

Light:

A Journal of Psychical, Occult, and Mystical Research,

"LIGHT! MORE LIGHT!"—Görke.

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

No. 637.—VOL. XIII. [Registered as a Newspaper] SATURDAY, MARCH 25, 1893. [Registered as a Newspaper] PRICE TWOPENCE.

NOTES BY THE WAY.

It is not often that we can present to our readers in two successive weeks such important matters as Mr. Traill Taylor's lecture on Psychic Photography and Mr. Stead's address before the London Spiritualist Alliance. To both of these we call attention, and this week especially to the address of Mr. Stead. He has spoken out fearlessly, as was to be expected, and whatever may be the genesis of his experiences, there they are. The meeting of the Alliance was largely attended, and it might have been well for some who are in the habit of looking on Spiritualists as persons of a low order of intelligence to have been present. No scientific meeting was ever better ordered, nor was there ever a discussion which was, on the whole, more to the point. We are very glad Mr. Stead so clearly and unhesitatingly narrated his story.

A few more words must also be given to Mr. Traill Taylor. The importance of his lecture has been dealt with elsewhere, but it can bear emphasising here. Facts, or what appear to be facts, we have in plenty, but the explanation of these facts, except theoretically, is not so common. Anything which sheds even the faintest glimmer on the meaning of these facts is supremely welcome, and this glimmer, or more than glimmer, Mr. Taylor has produced. It will be strange if that "fluorescence" which has been so relied upon for the general theory of fraud should turn out to be the means of demonstrating the opposite.

The "science" of Theosophy is curious, not to say mixed. "H.T.E.," writing on Science and the Esoteric Philosophy, referring to Hertz's well-known experiments, says on p. 45 of "Lucifer" for March 15th:—

This proved that the influence by which the electricity was conveyed from wire to wire took an appreciable time in travelling, and supported Hertz's theory that this influence was of the nature of a wave-motion in the æther. In short, whenever there is a rapidly alternating current running through a wire, the inductive influence is propagated in all directions as an undular vibration. Now Reichenbach's sensitives perceived the existence of alternating zones of influence surrounding certain bodies, such as rock-crystals. At three feet distance from such a body heat would be felt, at six feet cold, at nine feet heat again, and so on; hence there is an analogy between the zones of influence around a rapidly alternating electric current, and those around a rock-crystal. The important point about this is that it confirms a theory which scientists have long held, viz., that the atoms composing a solid body are in a constant state of vibration to and fro, thereby rendering that body strictly comparable, in so far as rapid alternations of motion are concerned, with the above-mentioned electric current.

To sum up: Scientists postulate that the atoms of bodies vibrate rapidly to and fro. Hertz discovers that when an electric current oscillates rapidly to and fro, an undular influence is propagated in all directions around it. Therefore there ought to be a similar undular influence propagated by solid bodies. Hypothesis confirmed by Reichenbach's experiments.

This is all right enough, but what of this which is on page 47. Someone has been trying to explain telepathy

by means of "æther," "vibrations" and "atoms." Says "H. T. E." :—

Now, to say that telepathy is effected by the vibrations of one brain being communicated through the æther to another, is like saying that the vibrations of an absurdity (the atoms) are transmitted to a nightmare (the æther), and thence to another absurdity in someone else's brain.

We quite allow that the "æther," "vibrations" and "atoms" are all hypothetic, perhaps even "hopelessly contradictory figments"; but why allow that they are useful in confirming Reichenbach's experiments, but "absurdities" and "nightmares"—a curious simile—when applied to telepathy?

We are forced to speak of the "Agnostic Journal." This paper we supposed to be friendly to all forms of dispassionate inquiry, but we must repeat what we said a week or two back, that there is no dogmatism to equal that of the undogmatic. We apologise to our readers for reproducing the following, which is, unfortunately, not the worst of a series of paragraphs. It refers to the book "Do the Dead Return?" and to its author:—

It appears that the poor fellow has been in the habit of sitting down in a darkened room with four or five females, one of whom called herself a "medium." During these sittings he declares he saw no end of funny things. In fact, what is alleged to have been seen by men suffering from a violent attack of the other form of Spiritualism* can be regarded only as a mere Punch and Judy show compared with the remarkable phenomena witnessed by the reverend gentlemen and his petticoated companions. After singing "two or three hymns . . . we joined together in a simple prayer," says he, in describing one of the sittings. "Very soon after the medium became entranced." Well she might. Then there were "loud raps on the table, cold breezes passing over hands and faces of the sitters, touches on the shoulder and head by invisible hands." After this kind of thing had been going on for some time, the noodle and the simpletons "became very distinctly conscious of forms passing through the room and round the circle, while clearly audible voices greeted us, and engaged in short conversations respecting the aim of the present gathering, and the general subject of spirit intercourse. One of the communicating intelligences, a spirit of an evidently higher order, seemed, as on other occasions . . . to take control of the proceedings, and to delight in giving us the fullest possible information on the subject of spirit communion, and respecting the conditions necessary for materialising the spirit-form in the physical world."

After another paragraph of the same kind we get:—

Let it be distinctly understood that we do not doubt the truth of the reverend gentleman's story. Psycho-pathologists have made a special study of this peculiar form of disease known as Spiritualism; and they assure us that the hallucinations to which its victims are subject are of the nature described so minutely by the author of "Do the Dead Return?"

This is unfair, and unworthy of the boasted "free-thought" of the Editor.

It is better to do the most insignificant thing in the world, than to regard even half an hour lightly.—GOETHE.

* That is, "drunkenness."

[March 25, 1892.]

MR. W. T. STEAD

AND

THE LONDON SPIRITUALIST ALLIANCE.

A meeting of the members of the London Spiritualist Alliance was held at 2, Duke-street, Adelphi, on the 14th inst., when Mr. W. T. Stead, the Editor of the "Review of Reviews," kindly attended, on the invitation of the President, in order to give the members an opportunity of hearing from his own lips a narrative of his experiences in the way of psychical phenomena.

The President of the Alliance (Mr. E. Dawson Rogers) occupied the chair, and amongst those present were the Rev. G. W. Allen, Mr. F. Temple Allen, Mr. T. A. Amos, Judge Anderson, Miss N. G. Bacon, Mrs. Bell, Mrs. Brinkley, Mr. Paul Cinquevalli, Mr. and Mrs. J. F. Collingwood, Miss A. M. Collingwood, Mr. Geo. Corbyn, Miss Cortisior, Mr. W. J. Le Coutens, Miss Dixon, Mr. Drummond, Mr. T. N. Eaton, Mr. Gilbert Elliott, Mr. L. Elliott, Mrs. Wynne Ffoulkes, Mr. J. M. Fleming, Mr. Freeman, Mrs. Frost, Dr. Gale, Mr. A. Glendinning, Mr. T. Heywood, Rev. J. Page Hopps, Mrs. Jeffreys, Mr. W. J. Lucking, Mr. and Mrs. R. J. Lees, Mr. and Mrs. Milne, Mr. J. J. Morse, Mr. W. Paice, Miss Paice, Mr. W. H. Parker, Mr. Reeve, Dr. Reynolds, Miss Dawson Rogers, Mr. and Mrs. Rushton, Mr. T. Shorter, Miss Shorter, Mr. J. J. Smith, Mr. R. Stapley, Mr. H. Thacker, Mr. and Mrs. Merrell Theobald, Mr. and Mrs. W. Theobald, Miss F. J. Theobald, Miss Rowan Vincent, Miss Mack Wall, Mr. Westlake, Mr. Wilson, Mr. H. Withall, Miss H. Withall, Dr. Geo. Wyld, &c., &c.

The President, in opening the proceedings of the evening, said:—Ladies and Gentlemen,—Though I do not for a moment suppose that you have all a personal acquaintance with Mr. Stead, of one thing I can have no doubt whatever—that you are perfectly familiar with his name and with the influential position which he occupies in the literary world. It is, therefore, manifestly unnecessary that I should occupy your time with any words of introduction; but you will, nevertheless, naturally expect me to tell you briefly how it is that we have the pleasure of Mr. Stead's presence here to-night. (Cheers.) Of course you all read the Christmas number of the "Review of Reviews," published under the title of "From the Old World to the New," and you will remember the strange stories therein narrated, with Mr. Stead's emphatic assurance that strange as those stories were they were literally true. It struck me at the time, as it must have struck you, that this avowal was a bold and brave act on Mr. Stead's part; and I felt impelled to call upon him, and to tell him how much I honoured him for his courage. I did so—but I ventured also to suggest that while he had been courageous he had also been indiscreet, as he was in danger of marring his usefulness in other ways, through the opprobrium which would be attached to his name by men who are ever ready to pronounce judgment in regard to matters concerning which they have no knowledge. But I found that Mr. Stead had not only fully counted the cost, but was prepared to bear it; and I have no doubt that by this time he has begun to realise the fact that he will not be allowed to escape without paying the full penalty for his loyalty to truth; for bigotry and ignorance have no conscience and no mercy. I confess that I had yet another object in my visit to Mr. Stead—namely, to caution him against that excess of zeal which we know to be common to novices in psychical experiences, and to warn him that it was possible to arrive at conclusions without sufficient data—conclusions which further examination might prove to be erroneous. I found him quite willing to listen, and to discuss the questions all round, and that this might be done more effectually, I proposed that he should meet the members of the Alliance, and lay his facts before you. He modestly demurred, on the ground that, as he supposed, he could teach you nothing—you whose familiarity with such subjects had extended over more years than his had months. As to his ability to teach us nothing—I am not so sure of that. (Hear, hear.) In these matters we can assume no finality, and it is quite conceivable that Mr. Stead has had experiences with which we are not familiar, and the narration of which may, at least, suggest to us new lines of thought. Well, I succeeded at last in overcoming his scruples, and here he is; and I hope you will accord to him a hearty welcome. (Applause.)

