

# Light:

## A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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### NOTES BY THE WAY.

Mr. W. E. Bonney, writing in 'The Progressive Thinker' on 'The contending forces in Spiritualism,' draws a very sharp distinction between Spiritualism and Spiritism. He says:—

Spiritualism, or the influence of the higher order of spirit intelligences, leads men and women into a spiritual line of thought; it helps them to see the good in their neighbours; to see good in all things; makes them charitable, loving, and willing to help the weaker portion of humanity; but Spiritism, or the influence of spirits who are not themselves spiritually developed, holds its victims down on a low plane of thought; makes them selfish, uncharitable, ignorant and superstitious. They sometimes show this influence by fraudulent methods of obtaining money, making false claims as to their mediumship, thus placing obstacles in the way of honest workers; others show it by an inordinate desire to make money, assuming a form of 'commercial mediumship.'

Others through jealousy will start scandalous reports about other workers; will work like 'snakes in the grass' to break down the reputation and the work of others. They care nothing for the good of the cause; they care nothing for the feelings of other workers. Their sole ambition is to be considered 'great mediums' themselves. They try to be considered 'the only pebbles on the beach.' In their opinion 'there are no others.'

This class of people are really the worst enemies our cause has to contend with. Why should a medium be jealous of another's work? Why should they try to break down what others are trying to build up? Their course shows plainly to all that they are lacking in something. A true medium, a truly spiritual medium, is always glad to see other good mediums coming out; glad to see the cause progressing; they will never try to break down the work of others, or place obstacles in their way.

We recognise the distinction, but it is not as sharp and deep as is here suggested. We quite admit that strictly speaking 'Spiritism' means no more than belief in spirit-intercourse, and that 'Spiritualism' suggests an element of spirituality: but it does not follow that spirit-intercourse and spirit-mediumship must make us jealous, envious, and all the rest of it. Poor human nature is what it is; and it will out. All the depressing evils to which our friend alludes have their roots in the self. If the self were on a higher plane, the evils would vanish.

But is it as true as some people seem to like to make out that mediums are specially guilty of 'hatred, malice and all uncharitableness'? We often think that people too readily get into the habit of saying that.

A well-known lady in Chicago, writing in the 'Chicago Inter-Ocean,' tells the following story respecting the cremation of a lady friend, of whose death she had not heard:—

I was sitting in my own room, busy about my ordinary household occupations, when my friend suddenly appeared before me, dressed in all the ordinary habiliments of life, and

told me of her passing and the disposal of her body. She also regretted that her friends had burned up a certain gown which she had much loved, and in which her daughter had loved to see her, saying that now she could not appear before her daughter in that gown. 'And she never did like the one I have on,' she remarked. 'Besides, they buried me in it.'

After quite a little conversation of this character Mrs. B. began to tell me of all that had taken place at the time of the funeral exercises, even mentioning the fact that a mutual friend of hers and mine, who stayed to witness the final disposal of the body after all the rest of the friends had departed, had in some manner taken the wrong exit from the crematory, and become locked in a large yard, with the early darkness coming on. 'She was frightened nearly to death, poor thing!' the disembodied spirit or thought-body of my visitor told me, 'and I was extremely anxious about her until I knew that she had gotten out. I was very glad when the policeman helped her.'

No sooner had Mrs. B. left me than I sat down and wrote to a friend, who had been very intimate and much with her, to know if all these things were true, and found them so, even to the smallest detail. Mrs. B. had, indeed, died at the time she told me, her body had been cremated, and through some unfortunate accident I had neither been notified nor invited to attend the funeral services. So Mrs. B. had evidently decided to tell me of the matter herself, and had come near to me for this purpose. The incident about the friend who had been locked in the large yard and become nervous for fear of having to spend the night there, was also true in every particular, although this woman had mentioned the occurrence to no one save only the friend to whom I wrote of it, and who had told no living soul about the matter.

Looking over a file of American papers—which accumulate too rapidly—we came across the following pleasant paragraph from Boston:—

The Rev. T. E. Allen, so well known among Spiritualists, is gradually making himself heard and appreciated at the 'Hub.' He is an earnest, grand man, and as a teacher, he is beloved and honoured by all who listen to his eloquence. He has just inaugurated services of the Spiritual Science Church, in the lower audience room of the First Spiritual Temple, corner of Newbury and Exeter streets, in this city. An avalanche of letters have been received by him congratulating him on his auspicious labours, and that he may succeed in his grand work is the wish of all right-minded men and women.

We wish this earnest-hearted and intrepid teacher success.

Another paragraph (in 'The Light of Truth') gives us anything but pleasure. It is as follows:—

The following is a Cleveland, O., press dispatch: 'Minnie A. Dean has a peculiar hallucination. She imagines she is constantly talking to spirits, and believes she is guided by the souls of others. She was taken to the Newberg asylum.'

It is instances of this nature, all too frequent in their occurrence, which indicate the necessity for some strong organisation on the part of Spiritualists to the end that they may be looked into and dealt with accordingly. Undoubtedly this girl is a medium. She ought to be taken care of as such. Instead, she is incarcerated in a madhouse.

We do not say that such an occurrence is impossible in this old 'tyrannical' country, but we do say that it must be put down as highly improbable. How is it that so much occasion is given us to wonder at the tyranny of 'the land of the free'?

A writer in 'The Banner of Light' tells the following circumstantial story. There is nothing overwhelming about it but it is unusually precise:—

When I was in San Francisco twenty-one years ago last September, I was a long way from my family and home in Indiana. I did not know how to reach home, neither did I have a dollar in my pocket to start with. In passing down the street one day, wondering how I would make some money, with which to start home, I came across a 'fortune-teller's' sign. I made up my mind to go in and relate my story, which I did, giving her (the woman) the last fifty cents I had in the world in payment for her information as to how to make some money to get home on.

She went into a trance, and this is what she imparted to me: 'Go find a ship; the captain will sympathise with you and take you on a journey around Cape Horn to New York. During your voyage your ship will encounter many storms, and once during this trip you will give up the ship as lost, but you will not be hurt and will land in New York in safety. When you get to New York the captain, together with the railroad agent, will see that you are provided with a ticket to your home in Indiana. You need not fear, but take my advice and go ahead.'

I raked up courage, went to the wharf, and did as I was advised. I was taken to New York by the captain, and, sure enough, the prophecy of this good lady came true. Once during our trip on the water our ship was given up by the crew as lost; and when I got to New York the captain secured me a ticket to Carbon, Ind., my home, which I reached safely, coming all the way without one cent in my pocket to call my own. This was all prophesied to me by the 'fortune-teller' in San Francisco, and every word of her utterances came true.

This is for young people of all ages. Did we ever quote it before? No? Then here it is;—one of the dearest little poems ever written. It originally appeared in 'St. Nicholas;' and it is there entitled 'Consolation.'

When Molly came home from the party to night—  
The party was out at nine—  
There were traces of tears in her sweet blue eyes,  
That looked mournfully up to mine;

For someone had said, she whispered to me,  
With her face on my shoulder hid,  
Someone had said (there were sobs in her voice)  
That they didn't like something she did.

So I took my little girl on my knee—  
I am old and exceedingly wise—  
And I said, 'My dear, now listen to me:  
Just listen and dry your eyes.

'This world is a difficult world, indeed,  
And people are hard to suit,  
And the man who plays on the violin  
Is a bore to the man with the flute.

'And I myself have often thought  
How very much better 'twould be,  
If every one of the folks that I know  
Would only agree with me.

'But since they will not, the very best way  
To make the world look bright  
Is to never mind what people say,  
But to do what you think is right.'

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#### OUR FATHER.

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Religion is the belief in a Spirit whose mercies are over all His works, who is kind even to the unthankful and the evil; who is everywhere present, and therefore is in no place to be sought, and in no place to be evaded; to whom all creatures, times, and things are everlastingly holy, and who claims—not tithes of wealth, nor sevenths of days—but all the wealth that we have, and all the days that we live, and all the beings that we are—but who claims that totality because He delights only in the delight of His creatures, and because, therefore, the one duty that they owe to Him, and the only service they can render Him, is to be happy; a Spirit, therefore, whose eternal benevolence cannot be angered, cannot be appeased; whose laws are everlasting and inexorable, so that heaven and earth must indeed pass away if one jot of them failed—laws which attach to every wrong and every error a measured, inevitable penalty, to every rightness and prudence an assured reward—penalty, of which the remittance cannot be purchased; and reward, of which the promise cannot be broken.—RUSKIN.

#### A MEDIUM IN BERLIN.

As our readers are aware, Mrs. Corner has recently visited Berlin and given a series of séances there under the auspices of the 'Sphinx' Society. Mr. Max Rahn will give full reports of the proceedings in forthcoming numbers of the 'Uebersinnliche Welt'; in the meantime we subjoin the translation of a report of a séance communicated by an 'outsider' to a Berlin newspaper, 'The Börsen Courier.' It will be observed that the writer always speaks of Mrs. Corner by her maiden name, Miss Florence Cook:—

The spiritist medium Florence Cook, who is said to have given many proofs of her extraordinary gifts at séances in London, is now in Berlin, for the purpose of exhibiting her mediumistic powers.

I have to thank the kindness of a friend of mine who is a Spiritist for the opportunity of being present at a séance given by the members of the Sphinx Society, which took place one evening last week at the house of a merchant of good position. Journalists being looked upon as the worst of sceptics, certain stipulations were made with which I had no difficulty in complying. All I was asked was to acknowledge that there might be 'more things in heaven and earth' than philosophy dreams of, to look on without prejudice, and to give an account of the proceedings in the same spirit.

(The writer goes on to say that he has no prejudice for or against Spiritualism, that he is unacquainted with its literature, with the exception of some of Du Prel's essays, and that the members of the Sphinx Society cannot be accused of being credulous or enthusiasts; he then proceeds to describe the séance, at which about seventeen persons, ladies and gentlemen, were present.)

