision of Ezekiel, the dry bones will stand up bone to bone, beclothed with flesh, and live!

The following quotations from Bro. Klein's paper contain splendid teaching:—

'We are so accustomed to take everything for granted that it may, perhaps, startle some of you when I ask you to consider whether we can even assert that we have ever seen matter. Let us turn towards a common object in this room; we catch in our eyes the multitudinous impulses which are reflected from its surfaces under circumstances similar to those in which a cricketer "fields" a ball. He puts his hand in the way of the moving ball and catches it, and knowing the distance of the batsman, he recognises, by the hard impact of the ball, that the batsman has strong muscles, but he can gain thereby no idea as to his character. So it is with objective intuition. We direct our eyes towards an object and catch thereby rays of light reflected from that object at different angles, and by combining all these directions we recognise form, and come to the conclusion that we are looking at, say, a chair. The eye also tells us that rays are coming in greater quantity from some parts of it, and we know that those parts are polished; the eye, again, catches rays giving higher or lower frequencies of vibration, and we call that colour; our eyes also tell us that it intercepts certain rays reflected from other objects in the room, and we know that it is not transparent to

light, and those are our conceptions of a wooden chair. We may go a little further by "pushing," when we know by the amount of resistance, compared with the power exerted, what force of gravity is being exerted by and on that chair, and we declare it heavy or light, *but we get no nearer to the knowledge of what matter really is.* By tests and re-agents, we can resolve wood into other forms which we call carbon, oxygen, hydrogen, nitrogen, &c., which, because we cannot divide them into any other known substance, we call "elements"; but we can only look at these in the same way as we are looking at the chair. Chemists, however, carry us a little further and show us that the elementary substances have not only their likes and dislikes, but their passionate desire and lukewarmness towards others of their ilk, and when opportunity offers they break up with great violence any ordinary friendship existing between their neighbours, and seize on their coveted prey with a strength of will surpassing anything experienced in the organic world. This association they maintain until they, in their turn, are either dispossessed, or they encounter another substance of still greater attraction, when they leave their first love and take up new connections. . . . This passionate desire, if we may use the term metaphorically, is not confined to one side only—it is reciprocal, and is between the ultimate particles of matter called "atoms," and we now come to the very root of the question as to what matter is, viz., *What are these atoms?* We know with great precision their relative weights and the force exerted in their combinations. We know that they vibrate ever quicker and quicker as their temperature rises, and, as the quicker they vibrate the less cohesion they have, so matter passes from the solid into the liquid, and thence into the gaseous, state as the temperature is raised, but this does not touch the mystery of what an atom really consists. Our greatest physicists are ever working on this subject, and the theory which explains the most and seems to fulfil the conditions under which these atoms act, points to each of these being a *vortex in the ether*, that subtle medium which, having the properties of a solid of almost infinite elasticity, we know to be universally present, as it is by means of that wonderful elasticity that we are able to receive the light from stars sunk far away in the depths of space. Do we not, then, seem to find in this an explanation of how matter was brought into existence and how some day it will vanish away? God is omnipresent, and it would seem that the fiat of His will, which went forth when these worlds were made, was the indestructible force which set these vortices in motion, and these will remain in motion until that fiat is recalled; we may, in fact, look upon all creation as being the materialisation of the thoughts of the Deity, and when volition is withdrawn, matter will return again into the ethereal. Let us think what it will mean for us when all matter ceases to exist; only the innermost self, or spiritual part of us, will be left; our corporeal senses and all our affections set on material objects will be as naught; we shall then see clearly that from the beginning of time the only reality is and has been the *spiritual*; the material body is but the shadow which attends it during its pilgrimage through this passing life; it has no real existence, except to our corporeal senses; it is but a movement in the ether, which, in the fulfilment of time, will cease to exist. The philosopher *Paul* seems to have had this in mind when, in the first century of our era, he wrote: "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

On all sides he that hath eyes to see can perceive the awakening of spiritual life, not only in individuals, but in societies and associations long regarded as empty forms devoid of vitality. The great problem now for advanced thinkers and workers is to transcend the differences of names and camps, and hold a firm grip on the reality within, which is steadily pushing out for material expression. Science is step by step unfolding a gross physical world which is the outcome of, and subject to, a finer world of mind and thought. Mind and thought are ultimately reduced under the sway of the Ego, consequently the Ego holds direct control of the material realm over which it presides. That being so, what becomes of disease, sorrow, wretchedness? They will vanish like the darkness of night at the approach of the sun. Listen to the prophetic voice of Shelley:—

Spirit, behold
Thy glorious destiny!
Earth was no longer hell;
Love, freedom, health had given
Their ripeness to the manhood of its prime;
And all its pulses beat
Symphonious to the planetary spheres.

ARTHUR LOVELL.

5, Portman-street, Portman-square, W.

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A CHALLENGE TO OUR KNIGHT.

Dr. S. H. Emmens, the worker in Argentaurem, has sent forth a rousing Preliminary Number of a new scientific journal, to be called 'Research, the Journal of the Research Society, an International Association for the advancement of knowledge.' It is, in reality, 'An Open Letter' to Sir William Crookes, challenging him to make a certain Confession of Faith next September, before the British Association, when he delivers his Address as President of that learned body. We rather doubt the *bona fides*, propriety, or utility of such a challenge, but, having been made, and made by Dr. Emmens, the matter is before the world, and it would be weak and useless to ignore it: and, in truth, Sir William Crookes has not ignored it.

One thing is certain, and as to that we can all agree with Dr. Emmens,—that the inaugural Address of the President of The British Association is always a document of the very highest importance. Not only the scientific world but, to a large extent, the world of business and literature, and the general reading public, accept that Address as recording high-water mark in the flow of discovery and forecast. Dr. Emmens is not satirical in speaking of Sir William Crookes, as 'the chosen Pontiff of the scientific world,' and in saying, 'You sit in the Papal chair, and the world will listen to you just as reverently as it will hearken to any of the princes of the church.'

Dr. Emmens is evidently a good deal of a free lance, and adds to freedom of action a considerable allowance of freedom of speech, but it would not do for all of us to uncover the stall as he does. It would soon be upset. But a few such men are exceedingly useful,—men who want nothing and care for no one,—men who dress as they please and talk as they like, and pull up the blinds or open the windows with a bang.

For instance, here is Dr. Emmens saying: 'I have said to myself, "The Sir William Crookes of to-day is very different from the Professor Crookes of 1870. He has made his peace with the Royal Society, and has been pardoned for his heresy on condition of his never offending in a like manner again, as seems evident from his having dropped the tabooed line of investigation in which he made so good a beginning."'