MR. W. T. STEAD, who was received with loud cheers, said:—Let me say, to begin with, that I am one of the most senseless persons from the psychical point of view that you could possibly find in a day's march. I am not clairvoyant, and I am absolutely unconscious of any mediumistic power whatever, save and except what, until a few months ago, I did not know I possessed, the power of automatic handwriting. The way in which that power came to me was rather peculiar. One of the girls in my office had for some time past had the gift of automatic handwriting, and when she was writing one day, her control wrote that the mother of an acquaintance of mine was present and wished to speak to me. I said, "Very well, she must give you the message and I will take it from you." She gave certain messages and then she said, "I want to speak to Mr. Stead himself." I said, "I am deaf and dumb and blind, and stupid, and you cannot speak to me just now; if you have anything to say you must say it through the medium." Then she said, "If Mr. Stead will lend me the use of his hand I will be able to use it." So I lent her the use of my hand for five minutes and she did not use it, and I said I could not wait any longer, whereupon came the message that I had not given her time enough. I gave her another five minutes, and still nothing happened, so I gave it up and said that I could not fool around for ever after anybody. About a fortnight afterwards the same writing came and said that the lady was present, standing close to my shoulder, weeping. So I said, "What is the matter with the good lady?" The reply came, "She is weeping because you won't allow her the use of your hand." "Well," I said, "I have already given her two chances, what does she want more?" "She says that you are too impatient, and that if you will give her nine minutes in the morning before you begin your work she will be able to use your hand." So I said, "All right," and the next morning I gave her nine minutes. Before that time was up my hand began to move and very slowly traced an articulate message professing to come from this person. That was what started it. She went on writing. She said she could not write well, she had not the power; and she got somebody else, who I think was a fraud. At any rate he gave a name and address which were not afterwards verifiable by reference to a directory, and he made a variety of statements, some of which, indeed, were true, and others were false, so I refused to let him write any more, a rule I have always followed since when continuously untrustworthy communications are received.

I was staying down at a country house on one occasion, when a lady who was there asked me if I knew where she could find a medium. I asked—why? She said, "Because my most intimate friend died six months ago and we had both promised to each other that whoever died first should appear to the other. My friend has been back twice since she died. Once, about a month after she died, she came and stood by my bedside and woke me up. I was instantly wide awake, and I saw her as plainly as when she was alive, but I could not hear anything she said and she faded away. I thought it might have been an hallucination and I did not like to say much about it, but two nights ago she came again. I saw her perfectly distinctly. I cannot bear to think that my poor friend has come back to me twice and I cannot hear what she has to say. Do you know any clairvoyant who might be able to tell me what she wants to say?" I said, "Yes, and when you come to London I will introduce you. In the meantime my hand is beginning to write, and if your friend is about the place she may use my hand." The next morning before breakfast, I tried, and immediately she wrote. She wrote her name, she gave messages to my friend, and she gave tests which I have mentioned in substance in the Christmas number of the "Review of Reviews." I do not wish to go into that because it is more or less in the knowledge of most of you. I will answer any questions concerning that after I sit down. I was much very impressed by it, because my hand had written things that I knew nothing at all about, and one thing at least, which had temporarily passed from the knowledge of my friend, to whom it was communicated; that item was only brought back to her memory by additional particulars being given which recalled the circumstances which had for the moment been forgotten. I came back to London, and one day I got a letter from my friend, "I do not understand this about Julia at all"—Julia was the name of her friend on the other side—"she said she was always with me, and directing me, and here I am in great trouble and she has not given me any directions at all, and I do not believe there is anything in it." On the following

day I put the letter upon my desk and sat down and said to Julia, "You see what your friend says. I will lend you my hand for half an hour, and you had better write her a letter just as if you were still on this side." I had a sheet of foolscap before me, and to my immense astonishment, my hand began: "My darling—" (using a pet name with which I was not familiar), "how can you say I do not care for you when I am always with you and looking after you?—" and so on. She went on to say, "I think I cannot do better than tell you what has happened to me since I came over on this side." Then she said what I printed in the Christmas number as from a wife to her husband, but which was really written through my hand to Miss—. This letter was remarkable because it gave five or six names of persons whom I knew nothing at all about, and who I did not know had ever existed. The whole thing was very startling, and puzzled me. I didn't quite like it; I thought it was rather too much to profess to have a letter written in terms of the greatest endearment to a person still living. I thought I had better keep that letter over, until I could find out surreptitiously whether any of those persons ever existed who were named in it, because it was playing double or quits to send that letter. The next day, I put my hand upon the paper—my hand never writes without permission—I have got a detachable hand, but it never gets detached unless I give it leave—and said, "Have you anything to say, Julia?" She said, "Why haven't you sent my letter to —?" "Well," I said, "you haven't finished it," which was quite true, although that was not my real reason. "Never you mind that. I will finish it another time. Send my letter to her." It was quite evident that she was not going to write anything more until I had sent the letter to Miss —; so I sent it, and waited with fear and trembling to see what the result would be. Two days passed, and then Miss — came to my office and sat down, looking very much astonished. "Oh! Mr. Stead," she said, "There is no doubt it is Julia; you did not know any of these people." That took a weight off my heart. I asked, "Were those names right, then, after all?" "Oh, yes, I knew them all except one, and that may have been right, but I do not know it." I said, "Who was the person who came into the room when she died, and when she was standing by the bedside looking at her body?" She said, "That was the nurse who nursed her through her last illness." I asked, "Who was Mrs. B. whom she went to see?" "That was a widow who was her most intimate friend after myself and another." "And those others whom she went to see?" "One was her little sister who died when she was three years old, another was her sister who was still living, and another was her brother-in-law. The other I do not know." Then I began to think this must have been Julia, and from that time for nearly four months Julia continually wrote letters to her friend, beginning and ending just in the same way as she always had written before she died, "My darling—" and advising her about her affairs and her health, and giving her information of what she was doing on the other side exactly as though you or I were permitted to sojourn on the other side and had come back and written a letter with our own hand. Practically for three months she wrote a letter every Sunday to Miss— of greater or less length. That being so, I naturally got to feel that there was no doubt whatever as to the reality and the character of the Intelligence that was moving my hand, and there were many little corroborative incidents, and things which proved, I think, beyond any doubt that, whoever that Intelligence was, it was something that had access to information which I had not, which was personally deeply attached to other persons in whom I had very slight interest, and which professed at least to have the capacity of communicating with us, quite indifferent to the ordinary limitations of Space and Time. For instance, in the middle of a long letter she would say, "Excuse me, I have to go to Chicago; I will be back in a moment." In a few seconds she would resume the writing just the same—as if you were writing and somebody had called you downstairs—without any difficulty. When this correspondence had been going on for some time, she wrote with my hand, "Why are you surprised that I can write with your hand? Anyone can write with your hand." I said, "What do you mean by anyone?" I always talk to her exactly as I would to you, only that she writes her answers instead of speaking. She said, "Anyone. People on earth, alive, can write with your hand." I said, "Do you mean living people?" She said, "Any of your friends can write with your hand." I said, "Do you mean to say that if I put my hand at the disposal of any of my friends they could write to me in the same way that

you do?" "Yes. Try it." I thought that seemed rather a large order, but I did try it with this result. I am not going to dogmatise in the presence of persons who have been studying this subject all their lives. I think the best plan will be for me not to give any explanation, but simply tell you what happened to me. I put my hand at the disposal of friends at various degrees of distance, and I found that, although the faculty varied, some friends could write extremely well, imitating at first the style of their own handwriting, sometimes for the first few words until they had more or less established their identity, and then going on to write exactly as they would write an ordinary letter. They would write what they were thinking about—whether they wanted to see me, or where they had been. I must say nothing surprised me more, at first, than the frankness with which friends, who I knew were sensitive and shrinking, modest and retiring, who would never tell me anything about their personal circumstances or about money matters, would tell me in the frankest possible way their difficulties and troubles without any reserve whatever. Noticing this I said to Julia on one occasion, "This is rather a serious thing, because it seems to me as if there would be no more secrets in the world if things can go on like this!" "Oh, no!" she said, "You don't understand." (Mr. Myers and others are very fond of attributing everything to your subliminal consciousness—I can only say that if Julia is my subliminal consciousness I have got two consciousnesses, which do not particularly agree with each other, because Julia would write sometimes saying she was very vexed with me and scold me, and tell me straight out with the utmost frankness that she was very much disappointed with me and ashamed of me, and thought I had more sense, and going on exactly as anyone of your intimate friends would do.) I said, "Well, how is it that a person will tell me things with my hand that he would never tell me with his tongue?" Then she gave this explanation: I do not give it to you as final, but only as her own explanation which was written with my hand. I did not invent it myself, for it never occurred to me. She said, "Your real self will never communicate any intelligence whatever, either through the hand of a writing medium, or through your tongue—that is, if it is yourself that is speaking—excepting what it wishes to communicate, but your real self is very different from your physical self." I said, "How do you mean—my real self?" She said, "Your real self, what you would call your Ego, sits behind both your physical senses and your mind, using either as it pleases. Your physical senses are used for communications between your real self and your fellow men when they are within range of sight and hearing. But the physical senses are only a clumsy mechanical contrivance at the best; the mind is also an instrument, and a material instrument, but a much more subtle material instrument than the physical senses, and when the real self wishes to communicate with any person at a distance it uses the mind, but it will never use the mind to tell what is wanted to be kept secret any more than it would use the tongue, because in all cases the real self is the master." I said, "How can you do it?" She said, "Why, cannot you understand? All minds are in contact with each other throughout the whole Universe, and you can always speak and address any person's mind, wherever that person may be, if you, more or less, know that person. If you can speak to that person if you meet him in the flesh you can also speak to him and ask him to use your hand in whatever part of the world you may be."

