

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT ! MORE LIGHT !"—Goethe.

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

No. 998.—VOL. XX. [Registered as] SATURDAY, FEBRUARY 24, 1900. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

A very remarkable story is that which is told in the 'Biography of Francis Schlatter, the healer ; with his life, works and wanderings' (Devonport : W. G. Osbond). In that life there have been but few sunny places, judging by the standards of the world ; but in that it strongly resembles the life of Christ, whose (shall we say ?) reincarnation Schlatter very quietly claims to be. For the greater part of his life, he has been 'despised and rejected of men,' 'a man of sorrows and acquainted with grief' ; but he has held himself completely at the disposal of 'The Father,' or, as he has always said, 'Father,' and it seems clear that he has performed 'many wonderful works' of mercy.

We have written as though he were still with us in the flesh, but no one seems to know. His appearances and disappearances were never to be accounted for, and, we believe, he has not been heard of for a few years. The closing words of this story suggest that he may still be amongst the Indians and Mexicans of New Mexico.

And now comes the story of a great healer in Russia : this time a priest, who holds that prayer is all powerful, that it can and does renew both soul and body, so that one is, as it were, 'born again.' A full account of him and of his work is given in 'Good Words' for this month.

Why should anyone doubt these things who believes in the New Testament, or who knows anything of the power of the spirit ?

A 'Study on the relation of man to God' (by A. Schwarz), which has appeared in successive numbers of 'The Theosophist,' is, we are informed, to appear as a separate pamphlet. As may be imagined, it is far beyond the average capacity and the average knowledge ; and we may as well confess our own inability to follow the writer in all his subtle references to theosophical refinements, though we are able to see that there are certain kindly shallows in which we can profitably wade though we cannot safely swim. But these highly technical theosophisings really require translating for the children of men as they exist to-day.

The central object, the Logos, however, we humbly think we do know something about, and we would venture to suggest to this writer that it might be well for him to reconsider the desirability or propriety of too strongly personifying or isolating the Logos, which can only be rightly understood when it is regarded as the ceaseless forthflowing of the Divine Thought or Creative Energy. But, as such, 'the baby, new to earth and sky' to-day, is a veritable

manifestation of the Logos, or an instance, let us say, of its creative power. It is too great a subject for a Note, but this hint may suffice. It is a vitally important topic.

Someone, evidently intent on our conversion, sends us a magazine containing, amongst other curious things, a violent attack upon Spiritualists, a puzzling paper on Bible prophecies, an old-world article on 'The Elect,' and the following extract from one of Cowper's letters. Referring to Handel, he says :—

He seems, together with others of our acquaintance, to have suffered considerably in his spiritual character by his attachment to music. The lawfulness of it when used with moderation, and in its proper place, is unquestionable ; but I believe that wine itself, though a man be guilty of habitual intoxication, does not more debauch and befool the natural understanding than music, always music, music in season and out of season, weakens and destroys the spiritual discernment.

The editor seems to agree with Cowper, and considers the present-day neglect of him 'a device of Satan.' Poor Satan ! For how much is he made responsible !

But, after all, delightful and refining as music is, is there not a background of truth in Cowper's exaggeration ? The pure and intellectual love of music is an unmixed good, though even it may be carried to excess ; but there is a love of music which is akin to debauchery, drawing away the mind from sober thinking and the soul from spiritual discernment. Even in the sphere of Religion itself, Cowper's sweeping condemnation is finding confirmation, stronger even than he could have anticipated, in the musical Ritualism of our day,—a sign of the times far from hopeful for the progress of intellectual and spiritual Religion.

Mr. W. R. Inge's 'Bampton Lectures' (1899) (London : Methuen and Co.) on 'Christian Mysticism' are excellent ; but why is this learned gentleman so excited about Spiritualism ? In the 'signs and wonders' of the Roman Catholic church he sees only 'ridiculous fables' ; and 'the dabblers in occultism' who 'invite us to watch the breaking down of the middle wall of partition between matter and spirit' 'are in reality hankering after the beggarly elements of the later Neoplatonism.' He suggests that we talk about the 'suspension' of the laws of Nature. He is mistaken. We are specially anxious to insist that there is no supernatural, and that no law can ever be suspended. But Mr. Inge's book deserves close attention.