As soon as those invited to the séance were assembled, the conductor of the party requested two ladies to retire with Miss Cook to an adjoining room, and there to closely examine the medium's clothes, and especially to notice if she wore any white garment. In the meantime I was requested to examine the cabinet. This cabinet consisted of a sort of frame-work (*gestell*) made of solid iron bars, covered by a green cloth. The cloth was thrown loosely over the frame-work, and slit up so that it could be quite drawn aside. The back of the cabinet leaned against the wall, and inside were the following articles: a wooden chair fastened to the bars in the right-hand corner by strong cord, which I could not move from its place; and in the left corner, about four feet from the chair, was a round wooden table, belonging to the owner of the house, and beneath this a tambourine; upon the table was a packet of paper and, I think, a pointed lead pencil. Miss Cook now returned with the ladies, one of whom told us, as we took our places, that the medium, under her very simple black gown, wore nothing but a Jaeger's woollen combination and black cloth knickerbockers. Miss Cook then took her place in the cabinet and was fastened to the chair. A strong cord was passed round her body, feet, and hands, was securely knotted, and the knots were sealed with wax. The tying was so firmly done that she could scarcely move. The conductor, after covering the cabinet with the cloth and turning out all but one gas burner with a red chimney, said 'good night' to the medium and begged the guests to converse together, which they did quite freely, soon becoming accustomed to the red light.

After a time the tambourine was heard to rattle, at first softly and then more loudly; the green cloth bulged outwards, and suddenly a hand appeared in the opening of the curtain, looking phosphorescent in the red light. The hand opened and shut, appearing and disappearing in different places. In the meantime the tambourine was heard to rattle and those nearest the cabinet could hear a whispering voice. Questions were put and readily answered, and someone asked if 'Mary,' one of Miss Cook's 'controls,' would manifest this evening; her other control is called Captain Williams or 'Sweet Bill.'

A voice which I was told was that of 'Mary,' speaking through the medium, answered in the affirmative, and almost directly a veil-like appearance was seen to issue from the cabinet. This was 'Mary's' materialised dress, a sort of crape material which vanished almost immediately, and



'Mary' requested that the last gas burner should be extinguished, and the company join hands. Scarcely had they done this than the phosphorescent hand again appeared, holding the tambourine, which, at the request of the voice, the conductor took from it. The next moment the curtain was drawn apart, disclosing a female figure clad in glistening white, standing upright in the cabinet. She moved backwards and forwards, and from her face, which seemed to me to bear the features of the medium, she pulled back her veil. On a sudden the little round table was seen outside the cabinet and the figure laid her face upon it.

While all this was taking place, the company conversed among themselves, and those who could speak English put questions to the apparition, who answered them without hesitation. Then, after a short pause, the conductor asked if 'Mary' would write something. A rustling inside the cabinet followed, and a moment after a sheet of paper, having writing upon it, flew out, followed by a long strip of muslin which brushed the face of a lady and then settled on the floor. Several persons, at the desire of the figure, examined the materialised stuff; some said it was like soft silk, others that it was thick and heavy; I myself can offer no opinion. Then the tambourine again began to rattle and a deep voice, that of Captain Williams, was heard, declining angrily something that was offered to him and saying that he had not sufficient power on this occasion to be apart from the medium.

The guests now loosed their hands. 'Mary' once more appeared but this time small and shadowy. She held the tambourine in her hand, but it fell to the ground; she said her power was leaving her and she could do more; a few raps were heard; and then in the cabinet all was still.

After a short time the gas was re-lit; the conductor carefully drew back the curtain and begged me to enter the cabinet.

In her chair reclined Florence Cook, her head fallen on one side, appearing in a deep sleep; the conductor took her hands and called her several times by name; she opened her eyes, looked sleepily round and then begged to be loosened from her bonds. I examined once more the cord and seals, and found them intact, and on the wrists of the medium were deep marks made by the cord. The chair on which she was sitting was immovable as before; in the left corner stood the round table, and on it were the written sheets of paper. The fetters were then removed and the séance was at an end.

This is my experience at the first séance at which I have ever been present. There was nothing uncanny about it; rather the predominant impression was one of cheerfulness. This will not appear strange to those habituated to such things, but I myself left the assemblage feeling both bodily and mentally exhausted. I will not attempt to offer any explanation of what I witnessed, as this would be against my promise; I only know that through this one and very interesting experience I do not pretend to have learned all about it.

M. S.

Mr R. Seithel, sen., of Freiburg, Baden, has kindly sent us the following translation of a letter which he had received 'from a lady of the highest respectability' in Berlin, who was present at many of the séances with Mrs. Corner:—

As you already know, Mrs. Corner has been giving some séances in Berlin. At first the sittings were without much result owing to the medium not being familiar with the circle and her new surroundings. At the third and fourth séance materialised hands appeared, and in the opening of the curtain a full materialised figure. Then several sittings followed which were almost failures, although every instruction of the spirit guides was strictly adhered to. No more than fifteen to seventeen persons were allowed to be present at a time. As for ourselves we had brought with us some acquaintances, so that we might be able to reckon on perfect harmony in the circle; and the outcome surpassed my highest expectations. The room in which we were sitting was one of those so-called dark Berlin rooms, containing only the necessary chairs, and a table in the middle. The cabinet was placed against the wall, and within it stood a small table and a chair fastened to the

floor by screws. Two gas-lights were put out, and the third one turned down and shaded by a red chimney. We ladies searched Mrs. Corner, and found upon her nothing whatever but a black dress and Jaeger's underdress. On going into the cabinet, she was bound to the chair in the familiar 'Schraps' manner. We were admonished to keep up a lively conversation. At the beginning we saw brilliant lights, exhaling a strong phosphoric smell, and a strong male voice (Captain Williams') spoke, giving directions in regard to the conduct of the séance; then a hand gave out from the cabinet to Mr. Rahn the medium's necklace, and a small bunch of flowers which she had worn on the breast; at the same time it was said that the smell of the flowers was too strong for the spirit 'Mary.' A short time afterwards white material was seen at the opening of the cabinet, which having been closed for a little while opened again, and we saw a full materialised white form, wearing a kind of turban, and the folds of the dress flowing down the figure. The head could not be so distinctly seen. The spirit said at the same time that she intended to show her bare foot, and then disappeared again behind the curtain.

After a short time the curtain was raised up to the height of the knee; two hands drew back the covering dress, and we saw a fine, full materialised woman's foot and leg up to above the calf. The spirit called me to her side in order to touch the foot, but cautioned me not to press on it. I knelt down and felt a perfect woman's foot. The spirit gave me her hand, which likewise was fully materialised, and drew me into the cabinet, where she kissed my hand, saying, 'My dear lady.' The lips were also like those of a person in the flesh. After having kissed me, the spirit made me leave the cabinet, and the curtain fell down for a short while. Then Councillor R. was called to the cabinet in order to touch the foot. Nobody else was called, but the foot presented itself repeatedly. After this a hand held from out the cabinet a parcel of white material—the train of the dress. I was called up again and felt a beautiful soft white stuff, like finest woollen. The spirit spoke to the audience either direct or through the medium, and whenever the conversation slackened, we were admonished to keep it up with more animation. Heavy slaps were heard on the table within the cabinet. Again I was called up, and two hands were protruded from the cabinet, took hold of mine, and pressed them warmly, the voice saying at the same time, 'You are my dear lady.' Mr. Max Rahn was then requested to place his chair beside the cabinet, where it remained, a hand beating forcibly on the table at the same time. A lead pencil was asked for, and Mr. Rahn gave it into the cabinet. Upon the table standing therein marked paper had been placed beforehand, and a voice asked how the name of the Councillor present was spelled. We heard hasty writing. The chair was drawn into the cabinet with a great noise. We were requested to open the curtain and to light up quickly. The medium was found in deep trance, hanging down on the right side of her chair, which unquestionably would have been thrown over if it had not been fastened to the floor. Through the back of the chair which had been called for, was drawn the strip that, in tying, ran between the two hands of the medium, and on the strip, between the medium and the back of her chair, we found a wooden ring which we had had made expressly and brought with us. Then 'Mary' declared the séance at an end. On the table we found some writing, thanking the Councillor for his kind feeling and speaking on Mrs. Corner's behalf. It was some time before the medium came to herself, and when she did so her arms showed deep impressions from the fastenings. Why are such barbaric means still used, when it is so easy to control the medium thoroughly by double-cabinets, one-half of which is enclosed by wire-netting?

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IMITATION OF PHENOMENA.—In 'LIGHT' of January 28th, we mentioned a little book entitled 'Spirit Slate-writing and Kindred Phenomena,' by Mr. W. E. Robinson, of New York, and published by Munn and Co., Scientific American Office, New York City. We now see an announcement that an English Edition is about to be issued in London by Messrs. Sampson Low, Marston and Co. The only interest of the book to Spiritualists lies in the fact that it shows how several genuine phenomena may be, and are, successfully imitated by tricksters.

## MISS GOODRICH-FREER AND MRS. PIPER.

It is amazing to all those who are familiar with the trance phenomena exhibited through Mrs. Piper, and with the earnest, sincere, and most faithful and enlightened work of Dr. Hodgson, in the patient investigation of years, that any intelligent person can make the singularly reckless statements regarding Mrs. Piper; that appear over the signature of Miss Freer. I have known Mrs. Piper since about 1885-6, when I first began having sittings with her. From October, 1896, to January, 1898, I was privileged to have a continual series of sittings, several of which were after Dr. Hodgson's return to London in the early autumn of 1897; and from these and the not unfrequent opportunities of private conversation with Mrs. Piper, I may claim, not unjustly, some adequate basis for observation and knowledge of the truth. I may also add that there are several persons whose names are well-known on both sides of the Atlantic, who could substantiate my experiences from their own. From this basis of personal knowledge, then, permit me, simply in the interests of truth, to say that nothing could be more curiously and more entirely a mistake than for Miss Freer to assert that Mrs. Piper 'was at her feet in tears, begging to be saved from the kind of life she was leading.' Mrs. Piper's own interest in the great problems to which her personality has lent effectual aid, is well-known to all her sitters. I need not allude in detail to the points so fully met by Dr. Hodgson in 'LIGHT' for February 11th, more than to add that of my own personal observation and experience I *know* every word he wrote to be absolutely true. Mrs. Piper's trances are no more painful than is an ordinary falling asleep, which they resemble. The statements of Dr. Richard Hodgson need no support from me, or from anyone else; his name stands for a wise and enlightened investigation, for methods so cautious that his final conclusions are based on patiently-repeated experiments and well-considered data. When sitters of fifteen years' knowledge of Mrs. Piper, living all this time within neighbourhood limits, assert that no such conditions as those described (I will not say invented) by Miss Freer have ever been known to them; when Mrs. Piper herself refutes such assertions; and when Dr. Hodgson, whose accuracy is as unquestionable as are his opportunities and his powers for observation, denies these assertions, the case must be considered as effectually settled.