It may be my defect as a medium but I find a very great difference in people—I do not find that I can communicate with all my friends, by any manner of means. I find that there are some who will communicate with extraordinary accuracy, so much so that out of a hundred statements there would not be more than one which would be erroneous. I find some who, although they will sign their names right, apparently in their own character, make statements which are entirely false. There are other friends who write with very great accuracy, and the curious thing about this is, that although when I ask one of them to write—say he is at Glasgow—and I ask, "How is your face?" he would probably write and say either that a great boil had burst, or that it was worse, or that he had a poultice on, or something of that kind, and would sign his name, yet he would not know that he had communicated that intelligence to me. I asked Julia about that—I always ask her about my difficulties. She put me up to this thing and I think she ought to give me instruction, and I must say she never flinches; she always comes up to the scratch very straight. I said, "How is it that when I have asked my friend how his face was, and he answers me,

he knows nothing about it afterwards? If the real self does not communicate any intelligence except at its volition, how is it that I can get an answer from my friend when he does not know anything about it at all? She said, "When you speak to your friend through your hand he only answers with his mind not with his physical senses. The real self does not always take the trouble when he has communicated a thing by the mind through the hand to inform the physical brain that he has done so. It is not necessary to do so. If it thought fit it might, but it might not; it does not necessarily require it." It is practically in this way, to take an illustration. Say I have two clerks, and one I use for personal communication with the outside world and the other for writing. I tell the writing one to write a letter to China and the correspondence goes on through him and I never tell the other clerk, whom I employ to see visitors, anything at all about it. The distinction between the physical self and the mental self is almost as distinct as that between the two clerks, one of whom writes and the other of whom speaks. I have never tried but on one occasion the ordinary telepathic experiment—that is to say at a certain time of the day or night to fix my mind definitely upon a friend and will him or her to write a certain thing. I never tried it but once and then I had a very curious experience indeed. I tried it with a lady in Gloucestershire. At half-past ten o'clock in the morning she was to fix her mind upon certain information which she wished to make known to me and I was to sit at half-past ten and write out what my pen chose to write. Then we were to post the letters so that they crossed each other and compare what was written in Gloucestershire and what was written in London. Well, I wrote a good deal and posted it, and the next morning got a letter from Gloucestershire from which it appeared that I had only written about one out of six or seven distinct statements which she had strenuously willed me to write. Of course I thought the experiment had failed, but I got a letter again by return saying, "This is more wonderful than anything. You know that you have scarcely written anything that I willed you to write, but you have written nearly everything that kept bobbing into my mind without my will at all. When I was saying to myself 'I want to tell you so and so,' it kept coming into my mind 'Tell him so and so, and so and so,' and I thought, 'No, that is of no interest to him,' or 'That will only trouble him,' and you have got all the things written down in London that came, as it were spontaneously, into my mind at Gloucestershire at the time that I was willing you to write another set of things." That was the only experiment I tried of that kind. It makes no difference as to where the person is. I had quite a long letter yesterday morning from Edinburgh and I have had letters from Germany; I have had them, but not verified them yet, from America. The communications from Edinburgh are every bit as clear as those from the other side of the street; distance does not make the slightest difference. I had a very curious experience to-day which is new to me, because, hitherto, with one or two exceptions, whenever my hand has written, say from Tom Jones or John Smith, describing a certain series of events which have happened to him I have usually assumed that it related to events of the past. But I was lunching to-day with a friend who had written with my hand yesterday, informing me that he wanted to see me very urgently, as he was in considerable trouble and considerable difficulty from which he must be extricated by the 25th of this month. I saw him and he said, "I did want to see you, that part of the message is perfectly correctly written, but I do not know anything about that difficulty." "I suppose there is not a difficulty then?" I said. He looked very grave and said, "I do not know." I said "Why?" He said, "You remember the last time that I was here?" I said, "Yes." "And you know you had a long detailed statement concerning a trouble that came to me?" I said, "Yes." "Well, you know I said there was no truth in it when you read it to me. Neither there was, but it happened three days afterwards; although fortunately it had not been altogether fulfilled. The first half of it which was detailed and precise happened exactly, but the latter half did not happen."

There are many things, no doubt, upon which you will wish to question me, and therefore I will only now mention one incident, which was very interesting to me, because it shows how the real self that writes with the hand is often very much more sensible and more communicative than the physical self which speaks with the tongue. When I was travelling the other day I met a friend whom I had only seen twice before and we were going in the train together. I saw he was in considerable trouble and I pressed him to tell me what was the matter. He told me

with some degree of hesitation that it was a financial trouble—he was out of a situation and in debt, and he did not see very well how he was going to get a situation nor meet his debts. I said, "Well, a good many people have been in the same circumstances. The best thing, and the first thing, when anybody is in difficulties is to face them. Reckon up how much you owe, what are your assets, how much can you live upon, and how little if you had got rid of all your encumbrances. Let us do it now in the railway carriage." My friend said, "No, I cannot. I really ought not to trouble you with those things." I said, "I do not know that I can be of any help, excepting so far as clearing your mind." He said, "No, I really can't." Well, we parted at the station and I went to a friend's house, and at nine o'clock that night I got a letter written by my friend whom I had parted from, apologising for not having communicated the information and saying that I must not think that it was from any lack of confidence or appreciation of my kindness, but he really did not think that he could trouble me with such details. I sat up talking, I am sorry to say, till two the next morning and when I went upstairs to my room I said mentally to my friend who was some miles distant, "Look here, you do not need to have any bother about telling me everything now. You did not like telling me face to face, tell me through my hand—How much are your debts?" He began to write without any reluctance. "I think I owe at present about £90." I thought that was wrong because his distress appeared to me to be much more than £90 worth. I said, "Well, now, how much do you think you could realise if you were to sell all that you have?" "I hope that I might raise £100, but I am afraid that you will think that that is a great deal." I said, "At what rate are you living at the present time?" "About £200, but, you see, I have to keep my relatives, and I have to keep the house going." "How much could you live upon by yourself, if you had not to keep your relatives?" "I think I could live comfortably upon £50 a year." Then it went on, "Do you think you could get me any work? I wish you could, for I feel like a hunted thing," and so on. I was so struck with this that I lost no time in seeing my friend and verifying the accuracy of the statements. I saw him the next day and he said, "I hope you are not offended at my not telling you about those matters. I really could not." I said, "No, I am not offended, and I hope you will not be offended at what I have done with you." He said, "What is that?" Then I explained to him the mystery of automatic telepathy so far as I could, and said, "You know, I may have written nonsense; I cannot say. There may not be a word of truth in it, but I will tell you what seems to be the least likely to be true, and if that is right, then I shall suppose that you did tell it me, and I will go on and tell you the rest. Will you fix in your mind what your debts are—what you think you can sell your property for—what your present rate of living is, and what you could live on if you were by yourself?" He said after a short time, "Very well; I have done so." I took the paper upon which the statements were written through my hand, and read it—"I think I owe at present about £90." He gave a start, and said, "Well, I was going to say about £100, but I was allowing in addition for current expenses." "Well," I said, "that is all right then; I thought you owed a lot more than that. Probably the rest is right also. What about your property?"—and so I read from the paper. "Yes," he said, "I was going to say that exact sum, £100, but I am afraid you will think that is a great deal"—exactly the remark which had been made before upon the paper. I said, "You are now living at the rate of £200 per annum, but if you are living by yourself you could manage on £50." He said, "I was going to say £52 because I was going to reckon £1 a week." Well that was extremely exact. He did not in the least object to my knowing after I had got to know, but he shrank from telling me with his physical sense organs. Now I tell you these things because they have happened to myself, when I have put my hand at the disposal of persons who are more or less in sympathy with me. I have practised this automatic telepathy now since last September. I should think there is scarcely a day in which I do not get a message from some friend or other—sometimes I get a message from half a dozen—as a regular thing before beginning work in the morning just saying whether they are well. One extraordinary thing is the extreme frankness with which they express their sentiments. They will tell you they hate and detest you if they are out of temper with you, and on the other hand, they will tell you, if they are in a better mood, how they love you. The

person who communicates through the automatic hand is much more frank and unreserved than the physical self. Sometimes, although this is rare, the self that is writing with your hand will roundly complain of the physical self on the ground of its giving way to morbid fancies, which render it almost impossible to use it for communicating at all. You may have your explanation of this; I can only tell you exactly what Julia told me, and what actually happens. I cannot explain many things about it, I only know it occurs. Some people have the theory that through these communications you become more or less physically exhausted; others hold that when you are weak and run down you are in a better condition to receive them. I do not find that. I find that the better health I am in the better I can communicate. I shall now be glad to answer any questions which may be put to me. (Applause.)

The PRESIDENT: Having heard Mr. Stead's very interesting narrative, kindly permit me to suggest that, in any remarks that may be offered on the subject, you would do well to direct your attention specially to that which, as it seems to me, is the one novel feature in his experiences—the implied possibility of a person still in the flesh controlling Mr. Stead's hand, and writing a clear, intelligible, and correct message, without knowing that he has done so. If you accept this possibility I shall be glad to hear the grounds of your acceptance. If you reject it, it is equally desirable that the grounds of your rejection should be distinctly stated. For myself I must admit that I am at a loss. It does not fit in with any theory which commends itself to my mind, and until I can find such a theory I must entertain my doubts—not as to the phenomenon, but as to the source of it. I hope some of you will be able to throw some light on the question.

Dr. Wyld said he wanted to thank Mr. Stead for his most interesting statements. He had had some conversation and correspondence with Mr. Stead as to the particular views he held regarding the *modus operandi* of the spiritual communications given through his hand. Such communications might be accounted for by three different methods: (1) By Mr. Stead's spirit first reading the thoughts of his subjects at a distance and then moving his hand to write in reply to the questions put; (2) or by Mr. Stead's spirit control acquiring the information and then controlling Mr. Stead's hand to write the communications; or (3) by Mr. Stead's spirit asking the distant subject for information and the spirit of that person unknown to herself communicating the reply. This last method was unknown to Dr. Wyld, and it seemed the least likely explanation of the three, and yet it was the explanation which Mr. Stead's control insisted on as the method used. Now the fact that a control takes any particular view of phenomena by no means proves that that view is the true one; for we know that spirit controls are often misled by the influences surrounding the medium; for on the earth plane human souls are often more potent than spiritual beings, who having left their own plane are thus often at a disadvantage. Still after hearing Mr. Stead's experiences in detail, he felt impressed with the idea that the explanation of Mr. Stead's control might possibly be the true one; for human beings, even while on this earth, are not the less spiritual beings, and as such there may, in certain cases, be a to and fro communication between spirit and spirit on the earth; although the rational souls may be quite ignorant of this spiritual interchange of thought and action. The instance Mr. Stead gave of a spiritual communication which was at the time incorrect, and yet three days later became correct, was extremely interesting, for it seemed to be an illustration of prophetic vision; the explanation of which probably is that those on the spirit plane can reason concerning the connection between cause and effect with a precision and knowledge altogether beyond the logical and reasoning faculties of beings on the earth plane. If so, we may thus have an explanation of prophecy, the most difficult of all spiritual problems, although it is conceivable that even minor prophecies may be accomplished through the manipulation and direction of spiritual beings who may thus rule our fate. In conclusion Dr. Wyld expressed the belief that within, say, twenty-five years from the present time, spiritual phenomena and the science of the spirit, founded on experimental psychology, would be everywhere credited, instead of being, as at present, despised and condemned. In that day scientific agnosticism will become extinct and give place to faith with knowledge. Many now living will witness that success, and those who had long borne the brunt of the battle will then rejoice in the accomplished triumph. Dr. Wyld drew attention to the long ordeal

of ignorant and contemptuous criticism, which those believing in mesmerism had for nearly one hundred years endured, now and suddenly giving place to the almost universal acceptance of that science by the medical profession; while to Mr. Stead as a most popular and successful journalist will belong the merit and the privilege of widely contributing to this result. Meantime the matter is in the air, as witnessed by the universal interest felt by the reading public in the fictitious Spiritualism which tinctures so many of the most interesting and popular of our current books of romance.