Mr. W. L. Sheldon's scheme for 'An Ethical Sunday School' (London : Swan Sonnenschein and Co.) is an entirely useful help to rational teachers. We do not say that it is adequate for all purposes, but it stands for a great deal which the conventional Sunday School sadly lacks. Mr. Sheldon is an ardent 'Ethical Society' man, and knows well what he wants : he knows also the results of his experiments. He is keenly practical, and, for the home as well as for the school, his book has distinct uses.



## PSYCHICAL SUSCEPTIBILITY.

ADDRESS BY MRS. M. H. WALLIS.

An address on the subject of 'Psychical Susceptibility' was delivered by MRS. M. H. WALLIS at a meeting of the Members and Associates of the London Spiritualist Alliance, held in the French Drawing Room, St. James's Hall, on Friday evening, 9th inst.

MR. E. DAWSON ROGERS, the President of the Alliance, occupied the chair, and in opening the meeting said : I have to introduce to you this evening an old and tried worker in our cause, a lady who is very highly respected throughout the country, although she is better known in the provinces than in London. Her subject is a very interesting one, and as Mrs. Wallis is about to speak normally we shall have her own ideas upon the theme she has selected. I may briefly add, however, that I have spoken to Mrs. Wallis on the question of one of her controls coming this evening after her lecture and giving answers to questions ; and I have asked for the presence of a special control of hers whom I have heard from time to time, and with whom I have been greatly pleased. He is a spirit without any pretence to deep philosophy, but with a good deal of plain common-sense. My principal reason, however, in asking for the presence of this control is because he shows so distinct a personality. Everything he says and the manner in which he says it are so different from Mrs. Wallis' own speech and methods that anyone who comes into relationship with him cannot fail to be interested.

MRS. WALLIS then addressed the meeting. After asking the indulgence of those present on the ground of her inexperience as a normal speaker, she said : This subject of psychical susceptibility is, I think, one of great interest, and it will be readily admitted that the range of our perceptions is not entirely limited to the effects produced by external phenomena, and that a great variety of sensations are experienced which cannot be traced, at least directly, to observation of occurrences in the ordinary physical surroundings. Man is susceptible to influences which do not affect him through the senses, and yet cause a quickening of thought, a rousing of aspiration, a clearness of mental vision and an ability to sense or perceive the actuality of spiritual associations. I shall endeavour to classify the degrees of this susceptibility, not with any desire to dogmatise, but simply for the present purpose, under three heads : Ordinary, Special, and Mediumistic.

Under the head of 'Ordinary' I think we may consider those experiences with which most people are more or less familiar, such as, for instance, the feeling that something is going to happen, the sensation that something is 'in the air,' or, as it has been said, that 'coming events cast their shadows before them.' It has been observed in the case of some persons susceptible to such influences that when there is likely to be a change in the immediate conditions a spirit of unrest is manifested.

Then we may take the idea of thought-transference, where two people in strong sympathy utter almost simultaneously the same words or arrive at similar convictions or conclusions, without previous mutual preparation or discussion. We may recognise that through long-continued companionship or strong sympathy two minds acquire the ability to respond each to the thought of the other.

Then we may take the question of sudden likes and dislikes. Many people upon their first introduction to others have an instinctive feeling of attraction or repulsion. Sometimes there is a feeling of repulsion when, by all external indications, it would seem that the feeling should be just the reverse. In some cases, after an acquaintance of but a few moments the sympathy between two people is such that they feel as though they had known each other for years, as though there had been a long previous intercourse and association.

Then we may consider dreams in their relation to psychic susceptibility. Dreams are of course very varied, and a great deal which is remembered or experienced concerning them is of little practical value in the light of our subject. But there are cases here and there where those who have dreamed have learned afterwards that their dreams had

a meaning, literal or symbolical, and in this way there is revealed some degree of susceptibility to the waves of psychical influence or the power of spiritual perception.