It is just as well that someone should say this in public, especially as the answer is so obvious. This answer is given by Sir William Crookes himself, in the very welcome letter which is included in Dr. Emmens' statement. In this letter Sir William Crookes reminds his challenger that he is President of the Psychical Research Society and

that he has just consented to retain the Presidency for another term. He also makes the highly interesting announcement that he has been discussing with many scientific men 'how it will be possible to bring into the Address some of the better-proved phenomena of Psychical research, such as telepathy, clairvoyance, and the like.' This is pleasant news, and all the more pleasant because, reading between the lines, we feel at liberty to take Sir William Crookes' election to the British Association Presidency as evidence of a better frame of mind on the part of his scientific comrades. Indeed, Sir William Crookes himself hints as much. He says: 'It is not I who have changed in twenty years, but the attitude of men of science; and, with reference to the above-quoted suggestion as to recantation, he says: 'Your opinion, that I have been pardoned by the Royal Society, on condition that I will not again commit heresies, will not hold good, for I am as heretical as ever, judged by the old standard.' This is excellent, and we cannot help being thankful to Dr. Emmens for bringing it out.

We fear, however, that Sir William Crookes is over hopeful and therefore liable to be a little inconsistent and somewhat unobservant. Dr. Emmens reminds him of certain nasty things that have been said about him, and in high places too, even as lately as May 5th (in 'Nature'), and June 16th (in 'The Engineering and Mining Journal'). But Sir William Crookes himself, last year, as President of the Psychical Research Society, drew a very gloomy picture of the state of mind of his brother scientists concerning psychical subjects. Speaking of his own openness of mind, and contrasting it with the unwillingness of others, he said: 'It was this attitude of a mind "to let" which brought me across D. D. Home, and which led to my getting a glimpse of some important laws of matter and energy of which I fear many of my fellow physicists still prefer to be uncognisant.' 'Prefer to be uncognisant,' applied to a man of science, is simply awful. No wonder Dr. Emmens says of that: 'What graver charge can be brought against a man of science than to say that he deliberately shuts his eyes to the truth?'

But worse follows. In that same Address Sir William said: 'Our evidence is not confronted and rebuked; it is shirked and evaded,' and he spoke of addressing men 'who not only take too terrestrial a view, but who deny the plausibility, nay, the possibility, of the existence of an unseen world at all.' We thought at the time, when we heard this statement made, and we think still, that this was a terrible accusation, which simply amounts to this,—that a brood of scientific atheists, on a *a priori* atheistic grounds, deliberately shirk and evade evidence which threatens to unveil a future life. Of this, Dr. Emmens says: 'The charge thus brought against many a leader of science is graver than ever. To say that a man of trained intellect denies the possibility of aught existing beyond what he can see is to pronounce him a dangerous lunatic.' 'Dangerous lunatic' is a little too strong: perhaps 'dangerous scientific guide' would do better. At all events, Sir William does not appear very confident, after all, as to the changed attitude of his brethren.

We need not go into other matters which Dr. Emmens stirs up, but, though we do not always like his tone, we must admit that he has given good reasons for his public challenge to our knight. He says: 'You will not, I feel sure, seek to "explain away" your allusion to men who deny the possibility of an unseen world. You will stand to your guns like a true knight.' But he goes on to urge attack, and not only defence. 'The strongest defence is to assume the offensive.' The suggestion (made by Sir William Crookes, in his reply), that certain psychical subjects might be regarded as 'outside the province of The British Association' is, to Dr. Emmens, only a sign of weak-

ness. 'Every "important law of matter and energy" is self-evidently a matter for investigation and discussion by The British Association.' The public at large, then, is indeed 'anxious to know on which side stand truth and reason,' and we cannot help sympathising a good deal with Dr. Emmens' spirited challenge, whatever may have been his motive:—

You have, for this year, been chosen to deliver the great annual scientific Allocution. A listening world hopes to hear at Bristol that you have risen to the height of the occasion, that you have shown yourself a courageous knight, that you have not shirked or evaded the issue, and that you have produced overwhelming evidence for the scientific faith you profess.

Nothing in the whole realm of science is so important as the issue of which you are the knightly champion. It is a factor in every phenomenon of Nature. It is essential to the ascertainment and record of every natural law. All that is without it is but tinkling brass and a sounding cymbal. Upon it hangs the well-being in this life and hereafter of every man, woman, child and animal in the world. You cannot be surprised to find that the thinkers of every nation on earth are waiting with bated breath for the utterance of your Sermon on the Mount.

INSPIRATION.

A SERMON PREACHED IN THE PARISH CHURCH, OLD, NORTHAMPTON, ON JULY 24TH, 1898, BY REV. H. KINGDON HASLAM, RECTOR.

'And the pattern of all that he had by the spirit.'

—1 Chron. xxviii. 12.

These words, which occur in the first lesson, describe the manner in which David is said to have given directions to his son Solomon for the building of the temple at Jerusalem. The design and pattern of everything that was needed for that magnificent structure is said to have been communicated to him—we may suppose in this case, perhaps, by some special means—by the spirit. 'The pattern of all that he had by the spirit.'

These words seem to suggest a very interesting subject for our consideration to-night, viz., 'The spirit of God and the spirit of man,' or 'What do we mean by Inspiration?' I do not suppose anything has done more harm to the cause of true religion than the wrong way in which people have treated the Bible. They have put it on a lofty pedestal of isolation, and have said practically, 'Outside the pages of the Bible, there is no revelation and no inspiration of God.' That, of course, is a very false and narrow and mischievous view to take of it. The Bible contains a revelation of God to man, not because it is entirely different from, but because it has so much in common with, other forms of inspiration. The Old Testament is chiefly valuable to us as a record of the way in which God spoke to His people from the earliest beginnings to which we can trace back the history of man. It is the story of how man at first, in a rudimentary or almost savage state, heard or seemed to hear the voice of God. As time goes on, his perceptions become clearer, his knowledge wider, and the message from the Eternal takes a higher form. The inspiration is purer, the revelation more complete; and so it goes on, until the perfect manifestation of God is reached in Jesus Christ.

