

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1904, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

NOTES BY THE WAY.

We may as well say at once that we are decided lovers of the mystic poet and artist, William Blake. He was, in every sense of the word, a medium, and it was his sorrow to live at a time when mediumship was not at all understood,—when, in fact, to be a medium was to be accounted mad, and even to be *made* a little mad. In his exquisite 'Songs of Innocence' and 'Songs of Experience,' Blake gave us the sane and heavenly side of his mediumship. In some other works he very naturally suggested insanity. One of these has just been published—alas! without the drawings which we hold to be essential. It is apparently one of a series of 'The Prophetic Books of William Blake' and is published by Mr. A. H. Bullen. It is the 'Jerusalem,' a gorgeous and chaotic symbolical work which would require a book as big as itself to fully justify and explain; and we must honestly say that, while we recognise its immense vigour and occasional splendour, it justifies Gerald Massey's suggestion that it often seems as though we had tapped the spirit-world on the side on which it keeps its lunatic asylum. In saying this, however, we recognise to the full the colossal method in this madness, but that fully accords with spirit-writings of a similar kind, well-known to all who are familiar with such things.

To represent Blake's 'Jerusalem' as a perfectly normal or even perfectly sane work of art or work of intellect is to entirely miss the significance of it: but this the editors, Mr. E. R. D. Maclagan and A. G. B. Russell, avoid, though they do not appear to possess the real key as to its origin.

A writer in 'Mind' once more brings up the subject of suggestion in sleep, especially in relation to the training of children. He holds that most evils and physical and mental dangers of childhood can be averted or modified by mental suggestion. In natural sleep, we are told, the parent may talk to the child and impress upon its mind thoughts and advice and commands which are unheeded by the child in its waking state. Even older persons may be 'fed upon the thought-ideals' communicated to them by words.

During sleep, the child should be gently spoken to, in a low voice. If it has a tendency to viciousness of any kind, the speaker should suggest sweetness of temper, obedience and affection; and, in fact, impart these. 'The sweetness of the mother love will thus become a part of the offspring, and by methods that, if we will but believe it, are as natural to the law of nature as is the day.'

Whether this novel method be practical or not, we cannot too fervently put on record our belief that the right way is here indicated. There is a sense in which reproof may be necessary, but the unruly, disobedient or vicious child needs, not combat and grip, but guidance and the actual infusion of better things; and this very largely belongs to the sphere of the spirit.

'The Universal Republic' says: 'We hope that every city in the world will follow the good example set by the city of St. Louis, Mo., that imposes a fine of ten dollars on any woman seen in any public place with a bird in her hat.' That is pretty strong medicine for 'the land of the free': but it is in the right direction. We are told that a late Indian visitor, nearly if not quite a Mahatma, incontinently tore off from a lady's hat a bird, with the remark, 'How dare you wear that slaughtered innocent creature in your hat?' But it takes a Mahatma, or almost a Mahatma, to do that.

Christian Science and what we may call Salvation by faith, in the matter of healing, still flutter the doctors, the science folk and the stolid British public, few of whom appear to believe much in anything beyond the substances that can be weighed and measured. A vast wonder-world of energy, out of sight, awaits those who can believe in it and tap it. There is great good sense in the following by Dr. George Wyld:—

It is a matter of common observation that the doctor who is sceptical of his powers effects few cures compared with that doctor who by conviction, or by pretence, asserts that he can cure all cases coming under his hands. The real or assumed faith on the part of the physician is transferred to the patient, who is cured, not always by the drugs which he swallows, but by that faith which makes him whole.

The great merit of the teaching of Faith Healing and Christian Science Healing consists in accumulating the evidences of the power of faith, and in the accepting as literal the saying of Jesus, 'Whatsoever ye pray and ask for believe that ye have received and ye shall have'; and it must be immensely to the benefit of our sceptical age to encourage by all means this faith in God and in Christ, and in ourselves as sons of God. But while this is so, it is not the less true that as we live in a physical world, we must attend to the laws of nature and obey their commandments.

It all resolves itself into the question as to who is the real master of the house,—spirit or flesh. If spirit is master, then it is only reasonable to suppose that its influence over flesh might be made dominant, and that it might be able to capture great spiritual forces, to help in its rule. But this may belong to future stages of the process of evolution.

'Kymry' some time ago published a certain sinister forecast of trouble for the Czar of Russia, and Mr. George Wilde wrote to 'The Referee' deriding it: but 'The Horoscope' for January has its revenge and says:—

But what are the facts? Russia, threatened with war by Japan, and compelled either to back down before her little rival or to fight when utterly unprepared; the whole country seething with discontent, riots and insurrections here, there, and everywhere; the Czarina seriously ill—very possibly poisoned; the Czar's own nerves—no wonder!—utterly shattered, himself the tool of an evil counsellor who is dragging him to his ruin. Surely this is enough of disasters, in all conscience! But worse, I fear, is to come. The signs of the times point to a terrible upheaval in the Russian Empire. If war be avoided revolution may not improbably be the order of the day in the near future—a revolution in which the Czar may lose his throne and even, perhaps, his life.

In a notice of 'Parson Hawker,' the West Country poet, in 'T.P.'s Weekly,' the following specimen of the poet's work is given:—

Sing! from the chamber to the grave!
Thus did the dead man say,—
A sound of melody I crave
Upon my burial day.

Bring forth some tuneful instrument,
And let your voices rise:
My spirit listened as it went
To music of the skies.

Sing sweetly while you travel on,
And keep the funeral slow:
The angels sing where I am gone,
And you should sing below!

Sing from the threshold to the porch,
Until you hear the bell;
And sing you loudly in the church
The psalms I love so well.

Then bear me gently to my grave:
And, as you pass along,
Remember 'twas my wish to have
A pleasant funeral song.

So earth to earth—and dust to dust—
And though my bones decay,
My soul shall sing among the just,
Upon the Judgment Day!

But why wait for that 'Judgment Day'?

SPIRITUAL PRAYERS.

(From many shrines).

I desire, O God, this day most earnestly to please Thee; to do Thy will in each several thing which Thou shalt give me to do; to bear each thing which Thou shalt allow to befall me, contrary to my will, meekly, humbly, patiently, as a gift from Thee; to subdue self-will in me; and to make Thy will wholly mine. What I do, make me do, simply as Thy child. Let me be, throughout the day, as a child in his loving father's presence, ever looking up to Thee. May I love Thee for all Thy love. May I thank Thee, if not in words, yet in my heart, for each gift of Thy love, for each comfort which Thou allowest me day by day. Amen.

'SHALL WE LIVE AGAIN?'—Mr. Harold Begbie, on the 27th inst., under the heading 'Shall we Live Again?' began a series of articles in the 'Daily Mail' which are likely to prove of interest to Spiritualists. In the same issue of the 'Mail,' under the heading of 'Tricks of the Brain,' a number of letters from correspondents appear relating personal experiences of a psychical character. Regarding the question of 'precognition,' which was the original cause of the discussion, the editor says it 'resolves itself into a battle royal between the Materialists and the Spiritualists.' Surely it is a 'sign of the times' that such subjects are taken up for ventilation in the columns of a leading daily paper!

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING, FEBRUARY 12TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS EDITH WARD

ON

'MAN AND SUPER-MAN;

THE RELATION OF THE SPIRITUALISTIC AND THEOSOPHICAL MOVEMENTS TO THE

PROBLEM OF HUMAN PROGRESS.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

No. XVIII. of the Alliance 'Articles of Association' provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. W. Paulet on Tuesdays, February 2nd and 9th. These séances commence punctually at 3 p.m., and no one is admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a further series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. The next séance will be held on Friday next, February 5th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan kindly conducts classes for Members and Associates at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The next meeting will be held on the afternoon of Friday, February 12th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 and 4. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MARRIAGE.—At Lungundi, Adelaide, South Australia, on the 20th inst., Joseph Crowther, Esq., Lecturer on Metallurgy, School of Mines, Adelaide, to May, second daughter of James Robertson, Esq., 5, Granby-terrace, Hillhead, Glasgow. (By cable.)

THEOSOPHY IN AMERICA.

The late interchange of opinions in 'LIGHT' between Mr. Green, Edith Ward, and others delighted me because of my interest in the Higher Theosophy, and because, from my window here in the city of San Diego, Cal., I can look westward and see Point Lomas, the head-centre of the real enthusiastic, working, Universal Brotherhood Theosophists of America, and the residence of Mrs. Katherine Tingley.

There are in this city of some 30,000 souls three or four schools of Theosophy, one of which is slumbering, if not literally dead. The two prominent schools, each claiming to be the Blavatsky original, stand defiantly face to face, something like the narrow-minded, bigoted Jews and Samaritans in Jesus' time. And yet they vociferously, tirelessly shout 'Brotherhood—Universal Brotherhood!' What a pitiable travesty is this upon the principle—a principle beautifully enunciated by the inspired prophet Malachi—'Have we not all one Father? Hath not one God created us?'—and enunciated also these last hundred years by Unitarians, and these fifty years and more by Spiritualists and by multitudes of liberal religionists.