The PRESIDENT: I must apologise for rising again, but I am very anxious that the real problems involved in Mr. Stead's narrative should be fairly grappled with—namely, whether his communications are certainly received from friends still in the flesh, and if so how the facts can be explained on any hypothesis with which we are familiar. I am not at all sure, to begin with, that the origin of the messages is, of a certainty, that which he has been led to suppose. And in this connection I would respectfully suggest that we should not lose sight of the circumstance, as I understand Mr. Stead, that communications—received as is believed from the Ego of the same friend in the flesh—are sometimes true and sometimes false, not inaccurate merely, as might be expected from imperfect control—but wrong absolutely. Does not this suggest that the real source of the messages may possibly be a deceiving spirit? A deceiving spirit *could* sometimes speak the truth, while I presume that Mr. Stead is not likely to admit that his friend's Ego could sometimes say what was false. Pray do not misunderstand me. I do not say that Mr. Stead's theory—and I presume I may also call it Julia's theory—cannot possibly be correct. I simply say that it does not accord with conclusions at which I had arrived after many years of observation and long talks with spirit friends speaking in the direct voice. If my conclusions are wrong I have no interest in retaining them, but I must have better evidence of their error than has yet been given; for it is clearly unwise to accept new interpretations of phenomena until the conditions under which those phenomena are produced have been long and patiently observed and carefully determined. With all deference then to Julia I must for the present think that there is a hitch somewhere—and that either Julia herself does not understand, or her explanation has been imperfectly conveyed through the hand of Mr. Stead. Mr. Stead's position is that he receives, automatically, through his own hand, written communications coming professedly from persons still "in the flesh," such persons being quite unconscious of the fact. These messages, it seems to me, must be consciously given, because they are given with an evident purpose and are conveyed in definite and intelligible language. From what plane of consciousness, then, do they come? Not from the plane of the physical consciousness; or, the communicator would—on that plane of consciousness—be cognisant of the act. I do not know whether I make myself understood; but what I mean is this. We have, as I think, two degrees of consciousness; in other words, our consciousness is ultimated on either the physical or the spiritual plane; after death on the spiritual plane only, as a rule; but until then alternately on the physical and the spiritual; on the physical in our waking hours; on the spiritual during sleep, or trance, or moments of deep abstraction. If a person, while his consciousness is on the physical plane, designedly sends a message to a friend—by the ordinary method, or by the subtler means of thought-transference—he is, while his consciousness remains on the same plane—in other words, while he is "in the flesh"—quite conscious that he has done so. If, while his consciousness is temporarily on the spiritual plane—in other words, while he is "in the spirit"—he designedly sends a communication to a friend, he is not necessarily conscious of the fact when his consciousness returns to the other, that is the physical, plane. It may of course be urged that if the consciousness were transferred from the physical plane to the spiritual for only a second of our time, a message might in that brief interval be transmitted which it might take some minutes to record. Just so! but in this contention you would concede my point—that the message comes, in reality, not from a friend "in the flesh," but from a friend "in the spirit." In short, while it is difficult to conceive of a person "in the flesh" controlling Mr. Stead's hand at all and writing long and intelligent messages, it seems to me to be even more difficult to conceive of the possibility of his doing so without being fully aware of the fact.

(Continued on p. 139.)

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Light:

EDITED BY "M.A.A. LOND."

SATURDAY, MARCH 25th, 1893.

PSYCHIC PHOTOGRAPHY.

In last week's "LIGHT" there was published part of an address delivered by Mr. Traill Taylor on Spirit Photography, before the London and Provincial Photographic Association. The importance of this address can scarcely be exaggerated, and for two reasons,—one, that we have a scientific photographer, of the first rank, treating the subject publicly before a body of men, the majority of whom would, presumably, be at least sceptical; and next, that in the address there were advanced certain speculations which may not only help to the elucidation of the means whereby such photographs are produced, but also throw light upon the great problem of Spiritualism itself.

Of the experiments which have been already described we have nothing to say, except that unless fraud be admitted as having been possible, figures were produced on the plates which could only have got there in some abnormal way. Fraud, however, seems to have been about as impossible as it could be under any circumstances whatever. Mr. Taylor used his own camera. The plates were bought from dealers of repute, and the parcel was opened in view of two witnesses, witnesses above suspicion. Mr. Taylor insisted that he should keep the plates in his own hands until after development, and this caution he relaxed only so far as getting one of those present to lift out from the dark slide the exposed plate and transfer it to the developing dish held by himself, or to transfer a plate from the manufacturer's package into the dark slide held by his own hand. Unless, therefore, there had been connivance on the part of the "dealers of repute" who supplied the plates, which is out of the question, or the persons present were all of them leagued together to cheat, we are forced to the conclusion that the results were genuine. In a short Editorial Note last week we pointed out what were some of the remarkable conclusions to be drawn from Mr. Taylor's experiments. We have now, however, to deal with another part of the subject, which Mr. Taylor treated of in his address.

It has been suggested more than once in "LIGHT" that there may be a general system of overlapping which pervades the various phases of existence, that some men may have nothing in common with the next stage, some a good deal, and that just over the border there are beings who have little or nothing in common with men. A man who could see the ultra-violet rays of the spectrum would be in a condition totally different from his fellow-men, and so a being who could only influence those rays would not be a man at all in the common acceptation of the term, he would be a psychic person or "spirit." Mr. Taylor's results appear to lead up to the existence of such a state of beings. He says, speaking of the phenomenon known as "fluorescence"—

Many things are capable of being photographed which to the physical eye are utterly invisible. Why, for that matter, a room (visually dark) may be full of the ultra violet rays of the spectrum, and a photograph may be taken in that dark light. Objects in a room so lighted would be plainly visible to the lens of the camera—at any rate, they could be reproduced on the sensitive plate, while at the same time not an atom of luminous-

ness could be perceived in the room by any person possessing ordinary or normal vision. Hence the photographing of an invisible image, whether it be of a spirit or a lump of matter, is not scientifically impossible. If it reflect only the ultra violet rays of the spectrum, it will be easily photographed, although quite invisible to the sharpest eye.

After quoting Mr. Cromwell Varley as to photographing the "light" produced at the poles of a current in a vacuum tube, this being so feeble that it was invisible to the human eye in a darkened room, Mr. Taylor goes on:—

Some very striking phenomena in photographing the invisible may be produced by the agency of fluorescence. Figures depicted upon a background by one or other of certain substances I shall presently name, although invisible to the eye, may become visible to the camera. Of these, the best known, although not the most effective, is bisulphate of quinine. Such a solution, although to the eye it is colourless like water, is to the camera as black as ink. Fill three phials respectively with water, quinine, and common writing ink, and you have two whites and one black; but photograph them, and you have two blacks and one white. The camera has reduced the transparent quinine solution to the colour of the ink. Those of you who care to experiment in this direction, please take notice that the quinine must be acidulated with sulphuric acid, and that hydrochloric acid, even a small trace, will destroy this property. Among other substances that are fluorescent, or that change the refrangibility of rays of light, are mineral uranite, certain salts of uranium, canary glass, alcoholic solution of chlorophyll, resculine, tincture of stramonium seeds, and of turmeric. There are others known to be still better, but my experiments in this direction are yet too incomplete to warrant my even indicating them.

Where fraud is present, as it undoubtedly has been in numerous instances, the use of these substances comes in admirably, but here there was not only no suspicion, but apparent impossibility of its presence, and the preceding extract from Mr. Taylor's address leads up logically to the following:—

Let me for a moment enter the realm of speculation, and assume that there are really spirits invisible to the eye but visible to the camera and to certain persons called seers or clairvoyants only. Might we not suggest that there is some fluorescent compound in the eyes of such persons not present in those whose eyes are normal, and that it is to this they owe their seeing powers? Some of you may probably be aware that Dr. Bence Jones and other philosophers have actually established the fact of such fluorescent substances being found in some eyes. May this throw any light upon the recognised fact of certain animals being able to see in the dark?

Here we get the important result alluded to at the beginning of this article. A speculative result, it may be, but a speculative result of great value, namely that the psychic entities can produce vibrations beyond the violet end of the spectrum, ordinarily invisible, but which, according to the theory of Professor Stokes, may by "degradation" in passing through "fluorescent" substances have those vibrations so modified as to become long enough to be rendered visible to the ordinary eye. Mr. Taylor's remark about certain animals seeing in the dark may be supplemented by the well-known fact that psychic presences are very commonly recognised by animals, such as dogs and horses, when their human masters cannot see them at all.

Mr. Traill Taylor has made an important step onwards in the investigation of occult phenomena.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the Alliance will be held at 7.30 on Tuesday evening next, at 2, Duke-street, Adelphi, when Mr. R. J. Lees will give an address on "The Difficulties and Dangers of Incipient Mediumship."

"DEATH. A DELUSION."

We have the pleasure of announcing that we shall shortly commence the publication of a series of contributions by the Rev. J. Page Hopps, under the title of "Death, a Delusion: or, Some Personal Experiences on the Borderland between Sense and Soul."

MR. W. T. STEAD
AND
THE LONDON SPIRITUALIST ALLIANCE.

(Continued from p. 137.)

MR. STEAD: There are two answers to that. First of all I would like to ask if, twenty years ago, Mr. Dawson Rogers had been at one end of the telephone wire and had been told that he would hear his friend's voice miles away, whether he would not have said it was an absolute impossibility because a person's voice could not be heard at that distance. We have now by material science found that it is possible. You will say that in that case there are not two consciousnesses—I admit that the analogy does not hold good in that respect, but it does hold good to the extent that people twenty years ago would have said



MR. W. T. STEAD.