But the mistake is when we think we must go back only to ancient times for the knowledge and revelation of God; when we imagine that because God revealed Himself in some measure even in the earliest stages of man's growth, He does not still speak to and inspire us now, in a similar way and to a greater degree. Why should we want to fetter the progress of man by limiting inspiration to the past? Surely, God speaks to His people as clearly and fully now as in the distant world of long ago. By learning the lessons of the past we are helped to deal rightly with the present; but it is also only by learning the lessons of to-day that we can understand the past; and if we do not catch aright the inspirations of the present hour, we shall fail to profit by those of the distant past. If we want to learn wisdom, we shall not seek to venerate the past by despising the present; and we shall never lose our reverence for the past if we appreciate the present rightly. Let us look up to God to teach us now, and if we will do His will, He will speak to us as plainly now as He ever spoke of old.

Another great mistake is when we limit the inspiration of God to one particular form or channel. It is not only in the matter of moral and religious truth that God reveals Himself. His inspirations are by no means one-sided, but of a universal character. The Bible itself covers a very much wider field than many of the narrow-minded people who read it have any conception of. It is only men that are narrow and small and feeble, who try to drag down God and the truth of God to their own likeness. God is infinite; so the messages and inspirations of God which appeal to man's spirit are boundless in their scope.

'Let lore of all theology

Be to thy soul what it can be.

But know: the power that fashions man,

Measured not out thy little span,

For thee to take the meting-rod

In turn, and so approve on God,

Thy science of theometry.'

The text suggests to us, that even in the erection of an earthly building, the pattern of all that was required and the preparation of the materials came from the spirit. And where else could they come from? It isn't in the nature of stone or marble to mould itself into beautiful arches and columns, or of timber to shape itself into symmetrical and delicately-carved forms. Whether it be the cutting of a stone, the making of a door, or the ploughing of a field, all alike come from the spirit: that is, every man is inspired, so far as he does his proper work well. Not only one thing, but all things in the world, that are either true, or beautiful, or useful, are alike given us by the spirit. We say the Bible is inspired, so it is; let us treat it accordingly. Let us also remember that every good and great work in the world is inspired by God. It is the same spirit that is the only source of everything that is truly worth having or knowing or being. 'Diversities of gifts,' innumerable! but 'all these,' as St. Paul says, 'worketh that self-same spirit, dividing to every man severally as he will.'

Look at this fair earth on which we dwell, with its green fields and trees, and beautiful flowers, its towering mountains and glittering seas! Or look at the vaster universe above us, of the stars and planets, compared with which our earth is only a speck of dust! What is the thing that strikes us immediately and most forcibly about it all? Why, that none of these wonderful and beautiful things either made themselves, or sprang out of nothing. There is no power in this world of the visible that is capable of creating either a planet or a flower. We recognise at once that the Power which evolved and sustains them proceeds from the invisible and the spiritual—we say they come from the spirit. However much men may think and puzzle themselves, they never get further than the first chapter of Genesis, where 'the Spirit of God moves upon the face of the waters,' and, out of chaos, springs gradually a world of order and beauty and light.

It is so with everything. Look at the works of man; the 'creations of man's genius,' we sometimes say, as though we meant to imply something exterior to the man himself, as we see him! Look at poetry, painting, music, literature! Look at all the mechanical appliances and inventions! Look at the powers and faculties of mind by which every man is more or less animated to do his own proper work! And we must acknowledge that these things do not proceed from mere flesh and blood: there is something behind which makes them what they are; it is the spirit again from which they come. So, everything which we do—however humble our duties—is constantly teaching us to look up beyond itself; and it is this spirit alone which sanctifies and ennobles the commonest labour. We learn to 'look through Nature up to Nature's God,' and we should learn through the works of man to thank the Giver, and to prize and cultivate the gift.

Whatever particular faculty we possess, by which we can make ourselves useful in the world, we should remember from whence it comes, we should venerate it as the gift of God and make the most of it. So, higher and higher we are lifted up beyond ourselves.

What is man? There are some who would pretend to tell you he is but dust and nothingness. But those who think about it, know well that it is something more than a mere lump of clay that moves and thrills them. It isn't by his

flesh and bones that man prays, and thinks, and loves, and worships, and aspires to Heaven. And when we leave these bodies of ours behind in the ground, a dead and helpless mass, we know that we ourselves shall rise above them to that spirit, whence we came and of which we are, that eternal life-giving Spirit of God, in Whom we and all things live and move and have our being.

There is one other beautiful truth that the text seems to suggest to us. It is that all the best of earthly things can be only modelled upon patterns of the heavenly. 'David gave Solomon the pattern of all that he had by the spirit.' Everything that is earthly is only at the best a poor reproduction of something higher and nobler than itself. This fair world of ours, in many ways so pleasant and so beautiful, is but a faint image of another world behind it, which lends it all the charms it possesses. Just as it is the unseen spirit which gives to the features of the human countenance whatever loveliness they express.

The highest achievements of man's genius in art and science, or in any skilled workmanship, are at the best but copies, only fading representations of heavenly realities, which they serve to imperfectly picture for us. The music of earth is only a distant echo of the songs of Heaven. The sweetest of gifts, which we do well to prize above all else—the love in our hearts—which withers not in the dust of death and bears us nearer to the angels than all other things, is only a foretaste of the deeper love of Heaven, only the beginning of the lesson we must go on to learn through all eternity.

Thus all the best and noblest things of earth are not so much in themselves, as they are as emblems and patterns of fuller powers and truer joys above; they all point us upwards and onwards to that eternal Spirit out of which they came, and wherein alone we can find abiding rest and happiness.

A MYSTERIOUS DOG.

A dog story, alleged to be quite true, contributed by M.C.F., and printed in 'The Christian,' is in substance as follows:—

Mr. Stanning was a jeweller. A neighbouring jeweller had been robbed to a large amount. Mr. and Mrs. Stanning were apprehensive that their turn might come next. They had an assistant. One night, when closing the premises, a huge dog walked in, shook the snow off his shaggy coat, and made himself so much at home and agreeable, that he was allowed to remain. On the following day, as the assistant had not returned from his tea, Mr. Stanning, who had an urgent engagement, was obliged to leave Mrs. Stanning by herself for a few minutes in charge of the business. Not a minute after Mr. Stanning had gone, the outer door was pushed open, and a man, who spoke to a companion as he entered, walked up to the counter. Mrs. Stanning soon recognised him as a London sharper. He asked to see some watches, and to gain time he was shown some silver ones. With an oath and a threat he demanded to see some gold watches, of good value. Instantly, with a growl, the dog sprang on the counter, and with so fierce a look at the thief, and a manifest readiness to spring upon him, that he beat a hasty retreat from the shop to join his accomplice. Then Mrs. Stanning fainted and fell, and the dog hastened to minister to her with his tongue. Thomas, the assistant, returned, and found the dog thus caring for his mistress, and Mr. Stanning returned very soon afterwards. When the incident was over, and inquiry was made for the dog, he had disappeared as suddenly as he had come.