My own experience with Mrs. Piper has been that of communications from a friend whose identity was unquestionable, and whose significance of utterance was most exceptional.

Neither Dr. Hodgson nor anyone else is in any sense a special pleader for Mrs. Piper; but he and every member of the Society for Psychical Research; every Spiritualist; every person, of whatever race or creed, who is interested in the reality of the immortal life, has thereby an interest in the cause of truth as against intentional misrepresentation or unintentional error.

LILIAN WHITING.

The Brunswick, Boston, U.S.A.

Miss Freer's mistake that mesmeric convulsions indicate great suffering, is quite a natural one. About the year 1842 I was under the influence of mesmeric passes, made by the Rev. Le Roy Sunderland, a retired Methodist clergyman, at that time publishing the 'Magnet,' a paper devoted to mesmeric phenomena. In his public lectures he gave illustrations by mesmerising a young man, who yielded readily to his influence and who was supposed to be hired for the purpose. On this account there were many who looked on the performances as mere tricks: among them a friend of mine, who said to me one day, 'Now if Sunderland could mesmerise *you* I'd believe, because I know you wouldn't, deceive anyone.' 'Come along then,' I said, 'we'll go to the office of the "Magnet," and if he'll try me, he may.' So we went. I had not been long under the passes before I was in such seeming agony from the convulsions I was undergoing, that my friend was terrified, and filled with bitter reproaches, blaming himself for it, thinking as he did that I was dying. 'I would have given five thousand dollars down to have had you out of it,' he told me afterwards.

My appearance must have been frightful and my seeming

agony a sight to behold, to have made the impression it did on a bystander; and yet within myself all was as calm as a placid May morning. I was totally unconscious of the slightest suffering of any kind. My poor friend endured it all. But it taught me this lesson: that friends at the bedside of the dying are probably in most cases the only actual sufferers, while the helpless form writhing and convulsed in the last death struggles *seems* to be undergoing unspeakable tortures.

THADDEUS HYATT.

Brooklyn, New York, U.S.A.

February, 1899.

## THE PROPOSED PSYCHIC INSTITUTE.

In the face of so many adverse influences accruing from human egotism and conceit, working in opposition to the efforts of those transcendent beings, the real operators in modern psychism, who are breaking through the veil of darkness that immerses man in conditions of ignorance as to his future destiny, as to his ever increasingly intensified faculties and states in the immortality which is his birth-right, it is, indeed, refreshing and encouraging to find that there are among us men so rich in a wise humanity as 'Onward.' Permit me as one who, though poor in money, is perhaps richer in human sympathy, to express my admiration by subscribing £10 under the conditions stipulated by 'Onward.'

The admirable letter by Nicholas Christian may suggest to those who seek to subordinate psychical manifestations to human acumen, that a more reverent attitude is the pre-condition of successful research in manifestations produced by forces set in motion by beings occupying a higher plane than theirs, and whose object is not to earn the recognition of human investigators assuming the function of *juges d'instruction*; who are not at their beck and call or subject to their permit and imprimatur, or their approval or condemnation.

The letter of 'W. W. W.' forshadowes the probability of co-operation from a valuable source of possible instruction as to the unity of nature of the force in action in occultism and in psychism.

Dr. Paul Joire, of the Psychological Institute, of Lille, has kindly promised support and possible illustrations in experimental demonstration.

M. de Rochas will be willing to send his subject Lina under the care of an operator instructed by him, if the matter can be satisfactorily arranged. Lina in the secondary state illustrates the motor reactions entailed in gestures, by music. Thus ancient or tribal dance music entails its true interpretation in movement through her. Perhaps Dr. Berillon's subject Miriam, whose sub-consciousness gives artistic renderings of types, or personations, under suggestion, could also be obtained.

The Institute when constituted might, perhaps, obtain the necessary funds for these purposes by special subscriptions, as also to bring over some American mediums.

The London Spiritualist Alliance is prepared to co-operate in the proposal (under certain restrictions referred to further on, in reply to Mr. Harte). Mr. Podmore expressed the opinion that he thought Dr. Lloyd Tuckey might perhaps consent to co-operate by contributing demonstrations in hypnotic suggestion, if invited. Mr. Myers says that some members of the committee of the Society for Psychical Research would be glad to co-operate if subjects can be found. Unfortunately I have been prevented from focussing these elements into cohesion, having had to leave England suddenly for a few weeks.

The desideratum appears to be to constitute a neutral ground on which members of the different schools could co-operate in hypnotic, mesmeric, and mediumistic experimental research, apart from any preconceived ideas, and without any personal tenets being involved. While the work of classification of the London Spiritualist Alliance and of the Society for Psychical Research is of incontestable value, yet, as Professor Boirac has recently pointed out, the pursuit of experimentation is of even greater instructive utility.

But for such research to be successfully directed, the co-operation of scientific men of liberal views as experimental-



lists would be necessary. To get such co-operation will be a difficulty in England; it would be far easier in France, where many experts in experimental psychology already exist in the medical profession. Subjects are an equally necessary element in experimentation, and unfortunately there are no clinics to turn to for these, as in Paris. Perhaps the committee of the Institute may, when constituted, consider the advisability of opening a clinique for psycho-therapeutic treatment in connection with the Institute, and thus assure the obtaining of subjects, while providing a beneficent field of activity. If large subscriptions such as that of 'Onward' are forthcoming, no doubt these elements will be available.

Some of the objections raised by Mr. Harte are no doubt valid. It might be preferable to restrict the function of the Institute to experimentation with mediums, as with the other subjects, apart from any formal recognition of their faculties, beyond the publishing of the records of the phenomena obtained. These matters might perhaps be best decided by a preliminary committee, to be replaced by a permanent committee when the proposal takes shape.

New York.

QUESTOR VITÆ.

## OPEN LETTERS TO THE SOCIETY FOR PSYCHICAL RESEARCH.

BY CHARLES DAWBARN.

No. IV.

In discussing the spirit side of our problem we have the facts ready to our hand in your Reports of Proceedings with Mrs. Piper. We there see one spirit apparently crowding out another spirit. We are not obliged to suppose him impolitely using his elbow, and making it physically uncomfortable for his neighbour. He is simply sending out thoughts of greater vibratory force, which twist and distort those already in line for the organism of the medium. There is a most important truth to be here kept in view. Just as the immortal is simply a human, whose form is composed of atoms vibrating outside our sense limit, so decreased vibration in that unseen world would necessarily cause abnormal sense limits in the spirit organism. Spirits vibrating outside certain limits would be invisible to others whose forms were more dense. Those whose sense vibrations most nearly resembled the vibrations of the mortal would necessarily be nearest to the mortal level. But such intelligences could only recognise the presence of spirits with organisms more refined than their own, if themselves gifted with sense faculties resembling what we call 'clairvoyance.' So we see that on the spirit side of life those who would wisely attempt 'spirit return' must learn to protect themselves, in some way, against predatory excursions by thoughts that may easily induce 'confusion worse confounded,' such as you too often record as your experience through Mrs. Piper. And we see that such disturbing thoughts might even spring from brains invisible to the one trying to identify himself. Yet further, the all-important point, just here, is that spirits least progressed are most favoured by these adverse conditions, and that some among that ilk would as particularly enjoy making a fool of a learned member of the Society for Psychical Research as of any other inquirer less distinguished.

When we now turn to the instrument called 'medium' or 'sensitive' we find the problem of 'spirit return' yet more complicated. Spirit return has really but two factors—a mortal and a spirit—who must share the sensitiveness between them. Each has to receive from his own side and give to his fellow sensitive. Each is in an abnormal condition at the time as compared with his fellows, and also as compared with his own condition when not attempting this interchange of thought. We know, or think we know, something of the way in which spirits try to mitigate this difficulty on their side. This is usually done by confining this attempted interchange of thought to one spirit, or a selected few, who become accustomed to the currents and shoals in a certain mediumistic channel. It is true a hypnotic influence may be thrown on the mortal by a certain spirit, but all the same, that spirit cannot interchange, or even impress his thought on the mortal except he be able to reduce his own rate of vibration to that of the mortal when

accelerated by the hypnotic suggestion. Since these laws must absolutely govern exchange of intelligence between the two worlds, it seems probable, as sometimes claimed, that a dominant spirit mind may use his trained will power as a hypnotic or mesmeric force upon both sensitives, the one invisible to us, and the other the mortal medium. If that be correct, the Society for Psychical Research has to reckon with abnormal conditions in two organisms instead of one, before it exchanges thought with the spirit it is endeavouring to reach. And it seems likely, from your recorded experiences, that there is greater sensitiveness to mixed thoughts impinging upon the spirit medium from outsiders of his own kith and kin than is even experienced by the mortal. I know that your chief experiences, as recorded, have been with the hand or arm of Mrs. Piper when her brain has been in an entranced and apparently unconscious condition. But whatever part of the organism be used, it must be subject to thought control, if used intelligently.