(From a photograph by Messrs. Elliott and Fry.)

it was impossible that a man's voice could almost at the same moment be heard speaking at Brighton and in London. We have heard that a man must be "asleep," and so on, but if the transmission of the message happens in an ordinary telegraphic or metallic telephone, why may it not happen in a mental telephone, so to speak, and happen with greater rapidity than by the physical telephone? Julia's theory is that these two, the mental department and the physical department, can be put into operation alternately, or both at the same time, without one knowing what the other is doing, or rather without the physical knowing what the mental is doing; for she does not say that the mental does not know what the physical is doing. It is said that it is impossible because the two consciousnesses are existing at the same time, but I ask, will Mr. Dawson Rogers explain how there can be two bodies, as in the case of the double, which presents a far greater difficulty? Since I began these experiments I have seen a double with my own eyes walking down the street under circumstances which left no doubt whatever as to its reality, while at the same time the possessor of the double was about a mile away, opposite Holborn Town Hall. If there can be two bodies existing, one at Holborn Town Hall and another going into Mowbray House, down Norfolk-street, I say that that is a difficulty to which the difficulty of the two consciousnesses existing at the same time is a trifle.

MR. GILBERT ELLIOTT: One night I was at the Athenaeum Club. At half past ten o'clock a strong mental conflict raged within me as to whether I should go at my usual time, or stay. I determined that I would stay. I remained there till two o'clock, and then I went and slept at the British Hotel, in Jermyn-street. While having my breakfast, at about ten o'clock next morning, at the Athenaeum Club, my wife came

into the club and said she wanted to see me. I said, "What on earth should you come here for?" She said, "I came because a very curious thing has happened. At half past ten, just as I went to bed, long before I was asleep, I heard you walk up the gravel path and heard you put your umbrella against the door. You did not come in, so I went downstairs and spoke. There was no answer; so I went to the door and looked out, but there was nobody there." "Well," I said, "that is very curious!" Then she said she went to bed and went to sleep, and then a still more curious thing happened. In the morning when the girl came in with her cup of tea my wife said, "Mr. Elliott was not at home last night." "Oh, ma'am," said the girl, "I have just seen him walking past the dining-room window. He had his tall hat on, and his umbrella in his hand." That was at half-past seven in the morning. At that time I was fast asleep in Jermyn-street. I do not know whether I sent that on to "LIGHT," but at any rate after I had cross-examined my wife and the servant I sent the whole case to the Psychical Research Society. I know that my wife was not lying, and I came to the conclusion therefore that some part of me which in India is called—no, I will not go into the Indian theory at all, because you do not like that—but I know very well that unconsciously to me there was a part of myself which absolutely did put in an appearance in that way.

MR. LEES: I think we must be careful or we shall be mixing up two points in regard to which there is no analogy. Anyone who has had any experience of the double will know very well that his double may appear, unconsciously to himself, to a friend at a distance. But let us remember this. In the case of both the doubles that have been given to us there has been not a mention made about speaking. A double may appear while the physical is conscious, but no communication can be made. I have had numbers of experiences of this kind, but that does not meet the difficulty as to a living person, awake on the physical plane, sending an actual intelligent communication to some other person. We know, as Spiritualists, that at the back of an intelligence there must be a consciousness. There cannot be intelligence, so far as we know, without a consciousness of that intelligence on the part of someone, somewhere. I can understand very well a person being for a time, a moment—it may be, only a moment of time—in a daze—just one moment blotted out from his physical consciousness—and his having made a long intelligent communication in that time. Every one of us, every night, when we go to sleep, is living another life in the spirit which the great majority of us cannot translate into the physical memory when we awake in the morning. Consciousness, so far as I know, from my own peculiar experience, never deserts the Ego. I have had probably a somewhat unique experience in this way, being used, perhaps, more frequently than a great many mediums, and used in an unconscious state, on the physical plane. I have so developed my consciousness on the spiritual plane that there are very few hours of my life, either sleeping or awaking, but what are perfectly remembered by myself. My sleeping state is remembered by myself nineteen nights out of twenty as perfectly as my waking state. If I am able to give a message, say through Mr. Stead's hand, there must have been a blank in my physical life—there must have been a moment blotted out of my physical state—though I may not be able to translate it back to the memory, saying what my spirit has done in the interval.

MR. STEAD: That assumes that there is no case on record of a double intelligently communicating except when the original was in a state of lethargy.

MR. LEES: I do not say that there is no case on record, but I say I have never met with one.

MR. STEAD: I do not wish to say anything rashly or vaguely, but I should like Mr. Lees to answer this question. Supposing that I could prove to the satisfaction of a jury and of Mr. Lees himself that a double known to him—that is, a double of a person known to him—was possibly this very day communicating and visiting a friend—to all intents and purposes a double that is physically the same in weight and consciousness and everything else—would that knock a hole into his argument?

MR. LEES: Not at all.

MR. STEAD: I assumed your argument was this, that a double could not intelligently communicate to a person while the original was conscious in the physical state. Now I say, if I can prove—I am not saying that I can—that somebody's double came and sat down in a chair and talked to me and communicated intelligently to me at the time that the original was going about his active business, would that knock a hole out of your argument, so far as you have stated it?

[March 23, 1893]

MR. LEES: It would open it a little wider. We Spiritualists are in the habit of speaking what we do know, and of our experience, and not dogmatizing beyond it. If Mr. Stead could give us that proof it would give us a point for argument and cause us to look into the question. Julia has said to him, "I have to go to Chicago," and in an instant has come back again and resumed her writing. It is astonishing the rapidity with which the spirit is enabled to do a thing. Let me just give you my experience last week. I had to spend a night near to Guildford. I was two miles away from the railway station, and I wanted to catch a train in the morning. It was important that I should catch it and the lady of the house said to me that she was not quite sure about the clocks. The best clock in the house had stopped and the others could not be relied upon. I said, "I will soon get to know about that," and I called one of my controls. He answered me, and I said, "Just go to Westminster and see the time by the clock there and see the time by Brookwood Railway Station and tell me what it is." Then I said to the lady of the house, "Now we will see how soon." I had only got as far as that when my control returned and said, "This clock is five minutes fast by Westminster and"—and I think it was a minute or two slow by Brookwood. The lady turned her watch by what he said and went with me to Brookwood station in order to verify it. When we got there we found he was right in both instances. Now that was done in less than fifteen seconds. That gives some idea of what we may be able to do on the spiritual plane. An impression may be made upon a medium—because I am told so by my friends on the other side and I know it for a fact—which will take many minutes to work out. My spirit friends may be in my presence not more than the flash of a second, but the impression is left upon me and I work it out after they have gone away. Now then, if we can do that—that is, if it is possible for a communication to be made in that way—we must have an active intelligence at the back of the intellectual communication. That is what we want to look for, and I cannot see where we can get it in a person who is going about busily employed in his work, and where there is no blank in his physical life.

MR. SHORTER: I think that those who have had long experience in this subject will agree with me that there is nothing we should be more careful about than to guard against hasty generalisation, especially from personal experiences. Mr. Lees has said very distinctly that no case is on record of living persons communicating without consciousness accompanying that communication.

MR. LEES: I said, in my experience.

MR. SHORTER: I can say very definitely that I know of a case which is directly in conflict with that statement, and which also meets the difficulty which Mr. Dawson Rogers has raised. I certainly know of one case in which the spirit of a living person appeared and held conversation with another living person for several consecutive hours; in fact, continued during the whole day and during the night as long as the consciousness of the person spoken to remained active, and continued in the morning again until it was interrupted by another visitor. Now the remarkable feature of the case is this, that not only did that communication take place upon a subject in which they were both deeply interested, but the person whose spirit so appeared was utterly unconscious of any such communication having taken place. It was through no exercise of his volition; there was no deviation from his ordinary occupations, or his normal consciousness; and the first information that he had about it was from the person to whom the communication was addressed. I think, however, the experiences of Mr. Stead, so far as I know, are unique in this respect, that I am not aware of any other case in which communication with the living through automatic handwriting has taken place so continuously and systematically as it appears to have done in the case of Mr. Stead. There are many instances on record of apparitions of the living. That has been known from the earliest dawn of modern Spiritualism. I remember in the early "fifties" Judge Edmonds published a series of tracts, one of which was on that very question—Apparitions of the Living—and there was a society of Spiritualists at Huddersfield who made research into it. Many instances have been placed on record; amongst other books where they may be found, is the report of the Annual Conference which was held in the North of England. It is so familiar in Germany, and has been so for so long a time, that a special name is given to that class of apparitions—they are called "doppel-gangers." But I know of no case similar to that which Mr. Stead has favoured

us with this evening. I may further mention that communications are made sometimes, not only through the hand, but through other agencies. I especially refer now to communications that are made through crystals and mirrors. My friend, the late Mr. Hockley, was, perhaps, the most experienced person that I know of, at all events in this country, as far as not refer to the communications which he had from the spirits of the departed, but I may state that it was constantly happening in his experience that spirits of living persons appeared in the mirror, and that those communications were sometimes quite different in kind from those he would be in the habit of receiving from the physical person, whose spirit thus appeared. I know of a friend who continually appeared in the mirror very much to the annoyance of the person whose spirit so appeared, and of Mr. Hockley himself, because he acted in a very foolish way, very different from that in which the person would have done

consciously if he had had any control over the matter. The spirits so appearing were recognised by him and by others who made use of the mirror by the term "atmospheric spirits." I think we should, therefore, be careful not to generalise too far from our personal experiences. I may say that so far as the apparitions of the double are concerned, it has more than once happened in my own experience that I have been seen by persons when I have myself been physically absent. I have been heard coming in at the street door and heard outside scraping my feet, and putting my stick away, and going through what I usually do before entering the room, and then, perhaps not making any appearance for an hour afterwards. I have been heard coming downstairs in the morning, and the loose slippers I wear flapping about, when at the time I was in bed, and nothing of the kind has taken place, and I have not got up for an hour afterwards. I have known many instances of others in whose case similar facts have occurred. There have been many cases in which communications from the living have taken place, such as persons at a distance fixing their minds on a particular word, and sending the result to each other by post and finding the same word written. I think we are very greatly indebted to Mr. Stead for his very valuable experiences, and I hope we shall have the pleasure of hearing him again in the future, to give us the further experiences which by that time he will have acquired.