It seems very probable that in this case the assistant was an accomplice, knowing the exact time to make the attempt, and also that it must be done quickly. But what of that mysterious dog? Whence came he, and whither did he go? Why he came is manifest; but we cannot conceive his knowing anything, as a dog, of what was going to happen. Was he the visible agent of an inspiring human spirit, who did know the plot, and so interposed to prevent its accomplishment? Is not this rightly considered a case of the 'ministering spirits' spoken of in the Scriptures?

E.M.

HYPNOTISM AND MAGNETISM.

AN INTERVIEW WITH M. DURVILLE, PRESIDENT OF THE PARIS INSTITUTE OF MAGNETISM.

Hypnotism is violent and disturbing in its effects, says M. Durville. Its superficial lethargy is followed by catalepsy and contracture. Magnetisation produces quieter sleep-states, in which the subject is far from being disturbed to the same extent, and yet in which more potent phenomena are induced. In hypnotism contracture is obtained either by suggestion or by actually touching the muscles; while similar effects can be produced by magnetisation, in a blind-folded subject, apart from suggestion, by pointing with the hand at the muscles to be acted on, without contact and apart from suggestion.

The hypnotised subject can only be awakened by suggestion, and by blowing on the face. But the mesmerised subject can be awakened by passes merely, without suggestion.

The somnambulism induced by the two processes are really two different states, says M. Durville. In hypnotically induced somnambulism, the subject may be influenced by any assistant; while in the magnetically induced state the subject is isolated from his surroundings, and remains in sole relation with the operator, whose commands may be transmitted, telepathically, from a considerable distance.

The hypnotised subject loses his will power; he is thrown into an involuntary state, and does not foresee the consequences of his actions. He becomes an instrument in the operator's hands, and may be made to do all sorts of disagreeable and ridiculous things. The magnetised subject retains his power of judging consequences; he disputes even unimportant orders, and refuses disagreeable suggestions. His discernment of good and evil is even more active than when awake.

A good many subjects develop lucidity in magnetic somnambulism; but when the same subjects are hypnotically influenced, the lucidity disappears.

These conclusions are based on experiments made with twenty subjects, as to the comparative effects of the hypnotic and magnetic action respectively. Some of these experiments were described in the 'Journal du Magnetisme,' No. 19 (23, Rue St. Merri, Paris). One subject was thrown into hypnotic somnambulism by being made to stare at a brilliant point. She was given a piece of crumpled paper, told it was a revolver, and ordered to shoot at one of the assistants who was going to insult her. When reawakened the subject approached the assistant referred to, and a quarrel ensued. The subject threatened to shoot, presented the quasi-revolver. Instead of shooting, however, she fell into a paroxysm of contracture, thereby demonstrating that though crimes may be suggested, they will not be carried into realisation unless the subject has criminal tendencies.

The subject, after being awakened, was then thrown into magnetic sleep, and the same experiment repeated. When the paper was put into her hands, however, she laughed and declared that it was not a revolver, it was only a piece of paper, showing that her judgment was not subordinated as it had been in the hypnotic sleep. Told to take an object from an assistant and give it to the operator, she refused, saying that she did not take other people's things, either awake or asleep.

It has been recognised by Dr. P. Janet that post-hypnotic realisation is accompanied by a temporary emerging of the hypnotic state. M. Durville affirms that subjects may prevent such realisation from passing into action by placing their left hand, which has a de-magnetising action, in contact with their forehead. The effect of the contact of the left hand inhibits the suggestive state and restores judgment, enabling the subject to know whether the idea is his own, or a suggestion from without. The difference between hypnotically and magnetically induced states is so great, says M. Durville, that it is to be regretted that the same terms have come to be applied to them.

Q. V.

MISS MCCREADIE desires her friends to be informed that she is leaving town for a short holiday. In all probability she will be away for three weeks.

NOTES FROM FOREIGN REVIEWS.

MAGNETIC RADIATIONS.

In an excellent article running through several numbers of the 'Revue Scientifique et Morale du Spiritisme,' M. Gabriel Delanne gives an account of his last experiments in radiography. These are in every way as satisfactory and interesting as the results obtained by M. Majewski, and offer quite new features in the mode of working. The operator was a lady, Madame W. B., and M. Delanne directed the proceedings as follows.

In order to procure conditions under which the possibility of thermic action would be much minimised or even practically eliminated, he filled a glass developing tray with a saturated solution of alum, and, after evaporation of the liquid, obtained a solid layer of this substance, somewhat over half an inch in thickness. Alum, it must be remembered, is supposed to absorb heat radiations, and has, for that reason, been used in the construction of Dr. Baraduc's biometre. The sensitised plate was then placed in another tray and immersed in hydroquinone, the alum-coated tray superposed, and Madame W. B. applied her hand to the solid layer of alum. This process was afterwards modified; that is to say, the developing tray which was to contain the plate was itself coated exteriorly with alum and raised upon little wooden supports, allowing sufficient space for the operator's hand to be slipped underneath.

In both cases, after twenty-five or thirty minutes' time of contact in complete darkness, perfect impressions of the hand were produced. As in M. Majewski's case, the shape of the hand is indicated by a luminous appearance, fingers and palm being more or less distinctly defined, while clear, out-radiating striations start from those parts of the hand where nervous masses are situated, probably produced, according to M. Delanne, by the exteriorisation of nervous energy.

Now, under the very same conditions, but using instead of the operator's hand a glass surrounded with cotton wool and filled with warm water, kept at an even temperature by a little syphon arrangement, no result worth mentioning was obtained, only a few faint stains, which vanished in the washing of the plate.

Another experiment is equally remarkable. After consulting an eminent physicist, M. Delanne resolved to adopt a new and still more conclusive method, namely, to interpose between the sensitive plate and the hand a sheet or screen of *running water*. To effect this, he used two plates of ordinary glass, between the edges of which he placed, lengthwise, pieces of india-rubber about three-quarters of an inch thick, and tied the whole firmly together, constructing thus a sort of casing, which was laid over the tray containing the sensitive plate, and through which a continuous current of water could easily be directed by means of a piece of india-rubber tubing attached to a tap. A slightly inclined position given to the tray facilitated the flow of the water from the tube between the plates of glass and out into a sink. Moreover, a sheet of tin was placed on the top surface of the screen, and upon this Madame W. B. laid her hand. The radiations had, therefore, to penetrate through the tin, the running water, and two glass plates. In this case, again, excellent impressions were obtained, while the glass of warm water, used as before and placed on the top of the screen, produced no action on the sensitive plate, even after thirty-five minutes' exposure.