If we recognise that there is this tendency ; if we perceive that there is a disposition to sense without the use of the eye, the ear, or other avenues of sense-perception, then it must be admitted that some degree of this psychical susceptibility is indicated, and this susceptibility may be possessed by those who are not classified as mediums and do not usually exercise their powers in those directions.

Some individuals in the ordinary way are inclined to be very sensitive to slights, real or fancied, and generally yield to the opinions of other people. There are those who are swayed by the unspoken thought of another, or dominated by the mental attitude of persons with whom they come into association.

Other similar examples to be noted are the tendency to look at the external world in accordance with the attitude of mind or the tenor of thought of the individual. It is said the birds sing more sweetly, the landscape seems more beautiful, and Nature grows attuned to the consciousness when one is full of joy or happiness ; but when grief touches, when there is a sorrow felt, when the hopes are overthrown, then the external world looks dreary, and though the sun may shine and the birds may sing, there is not the sense of harmony, and it is the reflection of the feeling or consciousness of the individual rather than the actual condition which is presented in the external state.

Another phase of susceptibility is the tendency to 'take on' surrounding conditions. As, for instance, on going into a strange house for the first time there may come almost immediately a feeling of being at home. The conditions are such that you respond to them. Or, to take the opposite experience, the 'feeling' of a strange house may be cold, inharmonious and repellent. Such conditions seem to pervade the very atmosphere of the place.

Another aspect of the subject in regard to personal relationships is the tendency to be affected by the positive opinion of others, to feel what is in their minds before they express it. You may, for instance, say that you hold certain opinions upon a certain matter, but almost instantly you feel that the person you are addressing is not in sympathy with you on the point. You may have previously felt that your opinion would be confirmed, but without a word in reply you read the unspoken thought and know intuitively that there is no community of opinion.

Again, we may take the question of that personal influence or magnetism which affects the conditions of others. It is said that a bright, cheery doctor is of great benefit to the sick, and that when he enters the sick room in his breezy, cheerful way a change of condition is at once set up and the sick person is beneficially affected. This, of course, is true in many other conditions of existence. The bright, hopeful, optimistic individual, who does not bring his woes forward, who does not want us to attend to his private sorrows, is always a welcome visitor, and makes a pleasant impression upon most of those with whom he is brought into contact.

The next department of my subject, namely, that which deals with 'special' degrees of susceptibility, I may subdivide into two sections : the 'Spontaneous' and the 'Cultivated.' In the first category we may range all kinds of suggestion, whether silent or spoken. Some individuals will readily respond to these, while others will simply rebut such suggestions by a positive attitude of mind. In this section, too, we may place healing, to which I have already made passing reference in regard to the beneficial influence exerted by a cheerful doctor on his patients. And in this connection I would like to give this thought—that health is contagious, that to those who are suitably constituted the positive healthy influence exerted by those endowed with such powers is of great value. Those who are thus gifted need to recognise this, and to make themselves as positive as may be in order to give forth this healing influence, so that anyone brought into association with them may be beneficially affected thereby.

Then we may take inspiration—inspiration of every degree, so far as it is unsought for by its recipients. We may be inspired in a great variety of ways, and thus led to



realise the great forces in existence to which we can respond, the grand reservoirs of power from which we may draw. We may take the inspiration of the poet, the artist, the writer, and the speaker. We may take the phenomena of impression, of guidance and warning, which are recognised as coming from the spiritual realms of life and which occasionally reveal glimpses of its conditions. We may take intuition, that subtle sense possessed by many who arrive at just conclusions, not through reason or logic or knowledge, but through some quickening of the powers of perception and apprehension. We may take psychometry, the unconscious register of the conditions of a place or of a person; and I draw a line of distinction between this unconscious psychometry and that exercise of the psychometrical power in which the impressions are consciously received and expressed. In the same category I would place that curious method of solving a problem adopted by some people and known as 'sleeping on it.' Certain people are able to take with them at night, when retiring to rest, the problem or the question which has perplexed them during the day, and in the morning to awake with the solution in their minds. I knew a girl who habitually carried her lesson books to bed with her for the purpose of being able to retain that which she desired to learn. She read over her tasks once or twice and then went to sleep with the books under her pillow. In the morning she was able to repeat her lesson perfectly, and to retain it in her mind as long as was necessary. Quite recently it was stated by a writer on these subjects, that if one asked, just at the moment of going to sleep, for the answer to any perplexing question or any special guidance, the answer could be gained or the guidance received through the increased activity of the spirit during the state of bodily sleep.