The loyal branch of Theosophists in this city, whose authority comes from Adyar, India, has just been ministered to by Mr. Leadbeater in a course of four lectures, two of them pay-at-the-door lectures. His audiences were moderate. He is nearly always accompanied by a clairvoyant young man. I attended last Sunday the branch to which he ministered. There were twenty-nine present, a few of whom were Spiritualists. There was neither hymn, nor psalm, nor music of any kind, nor prayer. The whole proceedings were as emotionally dry as frost-crisped corn-stalks. There was no permission given for remarks or the asking of questions. The speaker claimed W. T. Stead and Sir William Crookes as devoted Theosophists. They also claim Jesus Christ as a Theosophist, denominating him the "Master in the West."

Is there a case on record in England or America where Theosophists have invited prominent and erudite Spiritualist lecturers to stand upon their platforms and minister messages from the higher life? And yet frequently, Nicodemus-like, they visit our trance and clairvoyant mediums in evening time to hear from their loved ones in the heavens.

On the evening of this same Sunday, I attended the meeting of the W. Q. Judge-Tingley Theosophists. The meeting was held in the Isis Theatre, a large magnificent structure owned by this Tingley branch of the cult. The theatre was packed, the music was charming, the lecture on Egypt fair, and the children's declamations splendid. They had been well drilled. The Tingley Theosophists have some fine buildings on Point Lomas, elegant gardens, and an excellent school. They also have a Raja Yoga school in the heart of the city, with something like a hundred scholars. These Tingley Theosophists are enthusiastic workers. They profess to be the originals, Madame Blavatsky and W. Q. Judge being the founders. They never mention the names of Colonel Olcott and Mrs. Besant, except with derision as seceders. To say nothing of this unbrotherliness, how pessimistic and pitiable it all is! Mrs. Tingley was for some time a Spiritualist medium in the city of New York, and upon the testimony of the Rathbuns and other prominent Spiritualists they were delighted when she retired to promulgate the *occult*. Wherever, and upon whatever plane she functions, she is *it*. The four schools and sub-schools of Theosophy, as now constituted, present a tangled and hopeless jumble of jealousies, contradictions, and incongruities plentifully spiced with Hindu speculations.

By the way, Mrs. Besant does not disguise the fact of having become a straight-out Hindu. Whether she wears the 'sacred thread' like Colonel Olcott, I do not know. She is deeply engaged just now in endowing the 'Central Hindu College' in Benares, the centre of religious Hinduism. These are her printed words in the Benares 'Prasnotara,' November, 1903 (p. 340): 'We have much pleasure in drawing the attention of your readers to the schemes in the aid of the endowment of the "Central Hindu College." . . . I solicit for their working the aid of good Hindus all over the country; moreover, boys

are the very people to take part. If they will help we shall have a national movement in support of Hinduism.'

Mark well this phrase: 'A national movement,' *not in support of Theosophy*; but in support of 'Hinduism.'

Several months ago the Judge-Tingley Theosophists of San Diego had a spirited controversy with the preachers of this city. It was put into pamphlet form. Here are brief quotations from pp. 66-68:—

'We as Theosophists, instructed by our leaders and teachers, by H. P. Blavatsky, William Q. Judge, and Katherine Tingley, have no quarrel with Christianity.'

'Now what is Theosophy? And by Theosophy I do not mean the doctrines held by those who have recently been among you, calling themselves Theosophists, who preach but do not practise. I refer to the doctrine brought back to men by H. P. Blavatsky, pure and undogmatic, and now being taught in a greater way, and practically, by her successor, Katherine Tingley.'

This communication is not designed to create, but rather to allay controversy by giving the *status* of Theosophy in this portion of America.

Receiving a copy of 'LIGHT' this morn'g of December 19th, I was literally enthused by reading the scholarly address of Mr. G. R. S. Mead upon 'The Higher Spiritualism in Early Christendom.' It is rich in research, clear in statement, and historically constructive rather than destructive. There are two or three points upon which we should differ, yet they are of minor importance considering the purpose and drift of the address. What a pity that Theosophy has not more such unprejudiced and erudite men as Mr. Mead and Colonel Olcott! There is very little difference between their Theosophy and our Spiritualism. The 'yawning chasm' between the cults is imaginary rather than real. We are brothers all!

J. M. PEEBLES, M.D.

San Diego, Cal.

THE FOURTH DIMENSION THEORY.

I have recently met with and read a little book published, I think, a few years ago by a Dr. Bacon, who aims in it to show (a) that there probably are elsewhere more than three dimensions within the experience of higher intelligences; and (b) that the assumption of a fourth dimension would best explain certain phenomena recorded in history, which a three-dimension limit seems to leave inexplicable.

The value of this assumption depends, of course, on the validity of the proof that there is elsewhere a fourth dimension; and the proof advanced by the author of this proposition is rested by him upon two pillars which, as it seems to me, are unable to bear its weight. One of them is an argument from a supposed analogy, and the other from the supposed utility of the theory, if its truth be once admitted. I propose to criticise them as briefly as the subject will allow.

1. The author's argument from a supposed analogy may be presented thus: If we begin with a Point and advance it continuously in a straight line in any given direction, we end by achieving a Line, *i.e.*, the aggregate of the successive points will, if we suppose them to remain *in situ*, be found to constitute a Line. A Point, of course, in this illustration is supposed to have some size, although as small as possible.

If next we advance the Line we have thus produced, not end-foremost but side-foremost, in any given direction, we shall achieve an Area or Surface—which, if the advance was throughout in the same direction, would be a rectilineal and rectangular one. And if, for precision's sake, we suppose that the Line advanced was one inch long, and that the distance it traversed in its advance was also one inch, it will follow that the Area we have now arrived at will be one inch each way—a figure of two dimensions with its length and its breadth equal.

Now suppose, thirdly, we advance our Square inch flatside foremost in any direction, whether vertical or transverse, but throughout in a straight line, the result we shall thus achieve will constitute a Solid, so far as Figure or Dimensions go, *i.e.*, it will have Length, Breadth, and Thickness, or Height;

and further, if this third advance is limited to one inch, the figure resulting will be a one-inch Cube.

Observe now that the method followed in all these steps—namely, in passing from Point to Line, from Line to Area, and from Area to Solid—was identical. The element we started with was simply advanced in a straight line for a single inch, and was then brought to a standstill, the whole figure described in the course of that advance being supposed to remain on the ground *en permanence*; and in this way, beginning with a Point, we achieved in succession: (a) a Line—exemplifying Length; (b) an Area—exemplifying Length multiplied by Breadth; and (c) a Solid—exemplifying three dimensions. In all cases alike we achieved the additional dimension by following the same method.

Hence, Dr. Bacon argues (so, at least, I read him) that we can pass from the three dimensions already achieved to a Fourth one, and therefore that there probably is a Fourth Dimension, although our present senses cannot take cognisance of it.

Now, this is one of those cases to which the old adage, *solvitur ambulando*, can be applied. Let us, then, apply the method which in each preceding transition has yielded an additional dimension, to the Cubic Inch (we will suppose it to be made of wood) which was our last achievement.

If the Doctor's analogy is a sound one, we have only got to advance this solid wooden cube one inch in a straight line, either upward or downward, or to the North, or South, or East, or West, and there will palpably emerge a Four-dimension figure!

What, however, is it that in fact emerges? First—to the sense—a wooden block (for, as in previous stages, I suppose the resulting figure solidified) of double its parent's length, but of the same breadth and depth; and, worst of all, this engendered block is, like its parent, of three dimensions.

Then, second, there emerges a proof that the suggested 'analogy' is not a true analogy at all, and consequently that the theory of a Fourth Dimension is still, so far as this argument goes, an unsupported one.

2. The second pillar on which the Doctor rests his contention is that a Fourth Dimension, if such there be, offers the best explanation of certain occurrences, such as the passage of bodies through solid doors and walls, to which history testifies, and which yet seem to contravene the dicta of Science.

Now, without raising the question whether the utility of a supposed fact, in case it be proved to be fact, can reasonably be urged as a ground for believing it as fact—whether such an argument is not what logicians call 'a vicious circle'—I will assume the reasoning good, and content myself with the inquiry whether or not it is turned to good account in support of the Fourth Dimension theory.

It is generally admitted that of several explanations, the one for which there is the strongest evidence, which best fits the facts, and fits most of them, and which is simplest, as well as most consonant with already-attained and well-grounded convictions, is, other things being equal, to be preferred. Dr. Bacon, however, does not in his book even mention that there is a rival explanation before the public. And yet we have within easy reach a very simple and well-attested fact, which, as compared with the Doctor's theory, appears to satisfy in a much higher degree those tests of the better explanation which are detailed above. I refer to the truth that exarnated human beings normally wear bodies of a texture sufficiently tenuous to pass, like Ether, through the densest atomic matter.

Further, even orthodox science has lately found reason for thinking that the Material Atom, no less than the mass and the molecule, is disintegrable.

No reference, however, is made by Dr. Bacon to those facts and forces which Spiritualism has revealed to its devotees, except in connection with the Bible—none, *e.g.*, to that power of mind over matter, at once destructive and constructive, with which we readers of 'LIGHT' are so familiar. We, at any rate, have no need of the aid of the Fourth Dimension to explain our facts.

Sutton Coldfield.

E. D. GIRDLESTONE.

CURIOUS THEOSOPHIC CLAIMS.