In reference to these experiments, Signor Livio Silva (see 'LIGHT,' June 18th), has many things to say. In a short article published in the last number of the 'Rivista di Studi Psichici,' he draws a rough comparison between M. Delanne's results and his own, throws doubt on the value of the methods used, especially objecting to the length of the time of contact, thirty minutes, and finally declares himself still unconvinced as to the reality of 'vital emanations.' The impressions produced upon his plates very much differ from those obtained by M. Delanne and M. Majewski. No striations are visible, only luminous, flocculent appearances where the end of the fingers touched the glass. He tried the last experiment mentioned, and constructed for this purpose a little apparatus by means of which he could keep the water at rest or set it running at will, but found that

although impressions could be produced through the screen of *still water*, nothing whatsoever appeared on the plate when using running water. He, therefore, greatly wonders, and, unwilling to admit that the theory of 'vital emanations' may, after all, be the true one, he assumes that the difference of results must be the consequence of some difference in the mode of working. He expresses a wish for more detailed explanations, more conclusive evidence, and ends this brief paper with the following courteous words: 'If I have erred in any way, I am ready to renew my experiments, and to confess that I have been wrong; but for the present, I cannot see any serious reason to alter opinions which are due to experience.'

'IDEALS OF THE EAST.' *

Mr. Herbert Baynes is a learned philologist, who thinks that 'to the Occident we look for law, to the Orient for light.' The light he finds in the Orient he separates into four rays, which he calls 'ideals': the Ethical, the Metaphysical, the Theosophical, and the Religious. The Ethical ideal is represented by the 'noble eightfold path' of Gautama, the Buddha (Mr. Baynes will pardon us, we hope, for not copying his eccentric spelling). The Metaphysical ideal is represented by: 1, the Tao of the Chinese sage, Lao Tze; 2, by the Creation hymn of the Rishis. The Theosophical ideal is represented by: 1, the Bagavad Gita; 2, the Isa Upanishad; 3, the Mandukya Upanishad. The Religious ideal is represented by: 1, the Buddhist confession of faith; 2, Zoroaster, and the sacred name; 3, Islam's Allah; 4, Semetic Monotheism; 5, the Son of Man and the Ruler of the Jews.

We cannot help thinking that this fourfold division is, to a large extent, an artificial one; and useful only for what might be called emotional purposes. But, according to our author, the emotional way is the right one in which to regard Ethics, Metaphysics, Theosophy, and Religion, at least, when they are 'idealised'; for he believes 'that poetry is the most fitting medium for rendering those lofty Ideals of Reason'; inasmuch that he has 'given in each case a metrical rendering of the original.'

Knowledge uses prose, fancy employs poetry; and in making use of verse to express religious, ethical, or philosophical ideas, it seems to us that Mr. Baynes has gone back to a method of expression, and even of thinking, that is unsuited to the serious thought of our day, which does not take the hymn book for its guide or pattern. Some of the 'metrical renderings,' indeed, remind one rather strongly of the hymn book; for instance, these two verses, which are a fair sample of the seventeen that compose the Buddhist's 'Confession of Faith':—

'The saint, the church, the truth
Shall be my master now,
Nay, have been from my youth;
At their command I bow.
'Upon my head abide
Three shelters, symbols three,
And ever at my side
Nirvana's shining sea.'

Here, again, is a representative verse of a metrical rendering of 'a representative sura' of the Koran:—

'O Allah, lead us on the way,
The path of right, to perfect day,
Lest, wandering far, we miss Thy grace
And fail at last to see Thy face.'

We have no doubt, however, that this way of presenting 'lofty ideals' will give pleasure to a great many people, and Mr. Baynes will receive their grateful thanks.

NEW PUBLICATIONS.

'The Popular Phrenologist,' for August, contains a phrenological delineation of Dr. A. R. Wallace, F.R.S. London: 64, Chancery-lane, E.C. Price 1d.

'Freedom': A Weekly Journal of Realistic Idealism. Edited by HELEN WILMANS. U.S.A.: Sea Breeze, Florida. Price 5 cents.

'The Humanitarian,' for August. Among the contents are: An Idyll of Labour, by Sir Edwin Arnold, with portrait; Dying Nations and the Latin Race, Disease as described in Literature, Prison Reform, Chemistry as a Profession for Women, Hypnotism makes New Faces, Schenk's Theory of the Determination of Sex, &c. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.

* 'Ideals of the East,' by Herbert Baynes, M.R.A.S. Author of 'The Idea of God and the Moral Sense in the Light of Language,' 'The Evolution of Religious Thought in Modern India,' &c. London: Swan Sonnenschein & Co. 1898. Price 6s.

MRS. M. E. CADWALLADER.

Mrs. Cadwallader has left us for her home in the United States, taking with her the best wishes of hosts of friends in Great Britain. Before she sailed she penned us the following pleasant little letter:—

ROYAL MAIL STEAMSHIP 'ETRURIA.'

July 30th, 1898.

SIR,—Upon leaving England, I desire to express my thanks to the friends everywhere for the cordial reception they have accorded me as the official representative of the oldest society of Spiritualists. Everywhere I have gone I have been met with such a full measure of appreciation of my work, that I feel more and more inspired to go on and persevere until the end. In London, at the International Congress, the Junior Spiritualist Club of Great Britain, the Marylebone Association, Camberwell, Stratford; and at Birmingham, National Federation of Spiritualists, Manchester, Blackpool, and Liverpool, I met with earnest workers, who expressed hearty appreciation of my labours, and bade me God-speed on my way, tendering me their earnest wishes for an early return to England. Owing to the fact that the National body of the Young People's Spiritualist Union of the U.S.A. holds its convention on August 9th to 12th, I feel it a duty to be present in person to make my report to them as their official delegate, otherwise I could have accepted more of the engagements which were proffered me. I return to all my thanks, and with many wishes for the advancement of Truth, I remain, 'always for the defence of genuine mediumship,' yours truly,

M. E. CADWALLADER.

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.

Circles for Materialisation.

SIR,—There being now resident in town for a few months a materialising medium willing to sit under any reasonable test conditions, I am writing to acquaint you with certain arrangements I have made for holding sittings for materialisation in my house between the beginning of September and Christmas.