Now, gentlemen of the Society for Psychical Research, having thus taken certain of your experiences with Mrs. Piper, and added thereto the teachings of science as to the laws governing mental communications, we may, I venture to suggest, begin to see our way to such obedience to our Mother Nature as will permit a far greater proportion of intelligence in 'spirit return,' and thus change the present proportion of one fact to a bushel of chaff. In one word we have the solution of the problem. That word is *harmony*. Given harmony on both sides the life-line, and the gate swings wide. Given disharmony, the investigation becomes wearisome and disheartening. On the mortal side we can do something towards this end, if it be but to remove obstacles. Let us recognise that but one thought at a time can travel on the mortal wire. To achieve this, but one sitter should be present with the medium. This acknowledged, the trained scientist, accustomed to concentration of thought, should prove the ideal investigator. And such would undoubtedly be the case were it not that, with a few grand exceptions, the trained scientist encourages no thought that will meet a spirit half way. He demands that a spirit shall come to his level, perhaps the level of a Senior Wrangler and professor of mathematics, and discuss the question from that standpoint, or be pronounced a fraud. Yet, as we have seen, since spirit-man has, perforce, a different personality from that worn in his earth life, he can only, unless still a dweller on the threshold, recall with difficulty the details of his earth life which are demanded by the investigator as a proof of identity. When this is conceded, and spirit and mortal meet regularly as friends for the discussion of an agreed subject, the spirit will, we have a right to assume, exchange experiences, at least so far as his own experiences can be imparted to mortal mind. Sometimes the spirit visitor will know less than his mortal friend on a given subject, but it is quite likely that at the next meeting our scientist will find that his invisible friend has been posting himself, and gathering knowledge of real value to the mortal. Such is no uncommon experience to the patient and harmonious investigator. Such friendships become ideal, and there are those in earth life who are rejoicing in just such a brotherhood to-day—a brotherhood too sacred and personal to be made a matter of public conversation and record. Let us further remember that most spirit acquirements can be of no benefit to the mortal, and that most of our own researches, philosophical and scientific, can have little bearing on spirit life, and we shall acquiesce in the limitation that will always encircle the fact of 'spirit return.'

In my next, and last letter for the present, I suggest that we make a rather careful examination of the instrument through which we propose to make friends with the invisible.

San Leandro, Cal., U.S.A.

DR. PEEBLES' ADMIRABLE ADDRESS to the recent International Congress, on 'Spiritualism in all Lands and Times,' has been reprinted by the London Spiritualist Alliance in pamphlet form, suitable for distribution amongst inquirers. It will be supplied on the following terms: a single copy, 1½d., post free; a dozen copies, 1s., post free; a hundred copies, 5s., post free. Orders should be addressed to the Librarian of the Alliance, 110, St. Martin's-lane, W.C.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, MARCH 11th, 1899.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.' 'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

### STALE STORIES AND FRESH ADMISSIONS.

The letter written by Mr. W. J. Stillman and published in 'The Westminster Gazette' for February 27th, is an invaluable one of its class. Like Balaam, he apparently came to curse, and he has blessed us altogether. The story he told, to the intended discredit of Mr. Home, turns out to be based on far-off and badly remembered days. Asked for his authority, he says that the story was told to him many years ago by a Russian officer. He is even doubtful about this officer's name, and he has been dead a dozen years! 'Even with the aid of a medium,' says Mr. Stillman, 'I could not now give the date of the incident.' 'Even with the aid of a medium' is a purely gratuitous sneer; but he drags in the suggestion, apparently, in order to add the remark, 'I have never been able to get from a medium any evidence of a sense of the lapse of time; and, of the substance of their communications, I am not convinced as to their veracity or knowledge.' But that very well describes Mr. Stillman's story and his memory in regard to it.

Mr. Stillman has evidently been unfortunate with mediums, and, for some reasons, he appears to enjoy disparaging them. 'My experience,' he says, 'compels me to question their honesty until I have had the opportunity to study their manifestations.' But that is a glaring case of prejudice and bad bias. We used to say, 'The man must be presumed to be innocent, till he is proved to be guilty,' but Mr. Stillman's doctrine is—'Presume him to be guilty till you can be sure he is innocent.' Hence it follows that Mr. Home was in all probability a liar and a cheat. 'On general grounds,' says Mr. Stillman, 'he being a medium, I should consider any allegation of his dishonesty in the use of his powers as quite possibly well founded.' This at once explains it. Years and years ago, a retired officer, living on his pension,—always a notorious gossip and yarn-spinner—told Mr. Stillman a story to Mr. Home's discredit. 'Quite likely,' thinks Mr. Stillman. 'It is true I never saw Home, but he, "being a medium," was likely to be a discreditable cheat: therefore the story is both *vero* and *ben trovato*:' and so, though the foreign officer's name is forgotten, the story is remembered as a good one to trot out in 'The Westminster Gazette.' It is scarcely believable: but so it is.

And yet, after all, Balaam blesses us. He actually says of Home, 'I make no question of the genuineness of his manifestations in general or his possession of the powers he claimed to possess. I have had from friends whose honesty or capacity is beyond question the most satisfactory testimony to the genuineness of the phenomena manifested

in his presence.' Then, lower down, he says, 'I probably agree with Mr. Myers in maintaining that the indisputable evidence collected and placed on the footing of scientific fact, establishes the authenticity of the mysterious powers claimed by the mediums and admitted by the vast majority of the investigators into them.' Coming from Mr. Stillman, especially in his present state of mind, we call that valuable testimony. What does it matter that somebody said that when giving an Empress a séance Home played a trick? Or, to glance at another story, what does it matter that a rumour filtered down to a reporter that Home had applied phosphoric paste to the cornice of a room in which he held a séance? If there is 'no question' as to the genuineness of his mediumship, or as to his possession of the powers he claimed, the gossips may very well be left to their tattle over their wine or their afternoon tea.

But Mr. Stillman returns to the charge again and again. These genuine mediums are also heartless cheats. What? All of them? As we have suggested, Mr. Stillman must have been unfortunate. He tells a horrible story about a medium in America, a man of 'the most remarkable powers, a medium as highly esteemed and recognised in America as Home, but who was in the end proved to have employed the authority his powers gave him for most immoral purposes.' What does that prove? Has anybody ever been foolish enough to say that all mediums were saints? Did Mr. Stillman never hear of a priest, a clergyman, a Canon of the Church, using his authority for immoral purposes? Our friends in America, goaded by stories of the Stillman type, have published perhaps the most awful book in the English language,—on the immoralities of the clergy: but all this is very miserable, very misleading, and very useless.

We are prepared, however, to make an admission,—one which need not pain some of our valued friends, mediums who are among the best people we have ever known. The admission is this, that a medium is a sensitive, and that, as a sensitive, a medium is receptive and responsive to all influences. It is a fact from which we ought not to shrink,—it may, indeed, turn out to be a fact of prime importance—that some good judges hold that most mediums have their moods and moments of seeming humbug. As we lately noted, Eusapia Paladino is, by Mr. Myers and Professor Oliver Lodge, believed to be both a genuine medium and a cheat. That is easily said, but that does not necessarily explain anything. A well educated but psychologically ill-instructed critic lately said to us, 'But what am I to do if one day a medium moves a table by looking at it, and another day moves it with her foot?' Our reply was: 'Go on experimenting, and try to find out why a genuine medium or psychic sometimes plays the trickster or the fool.'

A medium is as much a creature of law as a cabinet of chemicals; and there are no accidents possible with the one any more than with the other. If we understand our chemicals we can conduct experiments at will, supposing the chemicals are all pure, and barring undetected accidents. But, as every chemist knows, the chances of failure, in consequence of interfering conditions, are often high indeed: and yet there is never a solution of continuity between effect and cause. It must be precisely so with a medium. If we were as far advanced in the knowledge of mediumship as we are in the knowledge of chemistry, we might know precisely why Eusapia cheated sillily at Cambridge (if she did), and why she carried Professors Richet and Lodge and Mr. Myers off their feet in the island: and we will venture to add this, that it might then be seen that the word 'cheat' was never applicable at all; but that the apparent cheating was on all fours with a dirty flask or an impure substance in a chemical experiment. Of course there is plenty of down-



*From a photo by C. F. Treble, 373, Brixton Road, S.W.*

*E. Dawson Rogers*

Lent By D. D. Molison

P. 1. 1. 1.





right wicked cheating, and this we long to crush, but we have still to understand the blending of the evil and the good.

One of 'The Westminster Gazette' correspondents repeats an anecdote of the late Lord Malmesbury's, that when the Emperor placed Houdin in the next room to Home, Home could do nothing. Mr. Maskelyne would probably say, 'Of course; Houdin watched him, and knew his game and stopped him.' It is just as likely that this was a case of suggestion. If Houdin was 'in the next room,' as the story says, Home probably knew nothing about it, and was not watched. The explanation of 'suggestion' is then perhaps applicable. But if Home knew of the plot, the sensitive instrument might easily be disturbed to the extent of stopping phenomena. But, in relation to these subtle matters, we need endless patience as well as ceaseless care.

### THE GERMAN PSYCHICAL JOURNALS.

The place of honour in the February number of 'Uebersinnliche Welt' is given to accounts of séances; the first article being entitled 'Two Remarkable Séances in Brün,' while another gives a very detailed description of three séances with Eusapia Paladino at St. Petersburg in the spring of 1898, by Baron N. Rausch.

The séances at Brün were held with a private circle and no professional medium, and several very remarkable manifestations occurred; but those with Eusapia Paladino would be more generally interesting, as her mediumship is so much discussed at the present time and is the subject of such various opinions. With this medium no cabinet is used, and she sits with the circle around the table, one of the party on each side of her holding her hands and putting his foot on hers. In this position, sometimes in the light, more frequently in semi or total darkness, the usual physical manifestations took place, such as raps, moving of the table, levitation of the medium, &c. From twelve to fifteen persons were present, among whom were three medical men, and the manifestations appear to have been on the whole of a convincing character. At the conclusion, however, the writer says that while two of the guests were blind and firm believers in Eusapia's mediumship, the others retained a critical attitude and observed everything with great attention.

'Psychische Studien' for February has also an account of a sitting with Eusapia, already noticed in 'LIGHT,' while in both journals appear articles by G. L. Dankmar, dealing with witchcraft and kindred subjects in the Middle Ages.

### LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of the Members and Associates of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on Friday, March 24th, at 7 for 7.30 p.m., when an Address will be given by

MR. J. W. BOULDING

ON

'MY EXPERIENCES IN THE INVESTIGATION OF SPIRITUALISM.'

Mr. Boulding has the reputation of being a very able speaker, and his audience may look forward with confidence to an interesting and inspiring Address.

### SUPPLEMENT.

The Council of the London Spiritualist Alliance have recently placed in their Rooms, 110, St. Martin's Lane, a large photo-carbon portrait of the President, and at their last meeting they passed a resolution asking that a reduced facsimile might be published in 'LIGHT.' We comply with their request by a supplement to this week's issue.

'LIGHT' SUSTENTATION FUND.—The Treasurer gratefully acknowledges the following additional contributions:—Mr. G. Pearce-Serocold, £2 2s.; Hon. Mrs. Forbes, £1 1s.; Miss Spencer, £1 1s.; Mr. H. C. Campbell (Pietermaritzburg, Natal), £1; Mrs. Corbet, 9s.

### 'TELEPATHY AND WIRELESS TELEGRAPHY.'

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A Conversazione of the London Spiritualist Alliance was held on Friday evening, 3rd inst., in the Banqueting Room, St. James's Hall, when a large concourse of Members, Associates and friends assembled to hear what proved to be a most interesting lecture by Mr. William Lynd, on 'Telepathy and Wireless Telegraphy.' Amongst the company were:—

The President—Mr. E. Dawson Rogers.

Mr. Alexander	Dr. and Mrs. D. M. Finlay	Miss I. Oxenford
Mr. S. A. Alexander	The Hon. Mrs. Forbes	Mr. and Mrs. W. Buist-Picken
Mr. W. Acfield	Mrs. Fraser	Mr. & Mrs. G. Peddle
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Miss Winifred Amos	Mr. H. F. Funnell	Mme. Dhekiel Phookan
Mr. B. F. Atkinson	Miss Olive Findlay	Mr. F. Pritchard
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Mr. W. Ainsworth	Mr. T. F. Godden	Mrs. Pegler
Miss G. Armstrong	Mrs. Gordon	Mrs. Pursey
The Baron & Baroness von Balluseck	Miss Gordon	Miss Phillpin
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Dr. Blundell	Mrs. Gray	Mr. and Mrs. C. H. Rushton
Mr. Herbert Burrows	Mrs. and Miss Gibbons	Mr. Dawson Rogers, Junr.
Mr. J. Leith Bain	Mr. William Gow	Miss Rogers
Mrs. Vincent Bliss	Messrs. K. and P. Gow	Surgeon-Major M. Robinson
Mr. and Mrs. W. P. Browne	Mr. David Gow	Mr. Frank H. Randall
Mr. W. W. Baggally	Mr. B. D. Godfrey	Mr. H. Roden-Rumford
General Bonus, R.E.	The Count de Hamong (Cheiro)	Mr. George Redway
Dr. Bonus	Rev. J. Page Hopps	Miss Rowden
Miss Ethelind Bonus	Mrs. and Miss Hankin	Mr. A. Rita
Mr. J. W. Boulding	Mr. M. H. Hankin	Dr. J. D. Rhodes
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Mrs. Bailhache	Mr. T. D. James	Mrs. Southall
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Mr. Dury Evans		
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Miss Emes		
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THE PRESIDENT, in opening the proceedings, said that he was that evening inaugurating something like a new departure—in a scientific direction. Mr. Lynd had devoted a

great deal of time to the investigation of the question of wireless telegraphy, and had made himself thoroughly *au fait* with it, having given hundreds of lectures in all parts of the country. He believed that as Mr. Lynd had already looked at the question of thought transference, he would be able to illustrate how near this new process came to thought transference and how far it diverged from it. Those who had any experience in thought transference knew that physical science did not cover the ground, but every new discovery in science helped the spiritualistic movement, and assisted to break down prejudice. When, for instance, Spiritualists first adduced the question of clairvoyance they were laughed at as talking about an impossibility. When they said they knew of persons who could see through a board or a brick wall, their statement was received with sneers. But then came the discovery of the Röntgen rays, demonstrating to the world that there might be something after all in what the Spiritualist claimed. Similarly, with regard to clairaudience, after this faculty had been ridiculed, there came the telephone to prove that at least the Spiritualist might be right.

MR. LYND then addressed the audience. In the fairyland of science, he said, there was no tale more remarkable than the story of the wireless telegraph. He referred to Marconi's wonderful system of signalling through space without the aid of wires or conductors. This system was working most successfully between Poole and the Needles Hotel, Isle of Wight, a distance of eighteen miles. Telegrams were being sent every day and printed on the Morse machine just as easily as by wires. Dealing first with the transmitter, it was incorrect to say that there was nothing between the transmitter and the receiver. There *was* something. They might say it was the air, but this idea would have to be dismissed, for the air had nothing whatever to do with the Marconi telegraph. The actual intermediary employed was that subtle, elastic medium which pervades all space—the ether. The transmitter employed by Marconi was an apparatus for producing an electric spark, which implied a vibration of the ether, for ether waves were set in motion whenever an electric spark was produced. Even the ringing of an electric bell produced a spark, whereby undulations were set up in the ether. Marconi's transmitter, then, was simply an induction coil worked by a small battery. In the circuit with the battery and the cell was a Morse telegraph key, and connected with the two ends of the secondary coil were four brass knobs. The function of the Morse key was to connect the battery with the line wire. When the key was depressed sparks passed between the brass knobs of the 'oscillator,' as it was called, and the vibrations set up in the ether were transmitted to the 'receiver.' The 'receiver' was a very delicate and ingenious piece of mechanism, the result of a great number of experiments, being based upon an observation of the fact that while iron is an excellent conductor of electricity, yet iron filings when in a state of loose contact offer such a strong resistance to the current that no electricity can pass over them. Nevertheless the etheric wave which accompanies the production of an electric spark had the effect of causing the filings to cohere and thereby permit the passage of the electric current.

Based upon an observation of these facts, Mr. Marconi had devised a sensitive tube, known as the 'coherer,' a glass vessel, in the centre of which were two plugs of silver, which fitted tightly in the tube but were not in contact. In the centre of the tube, between the silver plugs, was a small space containing a quantity of filings of nickel (96 per cent.) and of silver, with a small ingredient of mercury (4 per cent.), a combination which, as the result of many experiments, was found to yield the best results. The 'coherer' was exhausted of air, in order to prevent oxydisation, and the silver plugs were connected with platinum wires which projected from each end of the tube, in order to make the connections. The tube being then sealed up at each end was ready for use, and when joined up with a dry cell and a telegraphic instrument, it formed the principal part of the mechanism of wireless telegraphy. Connected with the tube was a single dry cell, from which the electric current flowed, crossing the bridge of filings (when in a state of cohesion), and working a relay which brought into operation a battery of ten or twelve cells, which, in turn, operated the telegraph instrument.

Now as the possibility of transmitting telegraphic signals depended upon the alternate cohesion and decohesion of the filings, it was necessary to provide an instrument which should compel the metal particles to return to their original state of loose contact. Ordinarily this could be effected by merely tapping the tube, but for the purpose of intelligible signalling it was necessary that the de-cohering process should be automatic, regular, and precise. At the moment that the sending operator at the signalling station allowed his key to spring up, and stop making sparks, and thereby setting the ether into vibration—at that instant the filings must fall back into loose contact so as to get the spaces. Marconi, therefore, devised a 'decoherer' consisting of an ordinary electric bell magnet or trembler, the hammer being placed in such a position that it struck the coherer and scattered the filings, breaking the circuit just at the right moment. Professor Oliver Lodge, in experimenting with a 'decoherer,' found that the spark at the contact point of the trembling bell magnet upset the 'coherer.' Marconi, however, had overcome this difficulty by employing little coils of wire called 'shunts,' which perfectly counteracted this.

To summarise the entire process, there was, first, the production of the electric spark accompanied by an etheric wave, which, falling upon the sensitive tube, caused the filings to cohere, thereby enabling the current from the single cell to cross to the relay and work the local battery of cells, in the circuit of which were the 'decoherer' and the telegraph instrument. As the circuit of the transmitter was broken, the hammer of the 'decoherer' struck the tube and broke the circuit at the receiving apparatus.

Mr. Lynd then dealt with the vertical wire, which it seems is an indispensable part of the apparatus, although the function which it fulfils is a matter of conjecture. The height of the wire varied with the distance at which it was required to transmit the message; the higher the wire, the greater the distance to which the message could be sent. Thus to transmit a message, say, from England to the United States, it would be necessary to use a captive balloon, as the vertical wire would have to be carried to a height of a mile and a quarter. It had been objected that wireless telegraphy would mean a wholesale disclosure of secrets, since inquisitive persons could erect their own receiving apparatus and obtain records of the messages passing. This, however, was practically impossible, since there had to be a certain adjustment between the transmitting and the receiving instruments; they had to be 'tuned' to each other, and this process of 'tuning' was accomplished by the manipulation of the brass knobs already referred to, and these, under Marconi's system, were adjusted according to a mathematical formula. The chances of any receiver in the hands of an outsider being adjusted exactly to the 'pitch' of some unknown transmitter were so remote as to be virtually a negligible quantity.

At this point the lecturer illustrated his remarks by an experiment with two tuning forks, tuned to the middle C, showing how the note of one, on being suddenly stopped, was taken up by the other. The essence of the analogy lay in the fact that the etheric wave or vibration is subject to the same laws which control the waves of light, heat, and sound. The transmitter and the receiver were like tuning forks, and when the one was perfectly adjusted to the other, in relation to the length of the etheric wave and the rate of vibrations set up, the telegraphic connection was complete.

Mr. Lynd then gave a demonstration of wireless telegraphy, the receiver being on the table in front of him and the transmitter being operated in an adjoining room by Mr. Elliott, an assistant of Mr. Marconi. The message despatched by this gentleman and printed by the Morse system on the tape machine in front of the audience was as follows: 'This etheric telegram is printed through the walls.' It was certainly an instructive and suggestive spectacle to see the telegraphic machine operated 'without contact,' and the experiment was watched with extreme interest.