In the transactions of the Theosophical Society for April, 1895, I have just come across the following extraordinary statement, which will, probably, be as new and strange to the majority of your readers as it was to me:—

'Among the lodges for occult study preliminary to initiation, formed by the Adepts of the good law, was one in a certain part of America, which was then tributary to one of the great Atlantean monarchs; and though it has passed through many and strange vicissitudes, though it has had to move its headquarters from country to country as each in turn was invaded by the jarring elements of a later civilisation, that lodge still exists even at the present day, observing still the same old world ritual, even teaching as a sacred and hidden language the same Atlantean tongue which was used at its foundation so many thousands of years ago. It still remains what it was from the first, a lodge of occultists of pure philanthropic aims, which can lead those students whom it finds worthy no inconsiderable distance on the road to knowledge, and confers such psychic powers as are in its gift only after the most searching tests as to the fitness of the candidate.'

This is a pretty large demand to make upon the credulity of anyone, and is a fair sample of the vague and shadowy character of all theosophical teachings. It may satisfy the disciples of the ever invisible Mahatmas, but we poor credulous Spiritualists are apt to require more than mere statements adduced without an atom of proof or demonstration, and I hereby challenge Mr. Leadbeater, the writer of the paper from which I quote, to prove the existence of a *single human being* now on this earth, who has any knowledge whatever of the Atlantean language, or even knows to what tongues it has contributed. We are always being told of these wonderful people the Mahatmas; well, we have just had a visit from one, but I have not been able to gather that he fraternised with the Theosophists at all, or even condescended to point them out as local depositories of the truth, or as earnest seekers of the way. On the contrary, he seems to have had a pretty mean opinion of the entire Anglo-Saxon race!

I omit much concerning this wonderful survival, and pass on to a part which will, I think, be news to most of your readers, and will surely make *some* of them open their eyes!—

'The chiefs of this lodge, though they have always kept themselves and their society strictly in the background, have, nevertheless, done what they could from time to time to assist the progress of truth in the world, and some half century ago, in despair at the rampant materialism which seemed to be stifling all spirituality in Europe and America, they determined to make an attempt to combat it by somewhat novel methods—in point of fact, to offer opportunities by which any reasonable man could acquire absolute proof of that life apart from the physical body which it was the tendency of science to deny. The movement they set on foot gradually grew into the vast fabric of Modern Spiritualism, and though it would, perhaps, be unfair to hold the originators of the scheme directly responsible for many of the results which have followed, we must admit that they have achieved their purpose to the extent of converting vast numbers of people from a belief in nothing in particular to a firm faith in at any rate some kind of future life.'

Those abnormally clever Atlantean scholars never had the 'gumption' to create the boom for Theosophy, and did not know enough to avoid the blunder of creating a monster *à la* Frankenstein, which they are compelled to disown! I fear some of the most accredited writers of the theosophical school are apt to record mere dreams, and the poor everyday truthseeker may well be forgiven if he follows Mrs. Gamp, and declares the Atlantean lodge to be non-existent. Less vagueness, and some tangible proof of their mission, and the Theosophists might make many converts, for they have much of Eastern philosophy which is very attractive, but you are suddenly brought up sharp by being expected to swallow such stuff as the foregoing. Now we don't want to disturb the studies of these Atlantean philologists, but we *do* want to hear from them—just a line to say they are well, and a hint as to what post office a letter may be addressed to. A little light on various controverted subjects also might not come amiss, and if they are only *half* as clever as Mr. Leadbeater says they are, we shall all learn something worth having; but we want it direct from the original Atlantean establishment in

America, where it naturally *would* be. And here I may as well say that my wife (Madame Bianca Unorna) has been controlled by Madame Blavatsky, who goes back on a lot of her teachings, and says she has learnt their fallacy since her transition. The first book I ever read on Theosophy was Mr. Sinnett's 'Esoteric Buddhism,' away back in the early eighties. What struck me most was its *vagueness*, hinting at things known, but forbidden to tell, or of a fuller revelation later. The same *vagueness* is a feature—the only prominent feature—of every theosophical book published at the present day. If they can give me anything definite I shall be glad to have it; meanwhile, Spiritualism and those poor over-worked 'Shells' are good enough for me, and, I hope, for hundreds of other seekers after the truth. The italics are mine.

CAROLUS REX.

SOME RECENT SEANCES.

BY 'AN OLD CORRESPONDENT.'

V.

On December 8th last I had a séance alone with Mrs. Treadwell. As the only spirit persons who controlled on that occasion were my late wife and the Indian girl 'Sophy,' I confine myself to saying that the details of the greater portion of that séance are too sacred and personal for publication beyond the fact that 'Sophy' informed me (1) that my late brother-in-law could hardly yet believe himself to have been disembodied, and when first interrogated regarding the missing document, wanted to go at once and 'put it right'; (2) that when he found this impossible he refused at first to accompany 'Sophy' to speak to Mrs. Treadwell, as before detailed, as he knew of no way (according to his orthodox ideas when here) of communicating with the world he had left, and it was only after a good deal of explanation and coaxing from his sister that he did come, aided by her, and so to speak the few words before recorded, which only generally summarised the provisions in the document in question, but he could not locate its present place of concealment. 'Sophy' informed me, however, that on the next occasion when we intended having a séance in the home of the deceased, she, along with 'Dr. S.' (my daughter's control), would endeavour to assist Mr. T. to speak, and perhaps we might then get a clue. After my wife had ceased controlling the medium at the first sitting, 'Sophy' came and said, 'She bids me give you a further test; when she was forty you bought her a necklace.' That was quite accurate but the test was not needed, as the sacred and affecting details of the sitting convinced me it was my late partner in life, and none other, with whom I had been conversing for an hour, with the medium in deep trance all the time.

The second séance was held in the house of my late relative on the evening of Thursday, December 10th last. We sat in the drawing-room, and there were present my clairvoyante daughter, two sons, and myself. The medium passed under control very speedily and 'Sophy' was the first to greet the circle; and my daughter also informed me that she saw her control ('Dr. S.') in the room. 'Sophy' again informed us that she would do her best to enable Mr. T. to come, but she had some doubts if any practical result would be achieved. My wife then controlled the medium and had an interesting conversation with those present with which I need not here deal. When she ceased controlling, my sister-in-law and my son F. both succeeded. The conversation was entirely regarding personal reminiscences and family matters unnecessary to be here adverted to. Then our clairvoyante said to me, 'The doctor is going to control,' and I observed the curious twitching movement of the right arm of this medium which always precedes the manifestation of 'Dr. S.' The medium then rose and tottered over to the bookcase, to which I have before referred. Fearing that the medium (Mrs. Treadwell) would fall, I put her arm in mine and led her over close to the bookcase. At this moment our clairvoyante (my daughter) said, 'There is Uncle John,' indicating that he was alongside the medium; and then a strong masculine voice—

certainly not that of 'Dr. S.,' with which I am familiar—cried out to me a Christian name only used by the family in addressing me, and quite unknown to Mrs. Treadwell, 'What have I done with that will? Why can't I remember where I put it? What a foolish freak it was of me to put it aside and now I am unable to remember where it is. What is to be done?' I said, 'Fortunately in this case the family are all at one in carrying out your bequests; but tell me what were its terms?' Here the speaker said, 'It was simply that I gave all my belongings to my niece M. as a reward for her services to me.' I then said, 'Cannot you remember where it was last? It was in your desk at one time, I know, but where is it now?' In a sorely vexed and plaintive tone he replied, 'That is what I can't remember.' He then put his hand to his head as if suffering pain in that region, and said, 'Let me sleep'; and then the medium began to sink back towards the chair in which she had been, and the controlling spirit murmured as he clasped both my daughter's hands and mine in farewell, 'God bless you!' The scene was very affecting, but it was quite evident that we could get no more at present from this source, and the next control was my wife, who merely came to bid us good-bye, and said that Dr. Epps, one of Mrs. Treadwell's controls, had just told her it would be three months ere Mr. T. would be fit to remember where he had last placed his will; and with that assurance we were fain to be content and the séance closed.

With regard to my last sitting with Mrs. Treadwell it was a repetition of the first, a personal and sacred communing between me and my much loved consort. At all three séances, I may state, her earthly voice was recognised. The only additional item obtained at the third sitting was solemn asseveration on the part of 'Sophy' that as soon as Mr. T. was able to give her medium further information she would see that it was sent to me, but that meantime we must have patience and wait.

Summing up these several séances, it appears to me that there is a continuous chain of evidence from several mediums and other sources, at different times and under different conditions, that the missing document has been mislaid and that, in the case of the person who wrote it, his sudden transition, combined with his total ignorance of psychology, have made him, for the present, quite incapable of giving the desired information. Fortunately in this case no harm can occur, as the family are at one regarding the destination of his estate in conformity with his often expressed desire; but this is not a likely occurrence to happen in most cases where a will cannot be found, and the occurrences related by me, and the unsuccessful quest I have had for nearly three months, should impress upon all persons who have testamentary dispositions to make that it is better to perform this sort of duty through a solicitor, and leave such an important document in his custody rather than conceal it without a clue. I need hardly say that the several tests obtained by me from various sources in the course of my investigations only further impressed me with the great truth of spirit communion and return to those who reverently seek for it.