In my opinion, however genuine clairvoyance, writing mediumship, trance control and other phases may be, it is almost impossible to remove an indefinite suspicion as to where the personality of the medium ends, and spirit influence commences; and although such mediumship may be quite satisfactory to Spiritualists, I may state as an axiom that physical phenomena, and especially materialisation under test conditions, are absolutely necessary to conclusively convince those halting between two opinions.

The recent Congress has awakened in the minds of many a desire to investigate seriously what they have hitherto regarded as an hypothesis based upon either imagination or fraud; on the other hand, we do not desire those who postulate spiritualistic facts too readily to fall into the ranks of truth-seekers, and I feel that from the inquirer's point of view too much time is given to spiritualistic propaganda, whereas the more practical aspect is somewhat neglected.

Therefore I feel that an opportunity must be taken advantage of whilst it presents itself, and hence my great desire to enable inquirers and investigators to witness for themselves (under test conditions) something of the physical phenomena so familiar to Spiritualists, and I believe that if such inquirers could be brought face to face with honest materialising mediumship, many would gladly, nay *thankfully*, accept the reality of spirit existence, return, and communion.

I propose forming two circles to cope adequately with the requirements of two distinct classes of sitters, and a careful perusal of the following conditions will suffice to explain my scheme.

CIRCLE A.

1. This circle to meet regularly on every week, at 7.45 for 8 p.m.

2. This circle to be composed of seven members (including myself), each member to pay one guinea and a-half for six sittings, *prepaid*.

3. To this circle no fresh members will be admitted during the series of six sittings; after which period this circle will be re-formed on the same lines.

4. Should the sittings break up through any unforeseen circumstances, the money (as due proportionately) will be refunded to each sitter.

5. That the absence of a sitter, if the séance is held, must be his loss only; as at this circle places cannot be filled by others.

6. That the circle sits for materialisation only, the medium being willing to sit under any reasonable test, and a red light shall be burning during the entire séance; and although no medium can honestly guarantee phenomena, nothing will be left undone by me to promote good results by establishing mutual confidence and harmony.

7. The object of Circle A. is to develop amongst advanced occult investigators (of good mediumistic powers) phenomena of personal interest, and by providing the best possible conditions, to assist the medium in utilising that mediumship for the production of record phenomena, for the advancement of the truths taught by Spiritualism.

CIRCLE B.

1. This circle to meet regularly on every week, at 7.45 for 8 p.m.

2. This circle is open to all earnest inquirers who are desirous of sitting for materialisations under test conditions, and who will honourably abide by the necessary conditions of the circle.

3. The fee for each sitting in this circle will be 3s. 6d., *prepaid*, one or more at the same rate.

4. This circle will sit for materialisation only, the medium being willing to sit under any reasonable test, and a red light shall be burning during the entire séance; and although no medium can honestly guarantee phenomena, nothing will be left undone by me to promote mutual confidence and harmony.

Applications for either circle must be made to me, and where the applicant is not personally known, or introduced by friends, an interview will be arranged. I also reserve to myself unconditionally the right to accept or decline any applicant (irrespective of personal feeling); but the object of both circles being to place within the reach of all sincere inquirers the opportunity of witnessing materialisations under honest test conditions is sufficient in itself to indicate that such permission will not *unreasonably* be withheld. I also, at Circle B., propose to set aside at each séance one *free* seat, to which I will admit any public medium, who is exercising that mediumship *honestly* to further the progress of the cause; it, however, being understood they are welcomed as sitters only.

My object in this is to bring mediums together in kindness and sympathy, untainted by the petty jealousy that unfortunately has forced itself upon my notice in so many instances.

Let us ever endeavour to remember: 'There are diversities of gifts, but the same spirit' pervades all, and this alone should be a bond of union between 'sensitives' (irrespective of the phase of mediumship they individually possess) rather than a source of tacit antagonism or unjust criticism.

In conclusion, as I feel sure I shall have your hearty sympathy in my endeavours, I shall be pleased to be placed in communication, through you, with any inquirers who, so far, have been unable to be present at similar séances.

The choice of days is still open, and the sittings will commence the first week in September. As I am now forming circles, I shall be glad to receive applications at once, with stamped addressed envelope for reply.

EFFIE BATHE.

72, King's-road, Camden-road, N.W.

Musical Symposia and Propagandism.

SIR,—I find an opinion prevailing among some Spiritualists that our cause suffers from inadequate—or injudicious—promulgation.

My own experience convinces me that a very large proportion of the people one meets in every-day life are

interested in the subject of psychical research manifestation and revelation. These people are not reached by our propagandist methods.

Only a small proportion are attracted to our halls, and such as go there are puzzled rather than enlightened. It may be that they hear interesting and impressive addresses, but, as these pre-suppose an acquaintance with the subject, they do not meet the case of inquirers in quest of terse exposition progressively unfolded. And so, inquirers are sent empty away.

It does not suffice to have pleasant communion among ourselves. In fact, there is a tendency to the formation and dominance of cliques in connection with some of our meeting-places—cliques which are not composed of persons the most intelligent or judicious. It is probable, therefore, that thoughtful inquirers are repelled thereby, and that persons within the fold who might do useful service hold aloof from active participation in propagandist work.

But the matter of immediate concern is how we may reach, impress and instruct those who are outside the fold. We want missions to the Gentiles. We don't want street corner harangues from uneducated novices: we want to attract intelligent people whom we may be able to convince that Spiritualism is something very different from what conventional prejudice has led them to suppose. We want graduated exposition, and, as a matter of convenience, I think that exposition should be dogmatically enunciated. This method—when we are agreed upon, and sure of, fundamental facts—really tends to the dissipation of error among the uninitiated and of those crude half-truths among imperfectly trained Spiritualists, the prevalence of which makes the judicious grieve. Our propagandist methods have, hitherto, been individualistic, conflicting and empirical. We have, very properly, been jealous of fettering definitions and limitations. Now, however, that Modern Spiritualism has been in existence for fifty years, surely there are basic facts upon which all Spiritualists are agreed, and which might be enunciated in a series of brief lectures for the instruction of intelligent inquirers.

The course of lectures which Mrs. Besant delivered on Theosophy at the Queen's Hall affords a useful precedent. There, people were given the most concise and informative exposition of Theosophy which has yet been presented. Why cannot we organise something of the same sort in the interests of Spiritualism? We cannot hope to make much headway if, by our present haphazard methods, we only enlist an infinitesimal proportion of the people who come to our halls, and each recruit is left to his own resources—with the result that a couple of years may elapse ere, by exhaustive reading and scant facilities for investigation, he has a fairly intelligent conviction of a vast subject.