DR. GALE: I remember twelve years ago when the telephone was introduced, the human voice was split up into eleven different distinct voices, and the sentence was distinct in each one. Only the other day, at my house, a voice was split up into nine. There are forces behind which we know little about, and I think we had better not draw conclusions too hastily. We all had to believe only in our own personal experiences.

think a great many of us would be at loggerheads. I do not know whether any of the spiritual friends have ever taken notice of this sort of thing. A sailor fell from the rigging of his ship into the Mediterranean and broke a piece of the skull, which pressed on the brain. The man was brought back to London to be trepanned. During the time he was unconscious he was cared for by the doctor and by his comrades, and so brought home; and when he arrived and the piece of bone was lifted off, the man immediately remembered and thought he was falling from the rigging! Now, what became of his spirit all that time? Where did it go? There was the man living, eating, and breathing, the heart beating, and everything, and yet he was unconscious of anything until the bone was removed, when he became conscious, as it were, of the very moment when he received the blow. His spirit or his intelligence must have been lying somewhere. It might have gone into the double of somebody else, perhaps—I do not know. I wish to ask Mr. Stead this—I understand him to say that up to last September he did not know he was a medium?

MR. STEAD: I do not know that I am a medium now.

DR. GALE: I thought you said you were. Do you remember a very long time ago being at a railway station in the North, when a lady was coming by the train, and you wanted to see whether she was in the train or not, and you communicated with her in the train?

MR. STEAD: Not a long time ago. That was a mistake in the interview in the "Christian Commonwealth." It said "some years ago"; it should have said "some months ago." I contradicted it right and left, but I never wrote to the paper because I did not know it till it was pointed out to me some time after. It really happened last October.

DR. GALE: I wish to ask Mr. Stead this. Will you ask Julia, when she communicates with you again, if a lady whom you knew very well, who died some time ago, and whom I knew and about whom we have had some conversation, has appeared to me and written anything about you? I have my reasons for asking, but I am not going to give them now. She was not known in Spiritualism until her death, and now everybody knows she was a Spiritualist and has written about Spiritualism. I have had a communication and I would like to know what Julia says about it.

MR. STEAD: I think that is rather a stickler both for Julia and myself. You wish me to ask Julia if somebody, whose name you do not give me, has written to you about me?

DR. GALE: She says she knows Julia.

MR. STEAD: I can only say that although she may say she knows Julia, Julia may not know her.

MR. J. J. MORSE: Mr. Stead has, so to speak, put a stone upon our rail and jolted our cars. We have ridden along very smoothly for a number of years and we have got settled down into our places, and perhaps some of us have begun to think that we know all, that there is nothing more to learn, and that when we die wisdom will perish. He has put this stone of automatic writing from the living on our track, he has jolted our wheels, and I for one am personally grateful for the shaking we have got. The discussion that we have been having has, however, appeared to my limited judgment to have wandered somewhat from the main track. The real crux of the whole situation is the nature and character and possibility of this telepathic, automatic writing. As to the part that Julia plays in the matter under consideration, I, as a Spiritualist, and you as Spiritualists also, take that without any cavil or question. We know that these so-called dead people do communicate with us; we know that they do tell us all sorts of things and some of us have had long enough experience to know that many of these things have to be accepted *cum grano salis*. It is possible that Julia has correctly stated the position with regard to the method of this automatic writing; it is equally possible, and I say it with all respect both to Julia and to Mr. Stead, that she may have incorrectly stated it. That there are difficulties in the way is of course patent to the slightest consideration. We have been familiar, of course, with automatic writing from what we Spiritualists call the spirit side. That is an experience that we have enjoyed both by the hand directly and by the planchette intermediately, for very many years. That has always had certain distinctive peculiarities belonging to it, and there have been certain incidents in connection with it, that I take it are absent entirely in the matter of the automatic writing which Mr. Stead refers to. One particular incident, for instance. I have known cases where people have been forced to begin this writing, and influences outside of themselves have compelled their attention to

the matter, and they have become writing mediums. But the process in Mr. Stead's case seems to have been reversed—he has compelled them. He has interviewed subjects at some distance and has been able to get at their confidence, upon whatever plane of consciousness they might happen to be, and the record of that information-gathering has been transcribed through his own hand. I have not heard him say—and I presume he has nothing to say on the matter—that this writing has ever come to him unsolicited, and compelled him, so to speak, to take the thing in hand. He apparently seems to have sought it of his own free will and accord.

MR. STEAD: Yes: I am boss of my own hand.

MR. MORSE: I am extremely glad to hear Mr. Stead make that remark. I have, as some of you know, been a medium for nearly a quarter of a century and I have always laid down the axiom that I am master of myself. I will work with the spirits, I will let them do all they can with me, and I will put myself in the condition which will enable them to work through me, but I will not surrender my mind, my soul, or my will. The suggestion that there are two consciousnesses in Mr. Stead is alarming and yet it is extremely interesting. Mr. Stead is such an extremely busy man already, he is a sort of shooting-star radiating to all the four quarters of the compass, that if one consciousness will go over the universe, heaven protect us if he has got another one—there is no knowing where he will get to then. And if that idea legitimately leads to the idea of a third consciousness we shall be then in a worse predicament still.

MR. STEAD: Well, I have three!

MR. MORSE: I had a sort of idea that Mr. Stead thought that, and I thought I would draw him out. That makes my case much easier and simpler. The suggestion really hinges upon the possibility of the body, the mind, and the higher self or soul, having separate and distinct consciousnesses belonging to themselves. Now if the physical organism has a consciousness of its own, and the mental organism, if I may coin an expression, has a consciousness of its own, and the higher self has a third consciousness belonging to itself, it is a very difficult question for us to decide who we are, or what we are, and in what method we are out-working the activities of our several consciousnesses. I do not deny the possibility of this triune consciousness by any means. I have lived long enough, and have been so severely rapped over the fingers for being hasty in drawing conclusions, that I have grown very chary in giving a dogmatic conclusion. I do not deny; I simply say I do not know, that is all. If there are these separate consciousnesses, shall we claim entityship on these three separate planes? Is there a physical Morse walking about? Is there a mental Morse? And is there a spiritual Morse? And are we three jolly good fellows, or do we actually distrust each other? or where are we, or what are we? These are the points which arise for our consideration. I think after all there is a suggestion that may help us out of what seems a mystery—a mystery because we do not understand it, not because the facts are incorrectly stated. If we bear in mind that there are certain ranges of sound, certain sound waves, which are altogether too slow in their movements to be registered by the ear; that there are other sound waves which are too rapid in their motion to be registered by the ear; and that there are certain others which fall normally upon the ear and are thereby registered and received, it may be possible, as there are three conditions involved in the hearing, that if our ears were low enough, to use a common expression, we should hear those lower sounds, and if more refined and acutely tuned we should get those higher vibrations also. So it may be that our consciousness is not three-fold but has three-fold methods of expression, and that there are consequently three-fold planes of being on which we are actually living at the same time. It may be that the mystery of that may lie more in the region of consciousness than anything else, and by comprehending the mystery that I have just suggested we may comprehend that when the higher self operates through the physical range, it sets in motion a certain series of vibrations; that when it operates through the mental it sets in motion a series of vibrations on the mental plane; and when it operates through the spiritual plane it sets in motion a series of spiritual vibrations. I do not see that at present, under our imperfect conditions of development, the lower department must always be conscious of what the higher is doing. That we are so marvellously constituted, so complex, so altogether involved, that no man can really say what he has in himself, is of course beyond dispute, and therefore it is possible that this complexity of our being may be the explanation of the situation,

and there may be more of truth than we suppose in the idea of the subliminal consciousness expressed in the form I have just referred to—it may be a mode of existence rather than a separate existence itself. It may be that on the physical plane Mr. Stead might get physical information and on the spiritual plane spiritual information, but however it may be I think we all owe Mr. Stead a debt of gratitude for the manliness, and honour, and candour with which he has placed these much debated and often very debatable questions before a hard and scoffing generation. But when we remember who Mr. Stead is and what he has done, the service he has rendered to humanity and to the world, I think we could expect nothing less of him. I am sure, however, that I should scarcely fulfil my duty if I did not have one word to say for my cause. It is wise, I think, sometimes for us to remember that the patient labours of Spiritualists for the last forty-five years, of the gentlemen whom I see here before me this evening, in this field of inquiry under all sorts of difficulties and under all sorts of forms of opposition, revilings and rebukings, have really rendered possible the publication of the matters which Mr. Stead has placed before us. I can speak of several—our friend Dr. Wyld on my left here, an old Spiritualist and an old inquirer, and Mr. Dawson Rogers, the President of the Alliance, whom I have known for something like a quarter of a century, and many others that I might mention; they have in season and out of season, in sunshine and in storm, patiently and persistently sought to unravel the tangled web, endeavoured to unravel the skein that it seemed so impossible to unravel, and to bring to the knowledge of humanity that there is a psychical and a spiritual side of our lives, without the understanding of which the problem of life can never be satisfactorily solved. I think that I am only doing my duty to myself, to the cause I have at heart and to others, to set clearly before ourselves to-night that we have prepared the way. The day of our triumph is coming, and I welcome heartily the services that Mr. Stead has rendered to psychical research and spiritual inquiry, and while I am perhaps not so optimistic as to endorse the statement that within a short time the world at large will believe that we have scientifically demonstrated the immortality of man, yet at least I can clearly see that Mr. Stead's help will largely aid the coming of that day and that when it comes he will rejoice quite as much as we.