P.S.—After the foregoing article had been sent to the Editor, 'Dr. S.' one evening during Christmas week controlled the clairvoyante and wrote me a letter covering six pages of notepaper, in which he informed me that the failure to get the information we desired was one of the 'hardest cases' he had come across since his demise; but he largely accounted for it by the fact that during earth life our relative knew nothing of the spirit-world or its conditions. 'Dr. S.,' however, expresses the hope that ere long our friend will appear to the clairvoyante and give her the information desired. Meantime the control stated his cordial approval of the steps I had taken and the arrangements made for vesting the real and personal estate of our departed relative in the person for whom they were intended, and to which all the family were now made parties. The concluding portion of the communication related entirely to the health of the clairvoyante, which had given cause for much anxiety for a long time past, but was now much improved; and this portion of the letter was full of medical terms and professional dicta such as could only have emanated from an experienced medical practitioner. All this has happened before, and we have perfect confidence in the skill and medical advice of this beneficent control, to whom we always resort in time of family trouble, and never fail to obtain illumination combined with sound advice.

I deal in conclusion with an episode which occurred at my séance with Mr. Alfred Peters, and which could not adequately be dealt with in the narrative of that meeting.

(To be concluded.)

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THE THEATRE.

Mr. Stead, we are assured, is at last going to the theatre. 'Let the galled jade wince!' There are sure to be 'withers' that will be 'wrung.' Of late years, one way and another, actors have become sought after. The old strolling player, only one small remove from the vagabond and tramp, has become the companion of princes and even the honoured of kings: and yet, it would be very obvious affectation to pretend that all modern actors and actresses are so very superior to their forerunners, or that modern plays are, on the whole, purer and sweeter than those of forty years ago. To put it plainly, we think there is a good deal of cant going about as to the present educational value, and even as to the ethical value, of the stage. There are, of course, exceptions, but we are sorry to say that we are more inclined to side with the attack than with the defence in the matter of theatrical ethics; and we shall not be at all surprised if Mr. Stead is stung into prophetic denunciations.

At the same time, we regard the theatre as entirely inevitable; we might even say as undeniably necessary. Man might aptly be defined as a romantic animal. He is a good many things besides. He is the only animal that can sin; and, of all animals, he is perhaps the most grasping and the most cruel: and yet he is essentially romantic, and, in a thousand ways, manifests at once the pathos and the absurdity of his half-baked idealism. This is true of his personal standard of what he calls 'dignity,' of his queer ways of amusing himself, of his modes of worship and his making love: and the theatre, in painting his portraits, and imitating his romantic and unconfessed because misunderstood feelings and passions, ministers to his sense of wonder, his longing and his need.

We even go so far as to say that we believe the theatre might be made to minister to very deep and very lofty human needs. It is only a question of artistic taste and understanding, where it is not a question of teaching, insight and service. There is really no reason why a theatre should be less morally valuable than a church, or why the standard of an actor's teaching should be lower than that of the clergyman. It is simply a question of choice of subject and of treatment. It might even be held that the range of the theatre and of the actor might be higher and deeper and go farther afield than that of the clergyman and the church—teaching all they have to teach, and more.

It is our own fault if the theatre and the actor pander to low tastes or content themselves with being tawdry, or morbid, or hopelessly given to tomfoolery. 'Our own fault,' we say, including in that the public with its demand,

as well as the theatre and the actor with their supply: and, in saying that, we hold the opinion which we imagine not many hold,—that they who control the theatres largely miscalculate when they imagine the people want tawdriness, morbidity or tomfoolery. People who go to the theatre are, for the most part, a patient and kindly tribe, and fall readily in with the entertainer's effort to please them; and it is too often the fault of the entertainer that they are made to look like degenerates or fools.

We said there are exceptions, and may venture to cite one. Mr. Tree, of His Majesty's Theatre, has been showing us what the playwright, artist and actor could do for us: and, though his new play, 'The darling of the gods,' is, in some respects, too painful for our enjoyment, it must be confessed that it is not only artistically but ethically and spiritually of a high order.

The play vitally centres round a young Japanese girl, Yo San, just entering the world after her seclusion in a place of education, and opening her eyes upon a world of which she practically knows next to nothing. With naïve simplicity she says she has been in the world only three days, and tells both mortals and the gods that her programme is simply to be happy. That is why she was 'made nice,' she assures the gods.

She is an interesting and instructive psychological study, and her character suggests at once a charming and solemn story. In her one desire to be happy she clutches at the butterflies in her beautiful garden, and, when she succeeds in catching one, the light is clouded, thunder mutters, and she looks with surprise and alarm upon the poor dead thing left in her hands. That is the first note in the play—and nearly the last. Her love for Prince Kara, intense, and beautifully animal, is girlishly ignorant, daintily selfish and beset with pretty lies. Her childish excuse, 'It is better to lie a little than be unhappy much,' explains her life; but it is always leading to suffering and it ends in tragedy. She is not vicious: she is only utterly absorbed in the joy of happiness, and is either ignorant or forgetful of everything else. In the end, she is unwittingly responsible for the loss of her lover's honour and life, and dies with him by her own hands.

The penalty has to be paid. The gods are not angry with her, but it is necessary, because inevitable, that death should part her from her heroic lover whom she could overtake only after a thousand years. The two very wonderful closing scenes present us, first, with the mystic river of departed souls between heaven and hell, in which we hear the poor Yo San crying out for Kara; and then a scene of amazing beauty shows us Kara standing on a lofty pinnacle, waiting for Yo San, who, presently, emerges through clouds below and slowly ascends to him, and is clasped in his arms.

The teachings all through are intellectually and ethically good, and the profound suggestions of the closing scenes do what we may call our work in an arresting way. It is, perhaps, very much because of this, that we cite the play as indicating what the theatre might be.

LONDON SPIRITUALIST ALLIANCE.

DRAWING ROOM MEETING.

On Friday afternoon, the 22nd inst., a very interesting and enjoyable 'Drawing Room' meeting of the Members and Associates of the London Spiritualist Alliance was held in the Central Saloon, St. James's Hall, Piccadilly. There was no programme provided, and no speeches were delivered, but the time was well and profitably spent in pleasant interchange of ideas and experiences. The numerous groups of people in animated conversation indicated to the onlooker that they were making good use of the opportunity afforded them for social intercourse. Refreshments were served in the course of the afternoon, and a happy hour passed all too rapidly away.

'PUBLIC PHYSICAL SEANCES.'

Twenty years ago an important 'Circular' was issued by the 'Central Association of Spiritualists,' of London, drawing attention to the deterioration which had taken place in the conditions under which physical phenomena were being sought in public séances, and affirming that 'these conditions—so favourable to fraud on the part of dishonest mediums, and so calculated to excite suspicion in the minds of observers—have led to most disastrous results . . . the name of Spiritualism has been brought into discredit, and we are forcibly driven to the conclusion that our methods of procedure must be amended.'

The grounds of complaint were specifically enumerated as follows:—

'1. The séance has been conducted in imperfect light, or in total darkness. 2. The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. 3. The sitters have been, either wholly or in part, unacquainted with the subject and with each other. 4. There has not infrequently been a manifest want of harmony, consequent upon differences of opinion as to the nature and value of the tests employed.'

'These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence where it does not exist, and in many cases, we fear, expose the medium to very injurious influences.'

'Such conditions should be allowed to prevail no longer. "Mixed" circles should be as little mixed as possible—mere wonder-seekers and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism public dark circles were the exception, and there is no need for them now.'

The circular concluded with the following recommendation:—

'We earnestly recommend that, in all public circles held for physical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle.'

Nearly one hundred and twenty names of the leading Spiritualists and mediums of Great Britain were added to this document, a considerable number of whom expressed the opinion that 'public miscellaneous séances for physical manifestations should be altogether discontinued.'

During the past twenty years frequent references to this circular have appeared from time to time in 'LIGHT,' and we have consistently advocated that in all public séances the conditions, both as to light and to the position of the medium, should be such that each sitter could assure him, or her, self of the genuine psychic origin of the manifestations. Unfortunately these recommendations have in many instances been ignored, and séances have been held under conditions identical with those so earnestly deprecated in the circular we have quoted—with the usual disastrous results of dissatisfaction and suspicion on the part of some of the sitters, and charges of deception and trickery against the medium.

We refer to this painful subject once more in consequence of communications which have reached us regarding some recent séances with Mr. Craddock—one of our correspondents, who writes from personal observation, making out a very strong case indeed for the belief that the medium is guilty of very gross deceptions. Others who have sat with Mr. Craddock assure us that they have arrived at favourable conclusions as to the genuineness of his phenomena. The testimony is, therefore, as usual in such cases, inconclusive and conflicting, and past experience shows that, under the circumstances, no good can come from its public discussion. We think, moreover, that the time has arrived when those who persist in taking part in promiscuous séances under conditions which have been discredited and publicly disavowed by experienced investigators, should realise that they must share the blame for any unsatisfactory consequences that may ensue.

SALISBURY.—'Resident' wishes to meet with Spiritualists or inquirers in Salisbury with a view to forming a circle. He can be addressed 'Care of the Editor of "LIGHT."'

TRANSITION.—Mr. T. H. Edmonds passed to spirit life on the 25th inst. He was an earnest and avowed Spiritualist, and had been connected with the movement for very many years.

OBSESSION AND MENTAL INFLUENCE.

In the book called 'Dangers of Spiritualism,' a case is quoted which is very instructive. The main points are these: A young man, 'P.', unacquainted with spiritualistic experiences, when he first began to experiment came consciously into contact with the spirit of a man he had known in the flesh, who may be called 'A.' This man had been his enemy; he was unprincipled, and I think ended his life by suicide. 'P.' then believed that he had discovered the agent of the temptations and evil suggestions to which for some time previous to these experiences he had been subject, and to which he felt that he had not offered sufficient resistance. Be that as it may, the point to which I wish to draw attention is not here, but is in what followed.