Dealing with the analogy between this process and the operations of the brain, Mr. Lynd referred to the fact that the production of etheric waves was always preceded by a disturbance amongst the atoms or particles of the object



causing the vibrations. The atoms were thrown into a state of agitation, and by clashing together set the ether in motion, causing waves which travelled 186,400 miles per second. In the case of light waves, thirty-nine thousand of the longest of these would occupy an inch, and in order that the eye should be sensible of the light, the retina had to be buffeted by these waves 608 billions of times per second. Physiologists told us that there could be no thought without motion, and that the act of thinking was accompanied by combustion of the brain substance. Mental operations implied the destruction of brain tissue caused by the brain substance uniting with the oxygen, and as the particles clashed together there was a violent vibration. Was it not reasonable to suppose that this vibration set the ether undulating and that waves were sent out into space like the waves of light, heat, and electricity? In fact, we were accustomed to speak of 'brain waves.' There seemed to be no doubt that when we thought, by the act of thinking we set up undulations in the ether which pervades all space, and that such undulations went out in all directions through all obstacles.

'Suppose,' continued Mr. Lynd, 'I am thinking intently, and the brain waves produced fall upon the entire audience; I do not suppose there is one who is likely to have my thought, but here and there there may be a brain tuned to the same pitch as mine, and when these undulations that I cause by the act of thinking fall upon that particular brain, it is quite reasonable to believe that the owner will have the same thoughts and ideas as myself.'

Mr. Lynd proceeded to illustrate his point by citing a case in which a mother had dreamt of the drowning of her son in Canada at the very time when the tragedy was taking place, all the circumstances being accurately reproduced in the dream. Such examples were so common that it was impossible to resist the conclusion to which they pointed, viz., the truth of telepathy. Hypnotism or mesmerism could be explained by the same theory, the brain of the subject being in tune with the brain of the operator.

The address concluded with an eloquent peroration, in which the principal achievements of science during the nineteenth century were enumerated in glowing language.

Questions from the audience being then invited by the chairman, various inquiries were addressed to the lecturer.

Replying to the question, 'How do you "tune" the receiver to the transmitter?' Mr. Lynd said:—

'The tuning depends upon the length of the wave and the period of vibration. We simply adjust the brass spheres, and the adjustment of the spheres either lengthens or shortens the spark.'

Amongst other particulars given by Mr. Lynd in his replies were the following:—

The vertical wire had in all cases to be above ground. It would not act in any other position, nor was it effective if stretched horizontally. Thirty-four miles was the longest distance at which messages had been transmitted by the wireless process.

The REV. JOHN PAGE HOPPS, in moving the customary vote of thanks, said that the lecture had been simply enchanting. He had been to hear lectures for something like fifty years, and he thought he had become entirely *blasé*, so that lectures would never more thrill him. However, on this occasion he had revived his sensations of thirty or forty years ago, and had listened to the address with genuine enthusiasm and delight. It was an achievement of the most perfect knowledge and simplicity. He suggested, however, that the lecturer in his remarks on brain-waves might have gone just a little farther, particularly in relation to those cases where, as it sometimes happened, whole multitudes of people were simultaneously swayed by some great thought or emotion. We were accustomed to say at such times, 'The thing is in the air.' Perhaps it was in the air. These vigorous emotions were projected into space, and affected the minds with which they came into contact. If they, as Spiritualists, went on thinking earnestly and without passion, the people at large might in turn come to think the same thoughts. From a lecture like this Spiritualists might understand how there could be hypnotic suggestion from the unseen, guidance from the unseen, consolation from the unseen. All this, it seemed to him, was in the line of the lecture.

MR. ENMORE JONES seconded the resolution.

MR. J. J. MORSE, in supporting the vote of thanks, said that the lecture had closely touched the deepest problem of their spiritualistic experiences. They had never heard a gentleman present his instruction more attractively, completely, and competently than Mr. Lynd. Spiritualists, however, were a very sceptical class of people, and while he was not going to cast doubt upon this wireless telegraphy, he would suggest that the President should retire to the adjoining room and there write a message which the operator should signal through the instrument, and which should be read by Mr. Lynd on the platform. That would be a practical demonstration of the process.

This happy suggestion of Mr. Morse was carried out with great willingness. The President left the platform and shortly afterwards the telegraphic instrument in the hall began to work and the following communication was read by Mr. Lynd to the audience: 'Our best wishes to Signor Marconi, and thanks to his able exponent, Mr. Lynd.'

The experiment was received with great satisfaction, and Mr. Lynd having briefly acknowledged the vote of thanks the lecture terminated.

An excellent programme of songs and music was performed during the evening, the principal items being: Violin solo, Adagio, Ninth Concerto de Beriot, Miss Winifred Amos, accompanied by Miss Minnie Tutton; song, 'Che farò?' Miss Alice Long (accompanied by Miss Withall); pianoforte solo, 'Les Dames de Seville,' Mr. Charles T. Parsons; song, 'Lovely Spring,' Miss Alice Long; violin solo, 'Mazur' (Mlynarski), Miss Winifred Amos, accompanied by Miss Minnie Tutton; song, 'Irish Lullaby,' Miss Alice Long. The grand piano used on the occasion was kindly lent by the Messrs. Brinsmead.

## SEMI-INTENTIONAL CLAIRVOYANCE.

By MR. C. W. LEADBEATER, IN THE 'THEOSOPHICAL REVIEW.'

Under this rather curious title I am grouping together the cases of all those people who definitely set themselves to see something, but have no idea what the something will be, and no control over the sight after the visions have begun—psychic Micawbers, who put themselves into a receptive condition, and then simply wait for something to turn up. Many trance mediums would come under this heading; they either in some way hypnotise themselves or are hypnotised by some 'spirit-guide,' and then they describe the scenes or persons who happen to float before their vision. Sometimes, however, when in this condition they see what is taking place at a distance, and so they come to have a place among our 'clairvoyants in space.'

But the largest and most widely-spread band of these semi-intentional clairvoyants are the various kinds of crystal-gazers—those who, as Mr. Andrew Lang puts it, 'stare into a crystal ball, a cup, a mirror, a blob of ink (Egypt and India), a drop of blood (among the Maories of New Zealand), a bowl of water (Red Indian), a pond (Roman and African), water in a glass bowl (in Fez), or almost any polished surface.' (*Dreams and Ghosts*, p. 57.)

Two pages later Mr. Lang gives us a very good example of the kind of vision most frequently seen in this way. 'I had given a glass ball,' he says, 'to a young lady, Miss Baillie, who had scarcely any success with it. She lent it to Miss Leslie, who saw a large, square, old-fashioned red sofa covered with muslin, which she found in the next country-house she visited. Miss Baillie's brother, a young athlete, laughed at these experiments, took the ball into the study, and came back looking "gey gash." He admitted that he had seen a vision—somebody he knew, under a lamp. He would discover during the week whether he saw right or not. This was at 5.30 on a Sunday afternoon.'

'On Tuesday, Mr. Baillie was at a dance in a town some forty miles from his home, and met a Miss Preston. "On Sunday," he said, "about half-past five you were sitting under a standard lamp in a dress I never saw you wear, a blue blouse with lace over the shoulders, pouring out tea for a man in blue serge, whose back was towards me, so that I only saw the tip of his moustache."



"Why, the blinds must have been up," said Miss Preston.

"I was at Dulby," said Mr. Baillie, and he undeniably was."

This is quite a typical case of crystal-gazing—the picture correct in every detail, you see, and yet absolutely unimportant and bearing no apparent signification of any sort to either party, except that it served to prove to Mr. Baillie that there was something in crystal-gazing. Perhaps more frequently the visions tend to be of a romantic character—men in foreign dress, or beautiful though generally unknown landscapes.

Now what is the rationale of this kind of clairvoyance? As I have indicated above, it belongs usually to the 'astral-current' type, and the crystal or other object simply acts as a focus for the will-power of the gazer, and a convenient starting point for his astral tube. There are some who can influence what they will see by their will—that is to say they have the power of pointing their telescope as they wish; but the great majority just form a fortuitous tube and see whatever happens to present itself at the end of it.

Sometimes it may be a scene comparatively near at hand, as in the case just quoted; at other times it will be a far-away Oriental landscape; at others yet it may be a reflection of some fragment of an âkâshic record, and then the picture will contain figures in some antique dress, and the phenomenon belongs to our third large division of 'clairvoyance in time.' It is said that visions of the future also are sometimes seen in crystals—a further development to which we must refer later.

I have seen a clairvoyant use instead of the ordinary shining surface a dead black one, produced by a handful of powdered charcoal in a saucer. Indeed it does not seem to matter much what is used as a focus, except that pure crystal has an undoubted advantage over other substances in that its peculiar arrangement of elemental essence renders it specially stimulating to the psychic faculties.

It seems probable, however, that in cases where a tiny brilliant object is employed—such as a point of light or the drop of blood used by the Maories—the instance is in reality merely one of self-hypnotisation. The experiment is very frequently preceded or accompanied by magical ceremonies and invocations, so that it is quite likely that such sight as is gained may sometimes be really that of some foreign entity, and so the phenomenon may in fact be merely a case of temporary possession, and not of clairvoyance at all.

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#### LETTERS TO THE EDITOR.