I would even offer the facts of Spiritualism in a more concentrated form than Mrs. Besant did the subject of Theosophy; and I would make the exposition incidental to an attractive entertainment, which the public would willingly patronise on Sunday afternoons or evenings. On Sundays, people eagerly attend high-class musical performances. Why not, therefore, combine orchestral concerts—supplemented, perhaps, by choir and solo singing—with brief lectures on Spiritualism, which shall not exceed twenty minutes' or half-an-hour's duration? People would pay to attend the concerts, whereby expenses might be cleared; the brief exposition of Spiritualism would serve as an effective and useful interlude.

What I propose is in no way antagonistic to the work carried on at our halls; it would really be tributary to that work and lead a great many new-comers to attend.

The symposia which I advocate should be high-class; they should have the patronage and active co-operation of leading lights amongst us, and they should be made as bright and attractive as possible.

Who knows but that these symposia might constitute the nucleus of that Spiritual Temple in London which many of us cherish as an ideal, but which has seemed a long way off realisation.

'SELIG.'

Dr. Alfred R. Wallace's Address.

SIR,—I have read with regret the criticisms of your correspondents on the address of Dr. Wallace. For my own

part, I cannot for a moment understand why our friends should assert that Dr. Wallace did wrong in delivering the address in question at the International Congress of Spiritualists. Many are the men and women outside the pale of the spiritualistic movement whose whole hearts and souls yearn to propagate the principles of truth and human fellowship. I speak of the men and women reared in the ranks of the working classes, who by some power or other have been able to escape the contaminating and degrading influences by which their very lives have been surrounded. These people have suffered all the physical and mental pains that follow as a natural consequence of being born into the world as propertyless workers at a period when everything is governed and controlled by the principle of self-aggrandisement and the subjugation of truth and honesty. Yet, notwithstanding this, they have not fallen victims to their environments, but have endeavoured, through all times, to cast from their hearts and minds all evil thoughts and desires, striving to inculcate the principles of human brotherhood. It is with these people, who have been made sceptics by the hypocrisies of life in this world of commercialism, that the address of Dr. Wallace would have effect. Take my own case, for instance. Brought up from childhood as a Protestant, and eventually being disgusted with the hypocrisies of the Protestant Church and its followers, I was forced into the ranks of materialists of all schools, because it was here that I could find men and women who were not afraid to speak the truth, and whose actions were controlled by a desire to establish conditions of society that would enable men and women to do unto others as they would that others should do unto them; and never, throughout all my experience in life, have I felt myself so thoroughly attracted by any speech or writing as I have been by just merely reading the address of Dr. Wallace in the columns of 'LIGHT.' It stirred within me a strong desire to know more of the Spiritualist movement and its teachings, but when I find that some of your correspondents, who profess to be Spiritualists, are still devoured by a desire to perpetuate a society based upon class distinctions and class privileges, I am forced to again pause before I enter the portals of the spiritualistic world; for, though I am a materialist, the one desire of my heart is to do what little I can towards bringing about the abolition of class distinction and the establishment of the universal brotherhood of man. If Spiritualism does not teach me that such is the duty of all human beings, then, as Shakespeare says, 'I'll none of it.' In conclusion, I would like, as an ignorant, uneducated workman, to tender my sincere thanks to Dr. Wallace for the good I have personally gained from his address.

'LOOKER-ON.'

SIR,—Dr. Russel Wallace's address and the subsequent correspondence on it in 'LIGHT' have been a painful awakening of many sincere Spiritualists to the fact that certain members would like to employ the Alliance as a propaganda for politics and Socialism.

The very strained link by which they try to bind Spiritualism and Socialism together will not bear the strain, and I fear, if continued, may snap the chain and wreck the vessel 'Alliance.'

As 'R.H.' justly shows, Spiritualists may hold every variety of politics, but is not the *raison d'être* of the Alliance for the investigation of the truths of Spiritualism, the continuity of existence, and of spirit communion, rather than the assertion of political views, however sincerely held, but which hitherto have been generally relegated to Hyde Park meetings? This is a danger from which many inquirers would shrink, and one which would inevitably tend to estrange many from joining the Association.

K.C.

SIR,—I for one have read Dr. Wallace's paper at the Congress with deep regret. I admire, nay, I reverence, Dr. Wallace as a brave and honest Spiritualist, whose honesty has cost him much, and who, as a scientist of transcendent ability, has silenced the sneers of our opponents, who declare that all Spiritualists are credulous dupes. But I cannot but think that he has chosen a wrong moment to ventilate his particular political theories, to urge on a Socialistic Jihad, and to endeavour to connect Spiritualism with his own

favourite tenets before a mixed assemblage collected from many countries, many of whom may have possessed different political opinions. He seems to have forgotten that while all present were Spiritualists, all may not have been Socialists, and that each man present had a right to his honest convictions. Would it not be disastrous if he had been the cause of that 'rift in the lute' which might destroy that harmony among us which is so essential, and which hitherto has been so conspicuous a feature? How often have you gloried in 'LIGHT' that Spiritualism is a thing apart from all political parties, and that on all other matters honest men may agree to differ? But here comes Dr. Wallace proposing the word 'Socialism' as a shibboleth by which a Spiritualist is to be known!

All of us are too well aware of the terrible amount there is of poverty and crime in this world. All good men deplore it and do their best to lessen it; but all do not agree as to the various panaceas suggested to abate it. Instead of exciting class against class, would it not have been far better for the writer of the paper to use his power to raise the desire in all his hearers to do their utmost, each in his own way (even if it were not in the writer's way), to meet and tackle the admitted evil? But let us not allow Dr. Wallace or anyone else, however respectable, to import discord among us Spiritualists!

A SPIRITUALIST OF MORE THAN TWENTY YEARS'
STANDING.

[This correspondence must now be considered as closed.—
ED. 'LIGHT']

SOCIETY WORK.

MERTHYR SPIRITUALISTS' SOCIETY, CENTRAL HALL.—On Sunday last Mr. Sadler, of Cardiff, occupied our platform and gave an excellent address, followed by clairvoyance by Mrs. Billingsley.—W. M. HOWELLS.