We may take the fact of 'thought-atmospheres,' which may be helpful or otherwise to those sensitive enough to be affected by them. In the home the qualities manifested by the inmates, first in thought and then in action, must set up a positive condition and exert a decided influence. There is a deplorable tendency existing in the minds of many parents to imagine that their children are likely to go wrong, or almost certain to be wrong in small things or great. A sort of challenging attitude is adopted by the parents, as though the children were on trial; and it seems to me that if, instead of this attitude of mind, there was an assumption of the good and the true, and the expectation that the children would manifest the best rather than the worst, better conditions would then be set up and the home influence would be much healthier and more congenial.

To deal with the 'cultivated' forms of susceptibility, it seems to me that through conscious aspiration one can attract very much that shall prove helpful; that, as we are spiritual beings, in possession of spiritual powers, there should be an active exercise of these powers. If positive thoughts are sent out, if a strong aspiration is experienced, then it seems to me that there will be a consciousness of inspiration, and a quickening and intensifying of the powers of the individual. In this connection we may take the thought of aspiration with a purpose, the definite asking for a definite response. To me it is a very real thing, this fact of inspiration in response to aspiration, and I take it to be a fact in the experience of many others.

As to thought-transference and the action of mind over mind, the spirit people tell us sometimes that one of the great necessities of modern life is the cultivation of the power of the will, the power to say 'yes' or 'no,' and to render oneself positive against evil. Each individual is a centre of force, each one can, and does, express more or less power in his own personal sphere, and every thought which is sent forth represents a wave or current of force which undoubtedly has a decided effect, travelling further and further through space, and leaving its influence we know not where. Consequently there should be a conscious determination to exercise the strong, helpful influence of earnest thought and noble purpose, so that all those with whom we are brought into contact may be strengthened and elevated.

With regard to the mediumistic aspect of the question, I shall not say much, because, as most of you know, mediumship is firmly established, and many mediums give very positive evidence of their susceptibility to the psychical or

spiritual influences; but it is well to note the action of the law of attraction, the passive condition which may be set up in the consciousness of the medium, and the activity whereby the best, the truest, and the wisest guides are attracted to one desirous of development. Mediums may consciously cultivate their psychic powers, and by so doing be able to govern their susceptibility and respond to desirable influences, or repel those that are uncongenial. I may allude here also to the question of personal responsibility in regard to mediums; to the fact that those who have special gifts, who are, it may be, specially chosen, have a special responsibility to do their best, to exercise their powers that the highest results may be obtained; and this can most surely be secured by intelligent self-direction of the psychic faculties and co-operation with wise spirits.

In conclusion, Mrs. Wallis said: Man is a spirit who can exercise his spiritual powers here and now, can gain the power of attracting to himself that which is his of right, and grow ever more and more clearly conscious of the ruling power of spirit and the supremacy of his spiritual nature, and more and more able to gain the victory over physical conditions, until he realises in very truth that the body is his servant, which shall perform his will and serve his purpose, and that he must use it to the very best advantage, thus finding ever a continued increase of ability, larger power of spiritual response, repelling from himself those conditions which would tend to degrade or debase, and standing forth as a witness to the grand fact of spiritual communion and spiritual progress.

Mrs. Wallis closed her remarks by reading a poem by Ella Wheeler Wilcox, of which the following stanza may be quoted:—

'With every impulse, deed or word,  
Wherein love blends with duty,  
A message speeds along the cord  
That gives the earth more beauty.  
Your unkind thought, your selfish deed,  
Is felt in farthest places;  
There are no solitudes where greed  
And wrong can hide their faces.  
There are no separate lines; the chain,  
Too subtle for our seeing,  
Unites us all upon the plane  
Of universal being.'