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*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.*

##### Spiritualism at Felixstowe.

SIR—Some of your readers may know a quiet little place on the Suffolk coast called Felixstowe, but its name as yet has not found its way into the annals of Spiritualism. The day now seems dawning for it which will usher in the glorious truth which comforts the sorrowful, helps those grown weary with the battle of life, and teaches us that 'there is no death.' I am only a beginner in the wondrous knowledge; a year ago I was groping in darkness and dire grief; and, in yearning for the 'touch of a vanished hand,' I turned to the *only* source which I felt could help me. I began by reading all the books and pamphlets which it was in my power to procure, and then through the pages of 'LIGHT' I became acquainted with two earnest-minded, noble-hearted Spiritualists who came and gave me the helping hand I so sorely needed. One, being a clairvoyant medium, gave us in our own little home full proof of the truth of spirit-return, and my longing was satisfied, for I did in very truth hear the loved voice which 'was still,' through this charming medium. But that was only comfort and proof for myself and my family. I longed to tell others the good news, though at first I was afraid to speak too openly. About three months ago I commenced such an interesting and astonishing correspondence with one of London's best-known mediums, that I could no longer keep silence, and a great desire came over me that she should come and shed some

light on our poor little place. She, also being guided in the same direction, came on Saturday, February 25th, and I had the honour of welcoming Mrs. Brenchley into our home and to Felixstowe for the *first* time. In our family circle that night she gave us convincing and touching proofs that our loved ones are near and can hold communication with us; but wonderful indeed were the results of a general séance held in my rooms on the following (Sunday) evening. We had gathered together a little band, eighteen in number, some with a slight knowledge of Spiritualism, and others with no knowledge of and little faith in it, but the marvellous impersonations of some of the dear ones who had passed to the 'other side' were so convincing that at times not one in the room could keep back the tears. One particularly touching instance was a poor boy who came with the name 'Mother' on his lips. Soon, by various experiences and gestures, the mother recognised her son, and putting aside other hands that were held out to him, he clung to her, saying, 'This is mother, *this* is *my* mother.' He told her of the flowers he was amongst, and the kind ones who were caring for him and helping him, and how his poor head, which in this life was *such* a trouble, was getting clearer and better in that brighter world. Many other equally plain proofs were given, but I must not trespass on your space. Having begun the good work we mean to 'go on.' We hope to have more séances immediately, and at Easter we are looking forward to welcoming Mr. and Mrs. Brenchley in our midst; and trust that the good seed sown *now* will have taken root so that we shall be able to form a little society which may develop and become a power amongst us, in proving that this life is but the beginning of life, and that the 'dead are *not* dead, but alive.' M. S.

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##### The Rope Trick.

SIR,—In fitting on the cap with such nicety, Mrs. Paul has unfortunately given herself away! If her hands were wrist-crossed and securely 'knotted' by 'Peter' on the occasion referred to, how could she undo the knots and fling away the rope in righteous indignation? A moment before when politely requested to 'uncross her hands,' she had stoutly denied that it was possible to do so! She certainly did fling away the rope, and pretty quickly, in the presence of some half-dozen people; so will 'Peter' or Mrs. Paul herself kindly explain how it was done? She says she did it herself.

I find that her habit, to which I referred, is known now to many besides myself, and if later on I deem it wise to disclose my name and address, I shall do so without fear or trepidation. We must at least make an effort to keep our body sane and sweet. OBSERVER.

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##### Reincarnation.

SIR,—I perceive that Mr. John Scouller, in your impression of February 11th, defends and illustrates his belief in reincarnation against the argument 'that no man has any recollection of any former state of existence,' by appealing to the fact 'that an injury to the brain may have the effect of blotting out all recollection of a man's previous life as completely as if it had never been.' Precisely so. Are we then to infer that before a soul is reincarnated Rhadamanthus, or some one else in authority, gives it a blow on its spiritual head which deprives it of all recollection of its former existence? For how otherwise can we account for its total loss of memory, seeing that this total loss, speaking by analogy, must be the result of disease?

If reincarnation is a fact one would naturally consider that its utility would be evidenced in enabling the soul to profit by former experience; but even this plausible and obvious purpose is not suggested by the advocates of reincarnation. Why? Simply because it cannot be supported by a single conclusive fact.

In my long career as a steadfast Spiritualist, I have become acquainted with a great deal of extravagant nonsense. I always thought that Darwinism reigned supreme as the monarch in this world of folly; but I begin to think that reincarnation is a very good second, and a powerful rival to Darwinism.

Mr. Scouller recommends us to read 'The Perfect Way,' by Mrs. Anna Kingsford. I have read it carefully and

reviewed it. Also 'Clothed with the Sun.' Two more insane books I never read in my life. I will place in the hands of the Editor of LIGHT a copy of my review entitled 'Transcendental Vagaries,' and perhaps he will be kind enough to transmit it to Mr. Scouller.

If the Editor raises no objection I shall be happy to hand over to him a number of copies of this review, for gratuitous distribution to any one who will send him a penny to pay for the postage. It was published at 6d. net, but the edition was not all sold, and I will give away the remainder.

TRIDENT.

#### The O.P.S. Sick, Benefit, and Pension Fund.

SIR,—It is once more my pleasant duty to ask you to be so good as to grant me space in your columns to make my usual monthly acknowledgment of the donations received for the above fund during the month. At the same time I wish to personally thank all those who have contributed during the eight months I have held the position of hon. sec., *pro tem.*, which office I am now resigning into the hands of Mrs. M. H. Wallis, 322, Waterloo-road, Hightown, Manchester, who is the honorary secretary, as she is now in England again after her absence in the United States on a brief lecturing tour. During my tenure of the office I am pleased to report that I have received donations to the amount of £43 19s. 4d., while my disbursements amount to £32 3s. 3½d., leaving a balance of £11 16s. 0½d. to hand for the fund. In conclusion, allow me to thank you, sir, for your repeated courtesy in finding room for my monthly communications; and let me ask all friends of this very necessary work to continue their practical sympathy therewith.

J. J. MORSE.

Florence House, Osnaburgh-street, London, N.W.

March 5th, 1899.

DONATIONS RECEIVED DURING FEBRUARY.—The Rev. Adam Rushton, £1; 'S.S.' Whitley, 2s.; Mary J. Jaques, 5s.; Arthur Holden, Esq., quarterly subscription, 5s.; Mrs. Bellingham, Var, France, £3; 'Onward,' Seacombe, 2s.; office expenses donated by Mr. J. J. Morse, 10s. Total, £5 4s.

#### TEACHERS' GUILDS.

By MR. H. BODDINGTON, OF BATTERSEA.

*Paper read at a Spiritualist Conference held on Sunday, March 5th, 1899.*

Spiritualism, in common with every other school of thought, should have its debating centres. Nothing is better calculated to eradicate erroneous ideas than contact with criticism. Specious appearances succumb to its onslaught, and truth is thereby established. Every society should have its debating class, and every group of societies its teachers' guild, by which exponents may be brought into personal contact with other leaders of thought, and thus keep constantly in touch with truth's latest revelations, and learn how to protect their mutual interests. Occasionally the best available talent from other schools of thought should be invited to lend the assistance of their experience. I use the phrase advisedly. Theories at all times must be carefully distinguished from fact. It is by the comparison of experiences alone that we can hope to obtain a profound appreciation of truth. No one man or set of thinkers have a monopoly. We each perceive truth from more or less isolated and individual standpoints, through a cloud of prejudice, ignorance, and imperfect apprehension of the aspects presented to each other. Our appreciation of truth is, therefore, relative. This applies most emphatically to the truths of Spiritualism. The phenomena are singularly elusive. Opportunities for the study of every phase are at present practically impossible. Apart from the number of actual experiences, there is sufficient variation in the methods of reception and the forces employed to convince any but the most superficial observers that spiritual manifestations present a most complex study. We cannot measure spiritual forces by material analysis. We have even to study and understand the emotions and beliefs of each medium in order to arrive at just conclusions, added to which we have to appreciate the bias or training of each observer, and the circumstances surrounding each com-

munication. We have to study, not ponderable bodies, but the imponderable; not blind forces alone, but the unseen intelligences, who in turn are influenced by the channels through which they manifest. We do not have to deal with scientific demonstrators alone, but with the emotions, beliefs, and ignorance on both sides of the veil. But, notwithstanding all these difficulties, we have tabulated, in a comparatively short time, sufficient data to establish, or re-establish, upon a thoroughly sound and scientific basis, the existence of a world of intelligence acting independently of corporeal man's volition. Upon the facts thus demonstrated, and evolving in perfectly natural sequence from the communications received, is a philosophy which, in its practical application to the needs of humanity, embodies a rational religion. Many halt at the reception of experiences, and cannot see that the application of the philosophy gives greater emphasis to the spiritual revealments of all ages; but in considering the factors which make for human progress, we are convinced that a more profound knowledge of spiritual life and the laws pertaining thereto, will form a safer guide for mankind than the traditions of the past, or the interested dictation of priestly authority.

An ideal centre of instruction would be far away from material strife and commercialism, where the student could learn from the masters of psychic law who have passed behind the veil, combined with sights and sounds which would constantly educate the finer faculties of the soul. But we have to leave the ideal state where prophets may eat of purely spiritual food, and become psychically fit to deal with life and its problems. We cannot erect ideal temples surrounded with beautiful gardens, where the soul's powers would spontaneously express themselves and men with archangels hold direct converse. In the very best conditions we could create we should not be certain to evolve a pure and infallible medium. The instructors must first prepare the way by making themselves fit. The companions of the psychic would also have to be pure-minded and everything in keeping with his high calling. All this is in the remote future. But we can commence to build the temples and smooth the pathways for other workers to traverse and put our ideals into realisation. Mediums, for the present, we must leave to develop under the best conditions they can individually obtain in the home circle or public meeting, and trust to the consensus of experience to guide in the formation of the psychic colleges of the future. But one class of worker that ought to receive special assistance is the normal speaker. Inspiration, according to Mrs. Hardinge Britten, is simply the fusing of the ideas one already possesses. This being so, we need to eradicate all false concepts, to be sure that we are not emphasising an error. We need a central meeting place where the intending exponent may be grounded in fact, both as regards the experience of occultists in other schools of thought and their explanations, and by personal experience with mediums and the explanations of their spirit guides. Personal experience in every available phase of phenomena, and the best explanations as to its cause and conditioning, should form a large feature in the education of our public speakers. Personal integrity should also command the respect, as well as the hearing, of their audience. Those who choose to propound the philosophy of Spiritualism, like instructors in every other school of recognised teaching, should be willing to undergo a distinct schooling. Few there are but have a bias in some direction or other which causes the present dissimilarity so apparent in many of our platform workers. But teachers and libraries are not available to all who are willing to qualify. Mediums are unwilling to sit for experimentation without charge. Teachers cannot give their time without remuneration. All these, and many minor difficulties at once confront the earnest worker who would gladly place Spiritualism on a more satisfactory basis. The richer Spiritualists are still too indifferent to the needs of the hour to endow an institute, and too fearful of public opinion to devote their own talent and energies to the work. Consequently it is the workers themselves, who too often have to toil at all hours for bare subsistence, that we have mainly to reckon with.