After a time the obsessing spirit wrote through his hand:—

'I have tried all I could to gain control of him, and very nearly had possession. Do pray that I may become happier, and also that I may leave him. . . I shall be losing my power when his own will becomes stronger. Keep a careful watch over him for a time, and do pray for me, a wretched sinner. . . I am unable at present to leave him entirely. He must exercise his power of will to resist me. Pray for me!'

In the course of time the link was broken, and 'P.' became quite free.

The suggestion I would make is this: 'A.'s influence over 'P.' was simply the continuance of malicious thoughts harboured during earthly life. This inimical feeling towards 'P.' had become in 'A.' an *idée fixe*, which took effect after death as mental suggestion. At first voluntary, the mental action, by habit, became involuntary; and although 'A.' seems to have spiritually improved so far that he desired to be prayed for, and to cease to tempt and torment, he was unable to disconnect himself from the mind of 'P.,' and found that his own mental and moral state took effect on 'P.' without his actually intending it to do so. His desire was then that 'P.' should break the link, by gaining power to oust his influence. How can this be done?

The science of Mental Healing, Hypnotism, &c., shows that when a person is not strong enough to formulate counter suggestions which shall oppose and supplant the unhealthy suggestions, a Healer, i.e., a man capable of projecting these healthy suggestions from his own mind upon that of another, is required. The Healer must have the co-operation of his patient, for his work is not another form of 'possession,' which would tend to weaken the faculties of the patient, even though the 'possession' were for good. The patient must not be encouraged to be only a passive and automatic agent of another will and mind, even though that will and mind be a good one. The work of the Healer is to quicken and strengthen the will power of the patient so that he may himself resist and oust the unhealthy and deteriorating suggestions. In doing this he not only saves himself but may save also the unhappy soul who has so far lost self-control that he cannot, even when he would, prevent the automatic action of his own unhealthy and distorted mind from taking effect on others, who from some cause (physical ill-health may be such a cause) have lost power of control over their own brain centres.

In this connection the question has been raised: Why is it that the Christ in casting out evil spirits seems to have ignored the possibility of reaching and saving the obsessing spirit? Why did He appear to exorcise only? Why did He not teach the obsessed that by the exercise of self-control and will they might help these poor lost souls to recover themselves? I have myself felt this problem difficult. Possibly the explanation which seems to me helpful may be so to others. Christ never antedated His teachings. The people among whom He worked had not yet got so far as to grasp at all the idea of universal brotherhood and a universal salvation for mankind. That conception came later, after His resurrection, as the fruit of the principles of love He enjoined whilst on earth, as the fruit of the life He lived, as the result of the actual work of His spirit on their hearts after He had ascended. To have attempted to teach these people that obsessing demons were lost brothers, that they should rescue them and uplift them, would have been to sow seed on rocky ground, where there was no soil to

nourish it. Just as it was necessary for the Hebrew people to learn first, for their own education, to keep themselves apart from intimate relations with the Canaanites and other heathen nations, before they could be taught, later in the Apostolic days, for what purpose, and in what way, the wall of partition should be broken down; so it was necessary for humanity to learn first to avoid intercourse with depraved discarnate souls, before the greater or nobler lesson could be taught for what purpose, or in what way, such intercourse might be held. Even now, it is only the few who are beginning to understand this further revelation of Christ's spirit to men. The majority still think chiefly of exorcism, of saving themselves, or at best of saving the incarnate from the influence of lost souls; only a few begin to apprehend that the saving work must not be so limited; that the soul suffering from obsession must be taught that he must gain possession of his own soul, not only for his own sake, but for the salvation of his tormentor also; that by self-suggestion, or by co-operation with suggestions from some stronger mind, he may and should project hope and redeeming influence into the lost soul who has got into contact with him. The laws of mental action are, indeed, among those 'many things' which Christ said that He had still to teach, but of which He added to His disciples at that time: 'Ye cannot bear them now.'

The fruit of the new unfolding of the laws of mental influence will be the 'greater works' which He promised should be done by His disciples when He had ascended to the Father.

It has taken mankind many centuries to discover that the logical outcome of the Gospel of the Saviour of the world is 'the restitution of all things.' The early Greek Fathers recognised this, and taught it, but the soil of humanity needed much further preparation before the idea of a universal redemption of all beings could be really assimilated. Now this is becoming for the majority of thoughtful people the only possible interpretation of the cosmic process: at the same time the study of psychology and all forms of Mental Science is being pushed forward with a vigour quite new in the history of the race. New knowledge is giving new power unto men, to be used by them humbly, reverently, wisely, and with abounding love, as instruments and channels of the grace of the Lord of all spirits.

H. A. DALLAS.

'WHEN AUGURS DIFFER.'

The point raised respecting the alleged recantation of Stainton Moses because 'George Pelham' dissents from the former's previous statement is somewhat amusing; but surely no real student of spiritual communion will allow it to be in any way disturbing.

Like many others, I have been deeply interested in the case of Mrs. Piper after reading what Mr. Myers had to say of her mediumship, and I smiled over the quotation in M. Sage's book which seems to have puzzled some of your correspondents.

Let me, as briefly as possible, put the case as it appears to me.

'Imperator' we know, not as a modern, but as an ancient intelligence, who, I think, or may surmise, has been in the beyond, say, two thousand years, a man who, before his death, was cultured and of intellectual superiority. This remote and illustrious intelligence (as Mr. Myers speaks of him) finds a medium for communication in W. Stainton Moses, a man distinguished alike for his talents and his probity. It was a connection with singular facilities for the control to speak as he desired, especially as the particular communications referred to were given, I believe, in the privacy and undisturbed conditions of the medium's room.

On the other hand, we have 'George Pelham,' five weeks after his death, coming to Mrs. Piper and satisfactorily establishing his identity. Mrs. Piper is intellectually as different from Stainton Moses as 'George Pelham's' knowledge of the beyond must necessarily be inferior to 'Imperator's'; and, added to this, 'Pelham's' statement is made in a séance where the critical spirit is all alert to seize upon any discrepancies.

Under such circumstances, who can doubt as to which testimony is the more valuable? To say that they are equal suggests

the idea that a lad who sells a paper containing an article on radium is an expert to be named with Sir Oliver Lodge or Professor Ramsay.

The question of Stainton Moses confirming the statement of 'Pelham' is one upon which all who knew the man, as well as the antecedents of 'Phinuit,' must form their own opinion; it did not take me two minutes to form mine. But after his former experience one is curious to know how 'Imperator' will be able to express himself through the medium of his later choice. With a mediocre instrument even the genius of Kubelik would fail to rouse much enthusiasm.

Ilfracombe.

ROBERT JAS. LEES.

IS THE SPIRITUAL BODY THE SOUL?

In a recent issue the 'Harbinger of Light' dealt with the constantly recurring question as to the difference between soul and spirit, and offered the following suggestions in reply:—

'By the majority of people the terms Soul and Spirit are supposed to be synonymous, and the interchangeable use of them is confusing, because, though blended together to form an entity, they are distinct. We cannot conceive of a spirit entity without form, and form implies substance; this form is the soul—the body of the spirit. The spirit is imperishable and immortal, as far as we understand the term, but the soul—though its substance may be imperishable—is transmutable, and may be dissolved and re-formed, or refined into a higher form. The physical form is the culminating point of material organisation; the soul grows with it from the period of conception, drawing to itself the finer particles of the food and atmosphere absorbed by the physical; it permeates the physical body like a silver lining, and is the life principle expressing itself as nerve force. The soul occupying an intermediate position between the physical and the spiritual, fluctuates between the two, and is drawn upwards or downwards according to the strength of the impelling forces, which is largely determined by environment. Professor Robert Hare, after satisfying himself by a crucial scientific investigation of the truth of spiritual intercourse, commissioned his father (a former Speaker in the Senate of Pennsylvania), who had been upwards of half a century in the spirit world, to qualify himself to give him reliable information on the facts and philosophy of the spirit world. After an absence of three or four months he returned and gave his son a condensed report of what he had ascertained from more advanced intelligences, the following paragraph from which is *apropos* to our present subject:—

"The spiritual body is a perfect human form, originating in, and analogous to, the corporeal organisation in its several parts, functions, and relations. The heart beats in rhythmic pulsations, the lungs fulfil their office of respiration, and the brain generates its vitalised magnetic fluid, whose life-giving currents permeate every portion of the spiritual organism. Man in the rudimental state is tripartite, consisting of soul, of spirit, and flesh; but, in the spheres, a duality composed of soul and spirit. Having approached the portals of death, he disrobes himself of the exterior form as he would put away a worn-out garment. The gross and cumbrous physical machine, which was given for the purpose of developing his more beautiful and excellent spiritual body, and of bringing him into more immediate relationship with the outward world, can serve his purposes no longer."

From the foregoing it would appear that the spiritual body is the soul, through which the spirit—the 'Ego'—is able to relate itself to, become conscious of, and express its purposes upon, the physical plane of existence, and that after death the spirit still possesses and manifests itself through the soul or spiritual organism which was evolved on earth to meet its needs both here and hereafter.