At the conclusion of her address Mrs. Wallis submitted herself to the control of the guide previously referred to, who replied to oral questions from the audience. A report of this portion of the proceedings will appear in a subsequent issue of 'LIGHT.'

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, March 9th, when

MR. F. W. THURSTAN, M.A.,

Will give an Address on

'HOW I DISCOVERED THE OTHER WORLD'  
And 'The Use I Made of that Discovery.'

After the close of this meeting friends who wish to remain for a time for an informal interchange of thought on matters of mutual interest will be at liberty to do so.

#### SPECIAL NOTICE.

At a recent meeting of the Council of the London Spiritualist Alliance it was resolved that Registers shall be kept at their office, 110, St. Martin's-lane, as follows:—

1. A Register of names and addresses of Members and Associates who may desire opportunities to be present at Séances, or to correspond or converse on the subject of Spiritualism.
2. A Register of Members and Associates who may be willing to consider, and if possible to furnish, the opportunities referred to.

Members and Associates who wish their names and addresses to be placed on either of these Registers are invited to communicate their desires to the Secretary of the Alliance, with all needful particulars.



## PROFESSOR J. RODES BUCHANAN, M.D.

BY JAMES COATES (ROTHESAY).

Lying on my desk is a paper from San Jose, announcing the death of Dr. Buchanan, and also a letter of his to me dated November 20th, 1899, in which this old Spiritualist, and veteran pioneer of many reforms, thus expresses himself :—

‘I was never busier in my life. As the end is approaching, the immense work yet to be done drives me on, but my strength is improved.’

The Doctor had a hard battle. In some things he was too far advanced for the world's appreciation. But in his need his children by his first wife came to the old man's help and ministered to his necessities, and made his declining days comfortable. So convinced was he of the improvement of health and of the ability to complete some of his work for the press (he leaves some 10,000 pp. MSS. awaiting revision, dealing with various topics), that he released Mrs. Buchanan from attendance upon him, that she might visit her children in Denver, and she was not at home when, on December the 26th last, he passed on to solve the great mystery of the continuity of life on the other side, concerning which we Spiritualists know so much and yet so little.

Dr. Buchanan was an old Spiritualist, and became so as the result of original and independent inquiry in cerebral research as early as 1839 and 1840, some years before the advent at Hydesville. He became confirmed in his belief of the spiritual nature and character of man by a prolonged series of experiments akin to those recognised in this country as phreno-mesmeric, but owing to their insufficiency in the way of absolute evidence, he discarded them as unsatisfactory. Therefore his psychological and anthropological experiments were invariably conducted with sensitives in the normal state. He demonstrated—without somnambulism—that the human brain was the organ of the soul. When the Fox Sisters became the centre of so much notice and controversy, he was one of the few medical men of that early period who espoused the cause of Spiritualism. He was ever on the side of level-headedness and purity in life and conduct, and, gifted with fine eloquence and a masterly virile pen, he opposed many of the fallacies which injudicious advocates of Spiritualism claimed as the doctrines of the New Evangel.

Dr. Buchanan was a noble, honest soul; his sincerity was as transparent as his intellect and courage were great. Like all pioneers, prophets, and reformers, it was his privilege to suffer, and to be misunderstood. It is possible he may have been imposed upon by certain mediums—I use the word ‘imposed’ in a broad, rather than a deliberate sense. But being of a sincere and terribly earnest nature himself, he did not look for imposition, and when convinced, his pen quickly announced his opinion in the public and spiritual Press of America, by which his contributions were readily accepted.

Dr. Buchanan was too little known to the British public and it was only of later years that we have had a few articles of his in ‘LIGHT,’ and such as they were—pen drippings from a decrepit hand, palsied with age and in 1896 for a period with want—they were wonderfully fresh, vigorous and thought-provoking. The British Spiritualists are not likely in some respects to be attracted by American methods, and American Spiritualists will esteem the British too slow and too cautious. It is a question of air, food, and habit, and the manifest tendencies to despise one another's defects should be discounted, for in despising that which we do not like we are too likely to reject the good therewith at the same time. And do not let us despise Buchanan because we do not understand or appreciate American Spiritualists; or American Spiritualism because some of the methods adopted by our good friends across the pond are not our own methods.