REV. G. W. ALLEN: The position taken by some of the speakers is that consciousness cannot be manifested on different planes at the same time. I want to give a little experience of my own. Once upon a time I was under the necessity of having a tooth extracted and I had gas for the operation. I had been very ill, and I was rather afraid of taking gas as I had some idea that the gas might be prejudicial to me. When I began taking it I found myself gasping, so I knocked the thing away and said, "No, I cannot stand it; I cannot do it." My friend, who was giving it to me, said: "How very stupid of you, you were just on the point of going off; just try again and it will be all right." The hospital nurse, who was in attendance, also encouraged me to proceed, so I said I would try again, and the bag was adjusted once more and I determined that I would take it or perish in the attempt. I took several deep breaths, but at last I sat up in the chair and said: "It is no use, I cannot go off." My friend said, "Just rinse your mouth out with this water." I said, "What do you mean?" He said, "It is all over." I could have sworn in any court of justice that I had never lost consciousness, and yet, as a matter of fact, I had done so, being unconscious during the time that two teeth were extracted. Is it not perfectly possible, therefore, that we may be really for a moment upon another plane and absolutely unconscious of the fact ourselves? That seems to me to render entirely possible that which Mr. Dawson Rogers says is impossible, although I do not agree with him that even if that is not true there is a real impossibility in the case. That will explain how it is possible for there to be a real transition from one plane to another and a return to a lower plane without any knowledge of the lower consciousness. I wish to say a word with regard to the lying communications which are made by spirits. I myself have never felt quite sure that we were right in dismissing those things by saying that they are untrue, and I was most interested to hear Mr. Stead say just now that even from living persons he sometimes gets information which does not seem to be true. It seems to me, therefore, that that hints to us that we have got to entirely re-open this question of what is generally called untrustworthy communications. It is quite easy to dismiss it by saying that we have got a spirit who is lying, but it is perfectly possible that there may be an entirely different explana-

tion of the case. It is perfectly possible that the apparent lie may be caused by some inaccuracy in the organism through which the communications are taking place or by some hitch in the process. If you get a machine like Babbage's machine you might possibly get a wrong result at the end, but if you did you would be certain that it would not be the machinery which was at fault, because it could not help its own deficiencies. The machine being kept in order, the results would be always true. It does not seem to me that it is quite safe for us to entirely take the idea that there is anything untrustworthy in the communications. Mr. Stead said that when he came across any of these things in his spooks he sacked them, and yet it was rather funny to hear him say that in one instance he himself prevaricated.

MR. STEAD: If spooks never did more than what I did I would never sack them. I really spoke the truth.

REV. G. W. ALLEN: A great deal that has been said about control it seems to me is most interesting. To one who is so profoundly impressed with the truth of the Determinist philosophy it is most interesting to hear about the control, and I do not despair also of looking forward to a time in which it will be much more generally recognised than it is now that we are all of us subject to control, some unconsciously—the general public—and some more consciously, who are called mediums. I have no doubt in my mind whatever that there is no hard and fast line to be drawn in matters of this kind, and that we are very far yet from having got a full reliable theosophy of human will and human action, from whence it arises and by what it is caused. Eventually it will be found that there is no such thing as the mere individual who is able to do what he likes. I am perfectly certain in my own mind, from what goes on in psychical phenomena, that it is not so. I cannot quite understand what a physical self is. I know what Mr. Stead means by the word, but I should like to suggest to him whether it is quite an accurate term to use. In all things of this kind it is advisable for the sake of clearness of thought to use most strictly accurate expressions. I have been most deeply interested in Mr. Stead's remarks, and I am sure that they will throw a flood of light upon an intricate and difficult question.

MR. GILBERT ELLIOT: The case of Babbage's machine which Mr. Allen has mentioned is a very strong one indeed, far stronger than he has made it. In the subject we are discussing we have a far more complex thing than Babbage's machine, yet Babbage's machine was so complex that Babbage himself, when he had turned the handle of that wonderful engine some millions of times, discovered that in the high numbers the machine actually seemed to stultify itself—it seemed to go into error—it interpolated into the high numbers, 10,000, so that the numbers after 30,000,000 and onwards read 30,010,001, 30,010,002, 30,010,003, and so on, after it had gone steadily and correctly up to 30,000,000. Then after a little time it went on right again. People said, of course, that there was something the matter with the machine, but Babbage said "No, there is nothing the matter with it; this must be owing to a recondite property of numbers of which we know nothing." If a machine which is kept properly has things of that kind taking place, what sort of disturbance may not take place in matters of which we have been hearing?

MR. STEAD: Before we separate I wish to say one or two words which have been suggested by the discussion. First of all, let me say in the fullest and frankest manner possible that I feel somewhat ashamed at the praise you have given me. It is perfectly ridiculous! You have been working for a life time or a generation, and, just at the tail end of it when you have borne the heat and burden of the day, and when you have sown and ploughed, I simply come in and gather a few ears and then you begin to praise me. It would have been very difficult not to have done it after the work you have done. Do not think that, although I have not protested against what has been said in praise of my "courage," I really accept it or believe because, as a matter of fact, I do not. I deserve no praise for the matter. You know the thing is very simple. Either the thing is true, or it is not true. If it is true, the brave man is the man who goes against it—the brave man is the man who goes against truth. Just think for a moment what truth means; suppose, for instance, that you recognise truth as being truth, in the same way as you recognise truth that fire burns; is it not evident that the safe thing in the long run, the only safe thing, is to recognise the truth? It is nonsense to say a man deserves to be praised for being brave for this. No doubt he needs faith and action because he risks some temporary trouble

worry, but in the long run, if he really believes, there is no room for courage except in defying the truth. This is what has always puzzled me. People say of such a one, "What a brave man he is, how absolutely he believes in God." It surely would require more "bravery" to go against God. The real virtue is not bravery but faith. If you really believe, it is easy enough to be strong for the truth, because then you know you are really on the strongest side. It is easy enough for a man to stand by what he knows to be true if he really believes in God, for then he takes that line which is the line of the least resistance. It may not be the line that seems to be of the least resistance, it often seems to be the line of the greatest resistance, but that is because people walk by sight and not by faith. The exercise of what you may call daring would be by opposing truth and opposing God, and not by taking care to have them on your side. That only by-the-way. The chief difficulty comes from friends and relatives whose opinion you value and whose loving hearts it is hateful to pain, but as for the cackling of the geese in the Strand, well, you don't mind that because they always did cackle and they always will go on cackling. After you have demonstrated this to be absolutely true, then they will turn round and cackle on the other side. But this side or that their cackling does not count. But now let us turn to this question of error. It may be the fault of what I call my automatic telepathic receiver, or the motor nerves of my brain. It may be their fault, but it is very difficult to construct a working hypothesis to account for them. When my boy was in Germany he would write many things quite correctly, as for instance that he was going to such and such a place and do such and such a thing, which were all quite true, and then in the middle he would give a long detailed statement about it being a wet Sunday and that he had nothing to read but a German Bible, and that he wished he had brought some books with him to read, &c. Yet as a matter of fact it was nothing of the sort. It was not a frightfully wet Sunday, they did not want anything to read, and they had not got a German Bible. Take another instance. A friend of mine who went to Matthew Arnold's grave on Christmas Day wrote to me on the Christmas afternoon stating exactly what had happened, how he had gone to Paddington Station, caught such and such a train, had a compartment to himself all the way, taken a ticket to Laleham. I said, "That is wrong; you cannot take a ticket there." "I took a ticket to Laleham, I got there and went to the churchyard. There was no one in the churchyard except myself, I went to the grave, and I put some white flowers upon it, and then came back by the train. I had a carriage to myself all the way home." That was a detailed statement, about which I knew nothing before it was written; my hand simply wrote that statement off. But mark how curiously the error comes in—and the errors interest me far more than the accuracies, because the accuracies are natural. It is natural for my friends to tell the truth and not natural for them to tell a falsehood. It was in the main all right. When I saw him I said, "I did not know there was a station at Laleham?" "No more there is," he said, "I went to Staines station." "Then, why the mischief did you write and tell me that you took a ticket to Laleham?" He said, "I did book to Laleham, I asked the booking-clerk for a ticket to Laleham, and he gave me a ticket to Staines saying that was the station for Laleham." Now mark the errors—he did not go to Paddington Station, he went to Waterloo; he did not put white flowers upon the grave, he put blue flowers there. Why these two curious little errors? That is the kind of thing which puzzles us and makes us feel we have got to study this question a great deal more than we have yet done before we can form any theory as to the facts. I do not know how many people can write in this way. I went once to a meeting where there was a very wonderful automatic-writing medium, and I asked her control whether or not living people could communicate and they wrote that they did not know. I said, "Well, I can, anyhow," and the control wrote, "That is because you have a very loose soul." I said, "What do you mean?" The writing replied "I mean that your soul is very loosely connected with your body, and hence you are able to allow other minds to be hitched on to your hand; but persons whose souls are closely knit to the material framework are not able to be used in that way." That is the only explanation I have ever had given me. The whole of this range of subjects requires to be attentively studied. I cannot see anything in a crystal—I wish I could. I know several of my friends who are crystal-gazers, and they see living friends more frequently than dead people. There is one very curious

phenomenon that has lately come up in crystal gazing to two of my friends, independently of each other—that was, seeing those curious composite animal forms, part human and part animal, which the Theosophists, I believe, call elementals, and for which other occultists have various explanations. What I want to ask—and what Julia is always pressing upon me is this—Can we, or can we not, establish a bureau of communication between the two sides? Julia was a very good, tender-hearted, loving creature when she was on the earth, and her view is—and I printed it in the Christmas number—that while it is a very sad thing to see people on this side waiting for their dead, with whom they cannot communicate, it is a still sadder thing for those on the other side because they also see the sadness of those who have passed over who are also trying in vain to communicate with those whom they have left behind. Can anything practical be done? I ask you to consider it? Can anything be done, can some centre be established, whether it be a college of mediums or a bureau of communication, or whatever you may like to call it, by which any person who has lost a friend and who wishes to communicate with that friend may be able to send and receive a message as to the well-being or ill-being as the case may be, and the whereabouts of that friend on the other side? Julia says that it can be done, and ought to be done, and she wants me to try to get it done. She says she knows I am too busy to undertake it myself and she says also, what I believe is perfectly true, that I am not a very particularly safe medium because that I am apt to infuse something into my communications. I find it difficult to be absolutely passive. Surely, in the midst of all this wave of development that we are passing through it ought not to be impossible to find some trustworthy medium who could be set apart and consecrated to that purpose? I do not know why it should not be done if it can be done. What Julia says is that until it is done, and until it is brought home to the mind of every individual that they can communicate with the spirits of their departed friends, you will never really rob death of its sting or convince most people that the grave is not the end of all things! I think that is a great thing to do. I have been thinking about the matter, and it seems to me that it might be possible. You have got to be very careful and not rush things; that I fully admit, and there ought to be a test which would be regarded as conclusive as to the identity of the communicating intelligence. If two mediums, without any communication with each other, gave an equally conclusive test as to the identity of the intelligence said to be communicating, then I think you might do something. I speak as a tyro, but I intend to put this thing through. I do not intend to dawdle round it. I want to know whether or not we can do it or whether we cannot, and if not, why not? I thank you extremely for the great kindness you have shown in listening to me.