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

R. WIMPENY.—Sir Oliver Lodge, we suspect, would not call himself a Spiritualist. He has borne testimony to facts which apparently indicated the presence of spirit people, but we are not aware that he has publicly avowed his belief in Spiritualism.

'S. G.'—Thanks for your kind communication, which shall have prompt attention.

A NOTABLE WORK ON PSYCHIC PHENOMENA.

(Continued from page 39.)

In that section of Dr. Maxwell's book devoted to luminous phenomena, the author first deals with those radiations which under special conditions may be seen by sensitives flowing from the tips of fingers outwards. These digital emanations were discovered by many experimenters in the time of Mesmer and Reichenbach, though Dr. Maxwell tells us, when referring to the work of the latter savant, that his own observations were carried out under different conditions. These last observations, however, are none the less interesting, and they confirm very largely all that a certain school of thinkers claimed long ago, and Dr. Maxwell took great precautions whenever possible to avoid the effect of suggestion, and carried out his sittings with great care. The majority of individuals saw the hand radiations as greyish-white, like smoke from a cigarette, and only very few professed to perceive the force as coloured. When this was the case they were generally people strongly psychic. One only of the sensitives saw the colour as red, and he was a young doctor, who had remarkable mediumistic powers; the rest saw yellow, and were also sensitives. On the whole, from the number of experiments carried out, Dr. Maxwell reckons that out of three hundred people of either sex two hundred and forty or two hundred and fifty see the radiations. Two or three in one hundred see the colour blue; two see it yellow and three red; and he adds, 'I did not remark that the colour of the radiations was different from one hand to the other, but in reality I did not question much as I desired to avoid anything like suggestion or insinuation in my inquiry. These digital phases of luminosity are best seen when the two hands are placed opposite to one another and within about ten centimetres proximity.'

Generally, they will be seen to merge symmetrically with those of the opposite and corresponding fingers, but this, we are told, is not always the case, and on several occasions it was noticed that the radiation would deviate and merge into other fingers which did not correspond in the opposite hand. The emanation appeared to reach a maximum of intensity when the temperature was high and the air thundery. When the weather was very stormy the luminosity was thicker and quite clearly visible to both Dr. Maxwell and others. At the conclusion of certain critical remarks which the author makes on these observations, he says that in spite of all theories to the contrary, he inclines to think these radiations neither imaginary nor purely subjective, and that they exclude the hypothesis of the persistence of an image on the retina, for the false image does not last, as a rule, so long as did the radiations. Another point worth noting, though one which requires careful experimenting upon, is the fact that when a piece of wood or a handkerchief was held, as requested, between the fingers, radiations were perceptible round it, though with metal the effect was not obtainable.

'From this it would seem to result,' he says, 'though I do not affirm it, as my experiments are not sufficiently conclusive, that wood and cotton conduct the rays as well as the flesh. . . . Another more serious reason for considering these radiations as probably objective, is the frequent absence of parallelism between the emanations of the different fingers. I have often seen distinct divergencies, and it struck me that sometimes the will would be able to influence the direction of the rays to some extent. . . . The phenomena can show great variability in appearance, the middle finger of a hand, for example, becoming connected with perhaps two or three fingers of its opposite one.'

These observations Dr. Maxwell repeated frequently with different witnesses and sensitives, obtaining a good proportion of corroboration. They are in any case easy to reproduce among groups of people who sit with sensitives, and a series of very interesting experiments might be thought out by earnest psychical researchers in this line of work.

Through much that is being discovered to-day we can see fairly clearly a *rapprochement* gradually being manifested between physical and physiological sciences. The gulf which

some forty or fifty years ago seemed impossible of bridging between such apparently opposite schools of thought, is now narrowing perceptibly, and the day cannot be far distant when the microcosm, man, will be analysed, weighed and measured as accurately as physical science can gauge the potentialities of a planet. The recent researches and discoveries of Messrs. Blondolet and Charpentier, of Nancy, on human radiations, and of Dr. Baraduc on the human vibrations or aura, corroborate, after all, the contentions of the old school of magnetisers some fifty and more years ago. In the days of Reichenbach, DuPotêt, and Puysegur, experiments were continually forthcoming to show that the human being generated heat, light, and electricity in subtler forms; that he was in fact to all intents and purposes what is now so universally understood as a radio-active centre. In any case Dr. Maxwell's hypotheses concerning the nature of the forces at work in the production of psychical phenomena are probably very near the truth, and they incline to harmonise with much that science can teach.

Continuing his remarks on the hand radiations, Dr. Maxwell further tells us that these could be seen when passes were made over a person or object, and the appearance again resembled light smoke, forming prolongations of the fingers. These were not luminous, but could be seen by certain subjects in the dark. An interesting experience is recorded which is highly suggestive in its results, though presenting certain difficulties in determining accurately. One of Dr. Maxwell's mediums who possessed exceptional clairvoyant powers could see the radiations from the hands of the sitters at the table. He was able to follow the direction of the doctor's hand in total obscurity by the projected luminosity, and in order to make doubly sure that this was a fact the doctor tested him by tracing letters on the table with the forefinger, taking the precaution to avoid all sound. The medium read nearly all the letters drawn, and, furthermore, read off words, though we are told he was not able to follow long words well, recognising generally the last letters, and declaring that the first had disappeared. The idea that the tracing of the finger on the table might have been heard by the sensitive, Dr. Maxwell considers impossible, and in any case this fact would be as unusual as the phenomenon of clairvoyance. 'I wrote,' he says, 'on a small table of polished wood, on which the fingers glided easily and silently; in fact the errors now and then made through the shaping of the letters prove that the organs of sight and not sound were in operation.' In some sittings it was noticed that the digital radiations were absent, and that the whole hand had a faint phosphorescent appearance. Sometimes the rays came and went like gleams on the back of the hands.

Leaving the question of hand rays at this stage, the author enters fully upon those phases of luminous phenomena more objectively demonstrable, such as have been seen by many Spiritists; and after describing some of the globular forms seen floating round Eusapia Paladino he considers thoroughly the question of fraud, and the various means which can be adopted for their production. These remarks good experimenters would do well to consider, as in the total obscurity necessary for luminous manifestations, fraud is difficult to guard against where any doubt as to the honesty of a medium exists. In describing luminous phenomena which were obtained under strict conditions, and through private mediums, Dr. Maxwell remarks that he considers that fictitious phenomena do not generally preserve quite the same characteristics as those which are genuine. In the movement of objects, for instance, these when simulated are generally quickly and noisily done; when genuine the phenomena were carried out softly and quietly, and the motions were irregular. The luminous clouds when unmistakably genuine would assume irregular shape, and move in a curious way as if the force was being accumulated, then travelled to a distance, or floated to a height of one metre above the medium. In one case the cloud seemed to take shape or form, and left the cabinet to a distance of three yards, gliding against the wall opposite to where the sitters were grouped.

This luminous appearance might have been nearly two yards high to twenty-five or thirty centimetres broad. A materialised hand, also luminous, was seen, and many brilliant lights at

different times. As dead silence is generally maintained in French circles during the progress of phenomena, Dr. Maxwell remarks that sitters must have been made aware of any movements on the part of the medium had he left the seat in the cabinet and walked round past the circle to produce the light: his clothes, too, would probably have retained traces of the various chemical preparations used to produce results of such magnitude.

Dr. Maxwell next records some experiences in the nature of materialisations, but these I must defer to my next and concluding article.

J. STANNARD.

(To be concluded.)

'THE KILLING OF DEATH.'

A correspondent has kindly sent us the following report of an Address recently delivered by Mr. J. J. Morse, in Boston, U.S.A. :—

On Sunday morning, January 3rd, Mr. J. J. Morse, of London, England, who is acting *pro tem.* as Editor of the 'Banner of Light,' in addressing the audience of the Boston Spiritual Temple, New Century Building, 177, Huntington-avenue, took for his subject, 'The Killing of Death,' and said :—

'An ancient writer asserted that the last enemy to be overthrown would be the fear of death. This assertion was for long held to be based on the acceptance of Christian doctrine, which would so assure the believer of the reality of a blissful survival after death that the certainty of that future would abolish all fear concerning dying and death as the means of reaching that state of beatitude.

'To-day the old doctrines do not carry their former force. They have almost ceased to be compelling as to convictions as to their inerrancy, or evidential as to their correctness, concerning the future predicated upon their teachings.

'The people of to-day look to science rather than theology for explanations regarding the facts of life, death, and the universe. If the fear of death is to be overcome it must be because of increased knowledge as to what death is and means, and not from a clinging to the nebulous promises of well-nigh discredited creeds.

'To consider death as an enemy is a grave error of judgment. The idea that death is an enemy who invades, surprises, and defeats us, in spite of everything we can do, does not accord with the conception of God as either Father, or the All-Wise. Certainly death is a fact in Nature, as is life. Both, then, must have a place in the plan and a purpose in its outworking. In the order of Nature death is a manifestation of life, for decay—always associated with death—is but a manifestation of life moving along other lines than construction. Death is a conventional term descriptive of a phenomenal crisis in an organisation, and not the synonym of ceasing to be—*i.e.*, entire destruction, nothingness.

'The good seldom fear death. The brave face it fearlessly. The heathen, the savage, and the barbarian see little in the coming of death to dread. The morally weak, the mentally unbalanced, and some criminals, fear death, as do many who consider themselves believers. Ordinarily the fear of death is either inherited or is the result of ignorant teaching concerning its nature and consequences. The "Killing of Death" is the overcoming of the fear of death, and that can only be accomplished by the aid of knowledge and sound teaching of, and upon, the facts involved in death. To whom can the world turn for such instruction?