Dr. Buchanan was not a medium, as we understand mediumship; he had no mission, nor did he ask acceptance for his writings on the plea that he was the servant of, and voiced the commands of, the angel world. With the exception of ‘Primitive Christianity,’ all his writings were the result of original research and deep thought and hard work. ‘Primitive Christianity’ bears the impress of similar characteristics, but here and there are set down

revelations which came through the mediumship and psychometric gifts of others. Who these were, owing to the compression of these volumes into reasonable limits, is not stated, but it is evident that Dr. Buchanan had himself faith in their *bona fides*. The historical basis, however, of these two remarkable volumes does not depend for acceptance either on the credibility of the author or upon mediumistic utterances. That basis, I think, can stand the test of, shall I say, Higher Criticism, and should not be esteemed unworthy of the careful reading and investigation of Spiritualists. As to the morals and ethics of these volumes, the liberal-minded and liberated Spiritualist will find much in them of priceless value, and utterly opposed to the anti-Christian spirit which at present seems to dominate civilisation. It must be said of Dr. Buchanan that he was influenced by those high ideals of peace and righteousness enumerated by Jesus, and was no lover of that spirit of greed and monopoly which is detrimental to the true advancement and education of the people.

I hold in my hand at this moment a letter from an aged clergyman of the Church of Scotland, who was acquainted with some of Buchanan's writings. In that letter, written to me in 1898, I find the words :—

‘Everything that Dr. Buchanan writes is full of interest to me. I took his “Journal of Man,” as it went on. . . . It is to be deeply regretted that Dr. Buchanan was not better known in this country, and his writings to medical men. I consider Dr. Buchanan one of the most wonderful and gifted men on earth, and that he and Andrew Jackson Davis are the most spiritually gifted.’

Had Dr. Buchanan given nothing to the world but his work on ‘The New Education,’ his merited fame should have been monumental. For that work preceded by fifty years many of the best reforms recently introduced into the Code, and meeting the approval of the most liberal and advanced of H.M. School Inspectors.

To a great many Spiritualists Dr. Buchanan's name is only known in connection with psychometry. No one more than himself was opposed to the fortune-telling and speculating exhibitions to which the gift was often prostituted, and by which Spiritualism was dragged in the mire by the indiscreet.

Psychometry is not merely a curious mode of reading character, to be classed with palmistry, astrology and graphology, but a psychic science of a far-reaching description—one, indeed, by which not only is our human nature analysed, but some of the most obscure mysteries of Modern Spiritualism solved. To Dr. Buchanan belongs the honour not only of the discovery of psychometry but of its correct interpretation, and for that interpretation I can confidently refer the readers of ‘LIGHT’ to his work on the subject.

Dr. Buchanan's most recently published book, which went through several editions, has been devoted to the interesting subject of ‘Periodicity,’ applied to individuals, dynasties, and nations. To do this clever work justice a separate notice should be given to it. With the exception of a few correspondents of the Doctor's I think the work is practically unknown to British readers.

The Doctor leaves a quantity of valuable MSS. behind him, including an advanced work on science, dealing more or less with the achievements of the century, and as usual, treating in a trenchant and somewhat iconoclastic fashion some of the pet idols of science. Among other things are the advanced sheets of ‘A Perfect Guide’ for healers, in which, I believe, he had reproduced useful matter from his most valuable work, ‘Sarcognomy.’ The latter work, like ‘The New Education’ and ‘Anthropology,’ being out of print, would have rendered the ‘Perfect Guide’ most invaluable to healers, who, as a rule, having neither magnetic, mesmeric, nor electro-therapeutic training, manipulate by the rule of thumb, and trust for success to ‘spirits’ to make up for what they (the healers) lack through ignorance.

I conclude this brief and very imperfect notice by saying that in his time Dr. Buchanan had the recognition of the foremost and most liberal spirits in America. His cerebral and his psychometrical experiments were witnessed and credited by large and intelligent classes in the community.