193, BOW-ROAD, BOW.—On Sunday last Mr. Walker read a poem, after which he gave an address, followed by successful clairvoyance and psychometry. Mrs. Bird also gave good psychometry. On Sunday next, Mr. and Mrs. Weedemeyer.—H.H.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last a trance address, entitled 'The Old Covenant,' was given by Mrs. Holgate, and an account of his experiences by one of our members. Clairvoyance at the after circle, several controls also manifesting. Inquirers always welcomed.—H.F.F.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last we again had Mr. Peters with us, when he dealt with two subjects selected by the audience, 'The Dangers of Undeveloped Mediumship,' and 'The Difference between Theosophy and Spiritualism,' followed by good clairvoyance. Next Sunday, at 6.30 p.m., Mr. Bullen.—M.E.C.

EDMONTON SPIRITUALIST SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Wallace gave an excellent address on 'Our Homes in the Hereafter,' also a short account of his journey in the Midlands. Next Sunday, at 7 p.m., members' meeting. Building committee, Saturday, 6th, at 7 p.m.—W. KNAUSS, Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Catto gave a reading. Mr. Branchley delivered an address, his subject being, 'In my Father's House are Many Mansions.' Mrs. Branchley related an experience of the past week. On Sunday next, at 7 p.m., Mrs. Branchley will give the address, and clairvoyance. Thursday, at 8 p.m., circle for members only; medium Mrs. Branchley.—C. D. CATTO.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK.—On Sunday last the open-air work at Finsbury Park was preceded by a children's service, followed by addresses from Messrs. Jones, Thompson, and Brooks. At 14, Stroud Green-road the subject was 'The Benefits of Spiritualism,' one lady giving successful clairvoyance. Sunday next, in the park, at 11 a.m. In the hall, at 7 p.m. Tuesday, 8 p.m. Wednesday (members only), at 8 p.m.—T.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mrs. Green's address, concerning 'The Mission of Spiritualism,' delivered at these rooms last Sunday, was attentively listened to, and the clairvoyant descriptions which she gave afterwards were very realistic, and were, in the majority of instances, recognised. Perhaps the most vivid description given, and which was recognised, was one of a man who was stabbed, Mrs. Green seeing the incident clairvoyantly. Mrs.

Paulet sang 'The Holy City,' again earning the hearty thanks and warm applause of all present. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address. Doors open at half-past six.—L.H.

LONDON SPIRITUALIST CONFERENCE.—The next conference will be held in the Manor Hall, Kenmore-road, Mare-street, Hackney, on Sunday next. A large open-air meeting will be held in Victoria Park, at 11 a.m., at which all workers are invited to be present. At 3 p.m., in the above hall, Mr. Davis will read a paper entitled, 'Mediumship.' All mediums, speakers, and friends interested in the progress of Spiritualism are earnestly invited to attend. We hope to make these conferences helpful to all, to assist weak societies, and open out new centres of usefulness to our cause. At the close of the conference, tea will be provided by the Hackney friends at 6d. each.—M. CLEGG, Sec. of Conference.

STOKE NEWINGTON SPIRITUAL SOCIETY.—Mr. Vango's visit was attended with the characteristic success which invariably follows the clairvoyant tests given by this good worker and medium. He gave some fifteen tests, eleven of which were at once recognised, and it can be truly said that the care taken by his control to convince the audience was indeed wonderful. We are greatly indebted to Mr. Vango for his kind acceptance of our invitation, especially when it is known that he seldom takes part in any public work on Sundays. Mr. Neander (President of the Hackney Society) ably acted as chairman. 'Evangel' recited Mrs. Britten's spiritual poem, 'Evermore.' Next Sunday, at 7 p.m., address and clairvoyance by Mr. Alfred Peters.—A. CLEGG, Hon. Sec., Blanche Hall, 99, Wiesbaden-road, Stoke Newington-road, N.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Wednesday, 27th ult., our worthy vice-president, Mr. Frederick Ward, in celebration of his sixtieth birthday, very generously gave a picnic to the Spiritualists of Cardiff and their children at his Llanishen farm. About a hundred attended—including Mrs. Ellen Green, of Manchester—and a most enjoyable time was spent. Mr. and Mrs. Ward and family were most assiduous in ministering to the pleasure of all, providing an ample and excellent *al fresco* repast. Subsequently, after a cordial vote of thanks and hearty recognitions of Mr. Ward's uniform geniality and devotion to our cause, a handsome walking-stick, suitably engraved, was presented to him as a slight token of esteem from the Spiritualists of Cardiff. An interesting souvenir of the occasion is afforded by a capital photograph of the party, taken by Mr. E. G. Sadler. The service on Sunday last was conducted by Mr. E. Adams; subject of address, 'The Phenomena of the Material and Spiritual Worlds: Their Lessons and Uses.'—E.A.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last, at our morning public circle, which was well attended, we had the pleasure of welcoming Mr. and Mrs. Trueman. Mrs. Trueman gave fifteen descriptions, ten of which were instantly recognised, and two others at the close. In the evening, Mr. Long presided, and after the opening address, Mrs. Trueman gave normally twenty-two descriptions and many names, nineteen of which were recognised at the time. The hall was crowded, and we had to close the doors against late comers. At the after circle for members, over sixty were present, and Mrs. Trueman, who very kindly consented to remain, gave several of our members valuable information as to their spiritual gifts, and the best way to develop them. On Sunday next we shall hold our public circle at 11 a.m. as usual: children's Lyceum, at 3 p.m.; lending library, 6 p.m.; Mr. W. E. Long's guide 'Tim,' on 'Purgatory and the Way Out,' at 6.30 p.m. Any book advertised in 'LIGHT' can be obtained to order from our librarian.—VERAX.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Wednesday, 27th ult., Miss Harris gave excellent tests, by clairvoyance, of spirit return. The Wednesday circle will be closed during August, re-opening first Wednesday in September. On Sunday next Mr. Davis, clairvoyance and psychometry; 14th, Mrs. Bessie Russell-Davies. Open-air meetings in Victoria Park as usual at 11.30 a.m. At 11.30 on Sunday morning last our open-air meeting was conducted by Messrs. H. Brooks, M. Clegg, R. Bullen, and Mrs. Hillier. Questions and discussions followed, which lasted until 2.15 p.m. At our hall, at 6.45 p.m., readings from 'Spirit Teachings' by W. Stainton Moses were given by Mr. H. Brooks, and a reading on 'Mind,' by Dr. Gratton, was given by another member. Some valuable comments were also made by Mr. Andrew Glendinning on the mediumship of Mrs. and Miss Read. On Sunday next, at 3 p.m., a conference of London Spiritualists will be held in our hall, followed by a tea, to which all are invited. Tea, 6d. each.—HENRY BROOKS, Hon. Sec.

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