'All progressive medical men assert that, normally considered, death is painless. Nature anaesthetises the departing ones, so physical sensation is practically annulled. When death is a pang the pain comes from the mental side and is the result of fear, wrong-doing, or erroneous teachings imbibed in youth. Ministers who dare to say so will acknowledge that the good—as well as the professedly religious—show little or no fear at dissolution. Faith and the consciousness of a righteous life will sustain men when their day comes, but what is wanted is something which will give men the unshaken consciousness, while hale and strong in the midst of life and its duties and pleasures, that there is no need to dread death or consider him an enemy.

'The one thing to help, and to help successfully at this point, is the knowledge which the Spiritualist possesses. The proven facts of spirit intercourse—demonstrating the continuation of human consciousness and personality after death—are the most potent destroyers—overcomers—of this last enemy, the fear of death. They show

"There is no death in God's wide world,

But one eternal scene of change :

The flag of life is never furled,

It only taketh wider range."

'Spiritualism has enabled us to realise that death is but transition; that personality survives and that individuality is maintained; that there is no barrier between the two worlds save ignorance of the laws by which they are united. Mediumship is the open doorway, not for us to recklessly pass through, but to humbly and reverently guard that the angels of our hearts may enter our homes once more. These bring us the glad tidings of life after death, or the continuity of all that makes life so truly happy, rich, and full while here. The knowledge and resultant comfort have done more during the past fifty odd years to kill death than all the sermons or essays ever penned during that period.

'Modern research in the domains of human psychology—mesmerism, hypnotism, telepathy, and kindred inquiries—has enlarged our knowledge of man's nature and powers. We now see he is much more than flesh and blood, more than a sin-soiled soul; that he has greater possibilities even in this life; therefore how much greater his possibilities in the next? We realise more and more each day that man is the heir to the ages that have been, and the prospective owner of the æons yet to be. This knowledge, which leads to the concept of the greatness of man, and the illimitable magnificence of his future, is another powerful agent in the killing of death.

'Hail the time, the time when Spiritualism and the sciences will show beyond dispute that death is not the end of living; when the facts of life will include those of death also. The last enemy will then be overcome finally, the truth will have freed men from the bondage of ages, death will have died, slain by the invincible power of truth, and never a human creature shall thereafter tremble at the mention of death, since all shall know beyond doubt that death is but the gateway to life.'

THE MYSTERY OF PAIN.

Several of your correspondents, writing in 'LIGHT' of September 5th last, express the opinion that 'Pain and sorrow and suffering are blessings, and needful for our evolution and perfecting.'

I cannot agree with them, and take this opportunity of protesting against what appears to me to be a most injurious doctrine—one that has too long been a stumbling block in the way of human progress.

For example, when chloroform was first introduced one of the leading surgeons of that period vigorously protested against interfering with the usual course of Nature. In his opinion pain was good for the patient.

It is, of course, true that suffering develops sympathy and is often the means of softening a hardened heart, but surely 'prevention' is better than 'cure.' It is selfishness that hardens the heart and kills sympathy. Pain is but the flower of a plant whose root is sin. By 'sin' I mean the violation of natural laws, either wilfully or through ignorance. The prison is no doubt as useful in its way as the hospital, but if every man 'loved his neighbour as himself,' prisons might, with advantage, be done away with; and a more perfect knowledge and observance of natural laws—such as the laws of cleanliness, correct diet, breathing, &c., would enable us to dispense with hospitals also.

To argue that everything that is must be either good or useful, seems equivalent to saying that there is no such thing as evil, or that evil is 'useful.' It would appear that the more refined and intellectual man becomes, the more susceptible he is to pain; but if the African negro suffers less pain than the European aristocrat, it is only because the latter has weakened his nerves through neglecting physical development, or because his ancestors did so, and the sins of the parents are visited upon their children for many generations.

The lower the organisation the less susceptible it is to pain. Elementary Nature has no 'will,' therefore no power, to disobey natural law. There is no effect without a cause, so without cause there can be no pain. But the 'effect' may in turn become a 'cause,' and in the case of pain this often happens. Long-continued pain must always have a bad effect upon the patient. 'Suppress the pain; let the organ rest; calm the fever; retard the pulse; induce sleep; and acting thus, permit Nature to be the healer,' says Professor Bernheim. And this view is endorsed by the leading medical authorities of the present day.

YOGA.

LETTERS TO THE EDITOR.

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

The Challenge to Mr. Husk.

SIR,—With reference to my challenge to Mr. Husk, I wish to say that I am quite willing to agree to any satisfactory arrangement that can be made to test the genuineness of the manifestations in question. What I am anxious to circumvent is the possibility of collusion between husband and wife. No one would be more delighted or thankful than I should be if it were proved conclusively that the phenomena are what they are represented to be. Otherwise I very much regret to say that I must regard the whole business as a vulgar fraud.

H. C.

Fact!

SIR,—Some years ago a club friend of mine, a well-known literary man, told me that looking down from a box at a theatre into the stalls, he saw something in a lady's lap that amazed him, and all the more so when his wife, whom he asked to tell him what she saw in the lady's lap, replied unhesitatingly that she saw a man's head. So they had both of them seen this head, and sufficiently to enable them to recognise it when they saw it again, as I proceed to show.

Long after my literary friend had spoken to me about this matter, I mentioned what he had told me to another club man, who received my statement with that sort of silent, amiable complacency expressive of contempt. Then he left me, and within five minutes of his departure, the literary friend to whom I am indebted for the account I am writing, and whom I had not seen for some years, came to the table which my contemptuous friend had just left, and said, 'Do you remember a strange story I told you long ago?' Of course I assured him that I did, and he went on to say, 'Well, there is a sequel.' And he explained that being at a country house—I think in the North of England—he was examining some old portraits, in course of which he had to look at one of them in a difficult place to get at, and in partial obscurity; and when his examination was complete, he sent for his wife, who was with him at the country house, and she saw with him that the head of the painting they were looking at was a portrait of that head they had seen at the theatre in the lady's lap.

I am not sure whether my literary friend published in a magazine the account I am sending you; he said he would do so. However, I tell you who he was, but you had better keep that to yourself.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

Predestination.

SIR,—Will you kindly allow me to put a few thoughts on predestination before your readers, in the hope that some of them will express their own views on the subject? Having had events foretold to me, concerning others, two years before their occurrence, and of such a nature that I could not in any way bring them to pass, I have come to the conclusion that the opportunities for forming friendships that will ennoble us, reading books that will enlighten us, learning a business that will call forth the best in us, are all predestined to come within our reach, but that it rests with ourselves whether we grasp them or no; also when availing ourselves of them, whether we use them as levers to raise our characters, or pitfalls to lower them. Further, it seems to me that when we get out of 'our predestined way,' like a railway engine off the track, by neglecting to benefit by our opportunities, we come into collision with others, and it is then that there is a sad shaking of the head and the world is found a hard place in which to live.

HOPE.

'Scottish Health Reformer.'

SIR,—I hope to begin in next month's 'Scottish Health Reformer' (one penny monthly, Paisley) a column for health inquirers (on hygienic and vegetarian lines), and I shall welcome any letters from your readers. The evident need for more 'light' on the subject of health grows daily, and all who feel the call to pass on even the 'farthing-candle' power which has helped themselves, may well be encouraged by the eagerness with which all true knowledge is welcomed. Truly, the post and the Press are 'sowing light' over all the world, and drawing the ends of the earth together in one bond of loving unity.—Yours, for more and ever more light,

A. S. HUNTER.

Zetland House, Bridge of Allan.

The Theosophical Society.

SIR,—As a Fellow of the Theosophical Society may I be permitted to say a word on the above subject, to the discussion of which, in the interests of free inquiry, you have so generously lent the pages of 'LIGHT'?

I have no wish to take part in any particular claim put forward by one side or another, nor do I advocate among my colleagues a silent attitude, for a silence which thinks peace when there is no peace is delusive. What is to be regretted is, that a controversy arising out of the disturbing events which occurred in the Theosophical Society during the years 1895-6-7-8, should emerge from the midst of those who were alone responsible for it, and should be obtruded upon public attention, and before the minds of inquirers after Theosophy. The controversy should not be handed on to new-comers as a legacy.

As facts stand at the present time there are before the public at least three distinct organisations or bodies, which may be referred to as the Adyar, the English and American, and the Universal Brotherhood organisations, each of which claims a monopoly of the Theosophical Society, or prefer to be called the original Theosophical Society, and each will bear out its claim with some show of reason.

Now such a state of things must naturally appear as confusion to the inquirer, as an anomaly to the public, and as a perpetual feud among Theosophists. And the letters of Miss Edith Ward and Mr. Thomas Green, which have appeared in 'LIGHT,' add no pacific element to the situation. It is in consideration of the status of those who have joined the Theosophical Society since the events alluded to, and with a desire to remove any stumbling block from before the feet of the inquirer, that I beg to offer not only a suggestion but an illustration as to how the facts may be faced, by stating how the group of Theosophists with which I am associated in Scarborough meet the case. The group, under the name of 'The Theosophical Society, Scarborough,' includes in its numbers those who hold certificates of membership in all the three organisations previously mentioned. The Society, which is purely local and autonomous as a body, has for its purpose the promotion of the three Objects of the Theosophical Movement as formulated by Madame Blavatsky, the bond of association being acceptance of the First Object. Each member of the group interprets the First Object to mean that not only the Theosophical Society, but each member of it, is a nucleus, and that the whole world is the Brotherhood, the authority and liberty of the Society being, therefore, in the aggregate, the same as is that of the individual member; and they further believe that the principle involved in the First Object places the fact of entrance into, or exclusion from, the Theosophical Society entirely in the hands of the individual concerned, and prohibits any hindrance or interference on the part of another.