He was skilful and advanced in the treatment of disease ; was an essentially busy man up to the last, and died in harness, as was seen in his last contribution to 'LIGHT.' If all are not prepared to accept his various theses, his life and example are worthy of emulation. He never disguised his opinions nor hid what he esteemed the truth to placate an enemy or to retain a friendship. He is gone now to the region of Higher Light, and if Spiritualism be true, in that new light, with renewed knowledge, his tireless spirit will tread the pathway of progress, and rejoice in the labour of assimilating and disseminating the truth which God and the angel-world have given to him.

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#### MR. W. J. COLVILLE.

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The following communication from Mr. W. J. Colville reached us just a few hours too late for publication in last week's issue :—

Through your hospitable columns may I be permitted to inform my numerous friends in England that after a very enjoyable though extremely hurried run through France I embarked on the good ship 'Ormuz' at Marseilles, bound for Sydney. The weather has been delightful and everything is very nice on board. We arrived at Naples on Sunday, February 11th, and most of the passengers greatly enjoyed spending the day in that beautifully situated city, visiting splendid churches and many secular points of interest. The steamer stops again at Port Said and Colombo *en route* for Australia, so letters can be posted to England at intervals on the voyage. I shall hope to send you a letter when I reach the Antipodes, and should you send me a question once in a while for answer in your columns I shall hope to furnish a brief reply. Meanwhile I shall be glad if you will kindly give insertion to the following answer to a question which reached me just before starting on my long journey.—Yours sincerely,

Naples.

W. J. COLVILLE.

**QUESTION :** The writer would be much obliged if you would mention any personal experience that you consider an absolute test of spirit identity, one great reason for this question being that the writer does not wish to be misled by automatic writing with regard to the identity of the spirit presumed to be communicating. Any suggestion on this point would be gratefully received.

F. G.

**ANSWER :** The somewhat difficult question of spirit identity is one which can never be fully answered by simply theoretical statements, and it is always difficult to transfer one's own individual spiritual experiences to another. Out of a large variety of satisfactory experiences, I would like to relate my extraordinary intimacy with my mother in spirit life, who appeared to me frequently when I was only between five and six years of age. The remarkable certainty which accompanied these experiences was induced by the following striking coincidences : 1. I saw the spirit form clairvoyantly which no one else could see, and when I described it to my aunt she declared it to be an exact facsimile of my mother, who passed to spirit life in my infancy. 2. Accompanying the vision was clairaudience, and the messages I received were of so singular a character that my aunt regarded me as a very formidable *enfant terrible*, as I told a number of family secrets and prophesied events which subsequently came to pass exactly as foretold. Since that time I have had numberless communications, which I could not doubt because of their precise veracity. Promises have been exactly fulfilled, and facts stated have been verified in all particulars. Now, it is not reasonable that lying, personating spirits would be thus minutely truthful, nor is it rational that a mendacious 'subliminal self' would be thus accurate in all details. I have had many an unsuccessful experience with 'Planchette' and 'Ouija,' and I cannot say that all automatic writing has proved satisfactory ; but experience has taught many an earnest inquirer that there is a sphere accompanying honest spirits which no deceiver can simulate, and it is to the psychometric faculty that we must appeal for all subtle tests than those supplied through exterior evidences. We cannot cultivate our own psychical perception too earnestly, for it is only through the culture of the inner discernment that falsehood can be exterminated, and forgery become extinct. We shall all find, as we examine into this matter, that we are liable to exactly the same difficulties in ordinary material intercourse with each other, as in our intercourse with the unseen ; for so long as we judge, only or even chiefly, by out-

ward appearances, the sleek swindler will always be triumphant. Dr. J. R. Buchanan did not hesitate to say that a further development of the psychometric faculty would usher in a new and higher order of civilisation ; and he was surely right, for it is only through interior perception in the affairs of daily life that we can live above being deceived. Let all who seek to prove the identity of communicating spirits take special note of the moral influence accompanying the communication, for it is beyond dispute among students of the occult that no spirit can produce atmospherically an effect which is not in consonance with his own interior condition. Let any message come through your hand, but submit it to psychical as well as to external evidential criticism after you have received it. The spiritual quality of a message is always a strong test of its genuineness when it purports to come from one whom you know to be in the love of truth and goodness. It is never wrong to lend your hand voluntarily for automatic writing when you are in a happy mental frame, but all who wish to steer clear of unpleasant influences must sit for spirit communications only when they are at peace in their hearts and are truly in quest of useful knowledge.