The cry of the times is for better educated exponents, for more coherent utterance, less divergent opinions, and grammatical as well as merely forceful enthusiasm. Spiritualism makes converts with extraordinary rapidity. The phenomena of an hour set at nought the pre-conceptions of a lifetime. Earnest investigators, seeing the dearth of public speakers, are forced into the position long before they have had time to erase false notions or get clear ideas upon the newer philosophy. This in the past has been unavoidable. In the future, if Spiritualists recognise their responsibility, it will be altered. The sin of the cry for educated workers lies in the fact that they who see the need are themselves



best fitted to attempt the cure ; *but do not*. It is easy to find fault ; but to apply the remedy means unselfish devotion and untiring energy. We of the working section are as painfully conscious of our shortcomings as the most refined and educated grumbler. But we need to be more than merely conscious of our lack. We need to equip ourselves better for future work. The inrush of converts, both educated and otherwise, must be met by systematic efforts at selection, with a view to the elimination of the faddist, the bigot, and the illiterate ignoramus. Time was when it was sufficient to simply bear testimony to the phenomena. That stage in our evolution is rapidly passing away. The world now needs scientific explanation of the means whereby the clearest messages may be obtained from behind the veil. We need a centre where our workers can come into contact with clear expositions of spirit life, clearer demonstrations of spirit power ; can learn something of hypnotism and telepathy ; can learn more of causes, that we may better understand how effects are produced. Many of our workers have obtained their convictions and information from within extremely circumscribed limits. This fact is largely responsible for the peculiar bias of individual teachers. The time and opportunity for deeper study are not always obtainable. How can we best fit ourselves to grapple with the need of the hour ? Clearly we cannot afford to dispense with a single worker within the ranks. Crude as some of their powers of expression may be, if they are elbowed out they will but give place to immature investigators whose unripe philosophy will render Spiritualism more ludicrous than illiteracy. Our reforms, then, must commence with the workers we have. Central institutes within easy reach of a number of societies, with capacious library, séance rooms, and lecture hall, should be opened absolutely free of cost to any who are willing to train for the rostrum. With a commencement like this minor difficulties would speedily adjust themselves. Each centre would, of course, be in close communication one with the other. Our main difficulty is financial. Unfortunately wealthy Spiritualists have not yet risen to a sense of their responsibility. The second difficulty is owing to the fact that our speakers are generally working people with very little leisure. Thirdly, there is a danger, if the money is placed in the hands of a class rather than in the power of the workers, who certainly appreciate their own needs most, that cliqueism or class privileges would inevitably ensue, and a priestly cult may render our last state worse than our first. Perfect equality of opportunity is Spiritualism's only safeguard.

A commencement can, of course, be made by combined effort upon a smaller scale. Lyceum teachers, speakers, and mediums should meet regularly to discuss the needs of the hour and psychic problems. A library is also an essential. Opportunities for experiment or séances should also be provided. Thus should we be better fitted to train public opinion, and public opinion would eventually see that our teachers were properly qualified before it permitted them to teach.

### SOCIETY WORK.

GROVE-LANE PSYCHOLOGICAL SOCIETY.—On Sunday last a trance address was given by Mrs. Holgate, entitled, 'The Spirit in the Churches,' in which the widespread growth of interest in the subject generally was referred to. 'Sunshine' next controlled, and gave a short address, followed by clairvoyant tests to strangers at the after-circle. Next Thursday, at 8 p.m., lecture on 'Good Health, and How to Secure It,' by Dr. Morton.—H. F. F.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday morning last 'The Laws of Mediumship' formed the subject for consideration. In the evening, Mr. Jones presiding, the subject 'Spiritual Teaching' was introduced by Mr. Brooks, and spoken on by Messrs. Jones, Thompson, Hewitt, and Banyard, also a spirit friend through Mrs. Jones. Sunday next, at 11.30 a.m. and 7 p.m. Tuesday, at 8 p.m. Wednesday, at 8 p.m., members' circle.—T.B.

4, MERRINGTON-ROAD, ST. OSWALD'S-ROAD, WEST BROMPTON.—On Sunday last Miss F. Porter spoke very effectively to a large audience, pointing out that the assurance of the continuity of life did not relieve us from responsibility on this side, but made it imperative that our lives should be pure and consistent, as we are responsible for the influence we cast over others. She was also very successful with several psychometrical readings. Miss Rosoman sang with taste, and Mr. Lealtodt gave a pleasing flute solo. Next Sunday, at 7 p.m., Mr. Sherwood and Miss Gambriel.—W.S.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. J. A. White was with us, and addressed the large audience, taking as the subject, 'Ghosts,' following with excellent clairvoyance, every description being recognised immediately. On Wednesday, the 1st inst., this society held its first

annual concert and dance at Youen's Assembly Hall, Mare-street, which was attended by a number of Spiritualists from all parts of London. Next Sunday, at 6.45 p.m., Mr. Emms. Every Wednesday, at 8 p.m., members' circle at 233, High-road, Clapton.—O.H.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD, N. (near Alexandra Theatre).—A large audience assembled on Sunday last to hear some of the personal experiences of that excellent worker for the cause of Spiritualism, Mr. Thomas Everitt. The speaker was unable to get through half of his notes owing to their voluminous nature, but the deepest interest was expressed in the facts as presented by Mr. Everitt. Being his own experiences, they were greatly appreciated by the thoughtful people assembled. Next Sunday, Mr. A. Peters. On Monday, at 8 p.m., clairvoyance circle ; medium, Mrs. Barrett. March 22nd, public lecture by Mr. G. H. Bibbings. Will the friends please note ?—A. CLEGG, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—There was an excellent attendance at these Rooms on Sunday last, when Mr. J. J. Morse's guides delivered an address upon 'Disbodied Man—his Nature, Avocations, and Ultimate.' This comprehensive subject was dealt with in a manner which proved once again the remarkable ability of the speaker and his power of conveying the teachings of Spiritualism, even to the 'simple-minded inquirer,' in a finished and practical manner. The close attention and keen appreciation of the audience were plainly manifested throughout the discourse. The choir of the Marylebone Association of Spiritualists were heard to advantage in the rendering of the part-song, 'O Lovely Night,' which was sung prior to the address. Next Sunday, at 7 p.m., Miss MacCreadie, clairvoyance.—L.H.

LONDON SPIRITUALISTS' CONFERENCE.—The first annual meeting and social gathering was held on Saturday evening, 4th inst., at the Workman's Hall, West Ham-lane, Stratford. On Sunday morning we held our open-air meeting at the Grove, Broadway, Stratford, E. In the afternoon, at 3 p.m., Mr. H. Boddington, of Battersea, read a paper on 'A Teachers' Guild,' followed by discussion, in which Messrs. Veitch, Davis, Bradley, Bullen, Morton, Renfree, Row, and Gwinn took part. The discussion was adjourned to the next conference meeting, which will be held at the Co-operative Hall, Braemar-road, Canning Town, E., on the first Sunday in April. At the evening meeting, in the Workman's Hall, Messrs. Gwinn, Clegg, and Brooks spoke. Mr. Bullen gave clairvoyance. Mr. Gwinn, president of Workman's Hall, presided at all the meetings.—M. CLEGG.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last we had a good attendance. Mr. Beel conducted the meeting, and answered many questions put by strangers. In the evening, our secretary spoke on the subject of 'Where are our Dead ?' Many stayed to the after circle, which was conducted by Mr. Beel, and good results were obtained. On Sunday next, at 11 a.m., public circle ; at 3 p.m., children's Lyceum ; at 6.30 p.m., Mr. W. E. Long will give an address on 'The Church of the Spirit.' After the address a general meeting of members will be held to decide on the new plan of work. All members are earnestly requested to attend. Copies of the plan can be obtained from the secretary at the close of each service. *In Memoriam*.—We have to announce the passing on to a higher life of our brother member, Mr. Cultman, who met with an accidental death in the Camberwell New-road. May our loss be his gain.—VERAX.

BIRMINGHAM.—RECEPTION TO MR. F. CRADDOCK.—A public reception was given to Mr. F. Craddock on Thursday evening, the 2nd inst., at the Garden Restaurant, Paradise-street, Birmingham. Mr. J. W. Mahony presided, and among those present were : Mr. and Mrs. Sunderland, Mr. and Mrs. Haughton, Mr. and Mrs. Hodgson, Mr. and Mrs. Knibb, Mr. and Mrs. Bailey, Mr. and Mrs. Read, Mr. and Mrs. Butler, Mr. and Mrs. Starling, Mr. Bassett, Mr. Girdlestone, Mr. Holden, Mrs. Smith, of Blackpool, Mrs. Walton, Mrs. Joice, Mrs. Deval, Mr. Lawman, &c. The object of the gathering was to extend a sympathetic greeting to Mr. and Mrs. Craddock, who have taken up their residence in Birmingham, with a view to increase the work and usefulness of Mr. Craddock's mediumship. Mr. Mahony spoke highly of the character and power of Mr. Craddock's services to the cause of Spiritualism, and said that he hoped the friends in Birmingham would protect the sensitive from the crude and harsh treatment that a sceptical public might venture to impose upon him. Mr. B. Hodgson, Mr. Lawman, and Mrs. Haughton spoke in eulogistic terms of the personal as well as the mediumistic good qualities of the medium, and not forgetting the spirit friends of Mr. Craddock who assisted so efficiently in the materialisation phenomena. An excellent programme of music was provided, and a very pleasant evening was spent. Mr. Craddock's address is now 19, Dawson-street, Bearwood-road, Cape Hill, Birmingham.—J. W. M.