The foregoing view, of course, traces the Theosophical Society, as such, to a wider and surer basis than any mere organisation can give it, a basis which forms the focus alike for the interested inquirer, the earnest student, and the zealous adherent, to see unity and diversity as relative aspects, and to regard organisations and persons as subsidiary features of the one activity.

ROWLAND BUXTON.

20, Market-street, Scarborough.

'The Cause of Happiness.'

SIR,—The ancients—Plato, Aristotle and others—traced the source of happiness to living a virtuous life. Others, again, maintain that happiness depends upon the healthy action of the liver and other internal machinery.

I imagine that it is true that anyone with a diseased liver, or leading an unvirtuous life, cannot be happy; and that those under opposite conditions may enjoy a low form of calm, passive happiness; but that true, active happiness—delight—consists in something more than this. It has been borne in upon me lately that one form of true happiness is the result of reaching some portion of truth. Does not Love attract Wisdom, and these two together Purity, and Purity Truth?

Many of your readers have, no doubt, experienced the strange sensation of being apparently enveloped in a cloud or sphere of sudden happiness—a sudden glow of joy suffusing the whole being, being perhaps the best description of it—during which the heart seems, literally, to sing and dance for joy.

Only the other day, as I was reading 'A Wanderer in the Spirit Lands,' by Franchezzo, a book which I strongly recommend as giving a very rational and logical description of the spirit-world, I came upon this passage by an advanced guide:—

'In the spirit world there are a great number of schools of thought, all containing the great fundamental, eternal truths of

Nature, but each differing in many minor details, and also as to how these great truths should be applied for the advancement of the soul. They likewise differ as to how their respective theories will work out and the conclusions to be drawn from the undoubted knowledge they possess when it is applied to subjects upon which they have no certain knowledge, and which are still with them, as with those on earth, the subject of speculation, theory, and discussion.

'It is a mistake to suppose that in the spirit world of our planet there is any absolute knowledge which can explain all the great mysteries of creation, the why and wherefore of our being, the existence of so much evil mixed with the good, or the nature of the soul and how it came from God.

'The waves of truth are continually flowing from the great thought centres of the Universe, and are transmitted to earth through chains of spirit intelligences; but each spirit can only transmit such portions of truth as his development has enabled him to understand, and each mortal can only receive as much knowledge as his intellectual faculties are able to assimilate and comprehend.

'Neither spirits nor mortals can know everything, and spirits can only give you what are the teachings which their own particular schools of thought and advanced teachers give as their explanation. Beyond this they cannot go, for beyond this they do not themselves know. There is no more absolute certainty in the spirit world than on earth, and those who assert that they have the true and only explanation of these great mysteries are giving you merely what they have been taught by more advanced spirits, who, with all due deference to them, are no more entitled to speak absolutely than the most advanced teachers of some other school. . . . In these subjects and their explanations are involved and required a knowledge of the limits of the universe itself, which has no limits, and the nature of that Supreme Being of whom no man or spirit can know the nature, save in so far as we can grasp the great truth that He is Infinite Spirit, limitless in all senses, unknowable and unknown.'

Upon reading this I began to experience the glow of delight referred to, which lasted for some hours, all through a long walk until I went to bed and to sleep. I had never before tried to analyse my feelings but in this case it came so suddenly and so evidently as effect of the cause, there having been nothing else to account for it, that it was forced upon my notice.

Pity it is that all those who accept everything that comes from the spirit world as gospel truth cannot read and digest this extract.

A. K. VENNING.

Los Angeles, Cal., U.S.A.

Planchette.

SIR,—Some weeks ago I bought a planchette, and as it has behaved most remarkably under the hands of a friend and myself I feel that I ought, in the interests of truth, to communicate two or three of the things it has done.

On one occasion we laid a *closed* book on the table and asked the first word of an agreed line of an agreed page. It answered 'Scotland,' which was correct. We tried again with equal success, the answer this time being 'death.' One queer thing about it was that we wanted the first word of the first line of matter on the page, and it insisted on giving the *head-line* of the page. We thought this rather singular as it was contrary to our expectation, so that it could not have been thought-reading and there can have been no 'collusion' there. The third time we asked the same question it wrote 'Edward.' Now 'Edward' was not the first word of the first line, but the centre word of the second line. This looked like a failure, yet it was strange, too, for I am sure the word 'Edward' was not in our minds.

On another occasion we were more startled than ever. A word was written in answer to our question but neither of us could read it. It looked like 'double-Dutch,' and the characters were most strange. We sat long trying to decipher it, without success. At last it occurred to us to present the paper to the *looking-glass*, and there, sure enough, was our answer. *The word had been written the reverse way.* As we had watched it writing, moreover, we saw that it had written the *last* letter of the word *first* and worked backwards to the first letter of the word. It seems like a dream to think about that strange performance.

I will just trouble you with one more illustration of the wonders of planchette as we have seen it with our own eyes. We gave it plenty of paper on a recent trial and asked for a 'message.' Here is the message, which I am sorry I cannot interpret: It was a drawing of a rhinoceros, followed by a canary, followed by a swan, followed by a mule upside down, and it was so worked that the hind legs of the rhinoceros were treading on the belly of the mule. Unfortunately, however,

the rhinoceros had plunged one of its forelegs into a No. 11 boot, which gave the whole sketch a rather ludicrous turn. I should be glad to hear any comments your readers may have to make upon the *facts* I have now stated.

W. J. MACGREGOR.

SOCIETY WORK.

Notices of future events which *do not* exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday evening last Mr. E. W. Oaten delivered an instructive address on 'The Bond of Spirit,' to a good audience.—E. R. O., Cor. Sec.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Sunday last, at 6.30 p.m., an address was given by Mr. John Hill, and Mrs. Bewick gave good clairvoyant descriptions.—H.

CARDIFF.—ODDFELLOWS' HALL, PARADISE-PLACE.—On Sunday last, morning and evening, excellent addresses were delivered by Mr. Walter Howell, of Birmingham, on 'The Bible,' and 'Death,' in the light of modern thought. Both were highly appreciated.—W.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday last an address was given by Mrs. Trueman, under control of a friend we all knew, which was followed by clairvoyant descriptions.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On the 20th inst. Mesdames Pollard, Evans and Hawken gave clairvoyant descriptions, and on Sunday last Mr. Blamey lectured ably on 'The Vision of Ezekiel.' Excellent clairvoyant descriptions were given by Mrs. Short.—E.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last an interesting and instructive trance address by Mr. W. Millard, on 'Inward Dwellings and Outward Actions,' was much appreciated.—R.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. George Cole, of Portsmouth, gave an interesting address, entitled 'Trance Mediumship in the Bible,' to an attentive audience.—E. H., Hon. Sec.

WEST LONDON SPIRITUALIST CLUB.—A very pleasant and enjoyable conversation was held by the West London Spiritualist Club, at 61, Blenheim-crescent. This was the first meeting of the club under the new name.—A. A. W.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. G. Tayler Gwinn gave an excellent address on 'Love, from the Spiritualist's Standpoint,' to a large audience, and gave satisfactory replies to questions.—A. F.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. H. Fielder delivered an intelligent address on 'Creation, Material and Spiritual,' which was much appreciated. Miss Morris, who ably presided, added a few appropriate remarks.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last Mr. Drake gave an interesting address on 'Clairvoyance, an Incontrovertible Fact,' which he illustrated by relating some of his own experiences. Mrs. Atkins gave a series of excellent clairvoyant descriptions.—E. B.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. H. Boddington ably replied to questions from the audience, and Mr. H. Boddington dealt with various points raised. Vocal solos by Miss Grace Whiteley and Mr. Dalton, and a violin solo by Mr. R. Kell were much appreciated.—S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday morning last Miss Earle spoke upon the development of the Christ spirit. At the evening service Mr. Wesley Adams gave an eloquent and logical address upon 'Service to God.' The usual meetings were held during the week.—W. E.

LEICESTER.—QUEEN-STREET.—On Sunday afternoon last a musical service was rendered by the Aylestone-park Adult School String Band, and special vocalists; and in the evening Mr. Bibbings delivered an address on 'The World's Greatest Wrestler.' We had large audiences, and good financial results.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, N.—On Sunday evening last Mr. W. R. Brailey's address on 'Spiritual Evolution' was followed by several very interesting clairvoyant descriptions. There was a good attendance, and Mr. Belstead presided with his usual tact and kindness.—C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Unabated interest in the Sunday morning public circle is evidenced by the increased number of earnest inquirers who take advantage of its exceptional opportunities. Mr. Long's address upon 'The State of Man after Death' attracted a large audience in the evening. On Sunday, January 31st, the seventeenth anniversary services of this church will be celebrated. All friends, especially members past and present, are cordially invited.—J. C.