MR. PAICE: I wish especially to move a vote of thanks to Mr. Stead for coming here to-night, because, in "LIGHT," I fear I perhaps made some few strictures upon Mr. Stead's first communications to the "Commonwealth." For that reason, and also on account of the very interesting interview I had with Mr. Stead yesterday, I have special pleasure in moving a vote of thanks for his exceedingly valuable address. It is too late for me to say more now, but there will be ample opportunity of discussing some of the things we have heard. All that I wish to do is to say how gratified I am in having heard him, and how thoroughly I feel that he is quite in earnest. I simply move that the thanks of the meeting be given to him for coming here to-night.

MR. GILBERT ELLIOTT: I have much pleasure in seconding that. I have never met with a better witness than Mr. Stead, free from all sort of prejudice and bias. I know from what I have had to do with experts on mines, that nothing kills a mine more than a mining engineer. He gives notions of his own—he does not look at the thing in the earth, he looks at it in his head. Mr. Stead does not do that. He comes here as a successful practical man, he is treating this matter as a business man, and that is just what is wanted, and that is why I wish to thank him.

A vote of thanks was then heartily accorded to Mr. Stead, and the proceedings terminated.

THE STANTON MOSES MEMORIAL NUMBER.—A few copies of the Stanton Moses Memorial number of "LIGHT," with portraits, are still on hand, and may be had from the office of "LIGHT," 2, Duke-street, Adelphi, W.C., post free for three-pence each.

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.

Theosophy and Spiritualism.

SIR.—May I suggest that the real crux between Theosophists and Spiritualists is not the character of the utterances through mediums, but whether or not the phenomena of Spiritualism demonstrate the life-after-death of man? The plea that spiritual philosophy is already a possession of this world without involving a spiritual origin for it, is set off by the fact that Theosophy is open to the same objection—which is that all its teaching is a re-bash of resurrected Hindu, transcendentalist, and too well understood by even its own sceptics. J. J. M.

Thomas Lake Harris.

SIR.—I cannot refrain from sending to you, and through you, to the Rev. Mr. Allen, thanks for his admirable discourse on "Thomas Lake Harris"—especially for the noble unsectarian spirit in which the subject is treated. Perhaps, also, you will permit me to say that I feel in complete accord with almost all that Mr. Allen says, as far as it goes; and also, with your own attitude in the matter as expressed in your editorial. The principles of such writings and such a life as Mr. Harris's are a right subject for public discussion (when not carried on in the spirit of controversy), but questions of character are quite another thing and can never be determined in this way. Character, indeed, is of supreme importance when you come to the practical embodiment of principles; but before that point can be entered upon at all, or even reached, the principles themselves must be provisionally apprehended in the pure light of reason in some sufficient degree. And if I understand aright the highest purpose of your publication, it is for the fullest possible elucidation of those most precious of all principles, whose application affects most profoundly the spiritual, in conjunction with the deeply natural—and therefore the "occult"—lives of men.

To such an end as this such a discourse as Mr. Allen's cannot fail to be of great service, and this being so, I should like to draw attention to one of the most vital principles of Mr. Harris's teaching that Mr. Allen does not touch upon, and perhaps for the very reason that he wished to keep entirely clear of all personal questions in his discourse. The principle I here refer to is the personal principle itself, as set forth in Mr. Harris's declaration as early as 1856, of the dependence of the world on the providential raising up of pivotal men for its final social deliverance. But this can certainly be discussed, purely as a principle, without entering at all into the question of any particular individual's character. There are some who have even objected to the character of Christ as not being up to the mark of what they would regard as the ideal of a Divine incarnation. But if the life of Christ did no more than create in the minds of men the conviction that nothing short of a Divine incarnation could deliver mankind from all this affliction, and redeem the world, the principle of Christianity would at least thereby be established; and however much it might be thought that He, known as "Christ," was insufficient, the advent of the true Christ would still remain as humanity's final hope. Should I not go further and say: it does so remain?

ARTHUR A. CUTHBERT.

PSYCHIC PHOTOGRAPHY.

We stated last week that it had long been thought probable that a psychic image might be produced on a sensitised plate without the use of a camera or lens. We now learn that this has been actually accomplished. At the meeting of the London and Provincial Photographic Association, on the 9th inst., Mr. Glendinning handed to the chairman and some of the members near him, a print from a negative so obtained, and gave an account of the experiment. In the dark room he took a dry plate from a new packet and wrapped it in paper; and the medium held it between the palms of his hands, while Mr. Glendinning held the hands of the medium who was in a normal condition. After the plate had been so held a few minutes, Mr. Glendinning put it in the developing tray and a full length figure of a man appeared on it. The plate was not exposed to light of any kind, other than an ordinary night-light in a dark-room lantern, until after it was developed and fixed. The negative was in Mr. Taylor's possession at the meeting. The portrait is that of one of the persons who appeared on Mr. Taylor's own plates some days ago.

SOCIETY WORK.

[Correspondents who send notices of the work of the Societies will find they are accepted with delight by sending us details as to their work, and by appending their signatures to their communications. This tendency to their requirements often compels us to report local societies. No notice received later than the 1st day of the following month will be published.]

THE STRATFORD SOCIETY OF SPIRITUALISTS, STRATFORD, WARWICKSHIRE. Hall, West Hall Lane, Stratford, E. Meetings from 7 p.m. Sunday, at 7 p.m. Speakers for Sunday, March 29th, Mr. J. Vetch. Subject: Psychometry.—J. Hamilton, Hon. Sec.

THE SPIRITUAL MEDIUMS' ROOM, 14, RUSSELL SQUARE, LONDON, W.C. Spiritual Mediums, Wednesday, at 8 p.m., with a lecture in psychic science cordially invited.—W. J.

14, GERRARD ROAD, ARROW CROSS, BROMLEY, SE. On Sunday last, Mr. J. Harris gave us an excellent reading—Subject: "Is Spiritualism Genuine?"—Mr. Harris's reading followed with very successful clairvoyance. Mrs. Harris's next, at 7 p.m., dance, Mrs. Williams; Tuesday, at 7 p.m. March, dance.—J. H. B. Hon. Sec.

MARKET LANE SPIRITUAL HALL, 55, MARK LANE, W. On Sunday morning last an able and conclusive reply by Mr. T. E. Dale was given to the lecture by Father Clark and the Rev. Brown, against Spiritualism. He showed that the mediums of the book they pretend to know. In the evening Mr. J. Vetch gave some interesting and useful Psychometric readings. Next Sunday, at 11 a.m., Mr. T. E. Dale, "What a Spirit?" at 7 p.m., Mr. T. Everett, "Direct Spirit-Writings Recently Given"—L. H.

311, CAMBERWELL NEW ROAD, S.E.—Sunday next, at 11.30 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., address by Mr. Long, "Do the Dead Return?" On Wednesday, at 8.30 p.m., circle for inquiries. On Good Friday, March 26th, tea and festival: tickets 5d. each. Tea at 5.30 p.m. Mr. Long being unwell on Sunday last, the address on the "So against the Holy Ghost" was deferred. Mr. Cooper gave a reading, and Mr. Dale gave a short address on the "Mundane standing of Spiritualism."—W. PERCY, Asst. Sec.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDENCE SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3161, North Broad Street, Philadelphia; Australia, Mr. Webster, 5, Peckville Street, North, Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schickel, 65, Königstrasse, Berlin, S.W.; Holland, F. W. H. Van Straten, Apeldoorn, Middelland, 602; India, Mr. Thomas Harrison, Ahmedabad, New Zealand, Mr. Graham, Huntley, Waikato; Sweden, E. Fortensson, Ade, Christiania; England, J. Allen, Hon. Sec., 14, Berkley Terrace, White Post Lane, Manor Park, Essex; W. C. Robson, French correspondent, 168, Rye Hill, Newcastle-on-Tyne; or Robert Cooper, 2, Manchester Street, Brighton. The Manor Park branch will hold the following meetings: 14, Berkley Terrace, White Post Lane.—Sunday, at 11 a.m., students' meeting; and the last Sunday in each month at 7 p.m., inquirers' meeting. Friday, at 7.30 p.m., for Spiritualists only, "The Study of Spiritualism." And at 1, Windmill Road, Tuesday, at 7.30 p.m., inquirers' meeting. Also the last Sunday in each month, at 7 p.m., inquirers' meeting.

SPIRIT PHOTOGRAPHS.—On Sunday evening last Mr. J. Maltby gave a lecture at the Athenaeum Hall, Tottenham Court Road, and illustrated his remarks by a magic lantern exhibition of spirit photographs. There was a very large attendance, and great interest was manifested in the proceedings. Mr. Maltby lectures again to-morrow (Sunday) evening at the same place, and the admission will again be free.

THE "HERMETIC MUSEUM."—We are informed that Messrs. James Elliott and Co., Temple Chambers, Falcon Court, Fleet Street, have in hand for immediate publication an important work on Alchemy, entitled "The Hermetic Museum," being a translation from the rare Latin original of the "Hermeticum Reformatum," published at Frankfurt in the year 1675. This curious storehouse of Hermetic science comprises twenty-two choice treatises on the Mysteries of Alchemy and the composition of the Medicine of the Philosophers. It is primarily intended to afford the modern student of esoteric doctrine an opportunity of acquiring in English for the first time a representative collection of the chief alchemical writers, and also claims consideration at the hands of the historian and archaeologist as a contribution of real value to the early history of chemistry. The edition, which will be produced in two large volumes, quarto, will be limited to 250 copies, numbered and signed, and will be ready on March 25th.

Almost every man wastes part of his life in attempts to display qualities which he does not possess, and to gain applause which he cannot keep; so that scarcely can two persons meet but one is offended or diverted by the ostentation of the other.—DR. JOHNSON.