W. J. COLVILLE.

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#### AN ANSWER TO PRAYER.

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##### FORESEEN IN A DREAM.

The Rev. J. Stockwell Watts has done a noble work in his successful appeal for funds with which to administer relief to the hundreds of aged, destitute, and afflicted victims of the great 'Liberator' crash. In a recently published pamphlet, entitled 'Beleaguered on Bristol Soil,' he says that in the prosecution of this work he has had many remarkable answers to prayer—and of one of these he gives particulars. He had printed a special appeal and sent it to all the 'mighty' and 'noble' of the land—but only two or three responded !—

'At this (he says) I was naturally not a little disappointed, and had been specially praying that God would dispose some Christian heart to send me a token of encouragement—when on Sunday morning, June 25th, as my wife awoke she said, "John dear, I have had a dream in the night—a very real one. You had received a cheque for £1,000. You seized my hand saying, "Let us praise God together for answered prayer"; and I replied, "You'll have good news for your committee at next Thursday's meeting." I smiled and said, "I hope it may be so." That dream was literally and fully realised in every detail. On the following Tuesday morning this welcome note arrived, accompanied with the cheque :—

"DEAR SIR,—

"I enclose you a cheque for £1,000, for your 'Liberator' Relief Fund.

"I think you will like to know how the Lord seems to have ordered this gift. I am a widow—not a poor one—and was going over my affairs on Thursday with one of my husband's trustees. He advised me to invest some money instead of keeping it idle in the bank, and as I had no other use for it just then, I was about to follow his advice.

"I always feel that my money is the Lord's, and I prayed about the matter, but there seemed nothing to go against my investing this sum. On Friday I went to see about doing so, but found the share-broker away from home until Wednesday, by which time I should also be gone away. It therefore seemed clear the investment was not to be made at present, and I believed there was some reason for it. I thought—'Perhaps I shall receive some special appeal'; and on Saturday or Sunday yours came.

"Then it seemed clear to me that the Lord wanted £1,000 for His poor afflicted children. It is a pleasure for me to send it, and a still greater one to be used as one of God's stewards.

"Excuse these details, but I somehow think you will like with me to trace the Lord's hand in little things.

"Believe me,

"Yours truly, &c."

The rev. gentleman's earnest and persistent appeals have already brought in £90,000, the contributions coming from all classes of people, high and low, rich and poor, but at least another £10,000 is urgently needed. Cheques and Post Office Orders, made payable to the 'Liberator' Relief Fund, and crossed 'The London (City and Midland Bank,' should be sent to the secretary, the Rev. J. Stockwell Watts, 16, Farringdon-street, London, E.C.



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

SATURDAY, FEBRUARY 24th, 1900.

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. To France, 13 francs 86 centimes.

## 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. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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### THE EARLY CHRISTIANS AND THE RESURRECTION OF THE BODY.

In Mr. Edward H. Hall's important work on 'Papias and his contemporaries' (Boston and New York: Houghton, Mifflin and Co.) there is a highly suggestive chapter on 'The Millennial reign,' containing valuable references to the writings of 'The Fathers' respecting the resurrection of the body. Although the passages quoted are fairly well known, this, so far as we know, is the first time that they have been brought into such close connection, for the purpose of driving home a somewhat startling conclusion.

First of all, a deliberate effort must be made to put ourselves in the position of the early Christians, who by no means measured themselves and their message accurately against the world and its history. For instance, no well-instructed person can doubt that the early Christians, for several generations, looked for the return of Christ and his personal reign upon the earth for a thousand years. It certainly was the orthodoxy of the first century. 'None but heretics questioned it,' says Mr. Hall. Papias strongly held it, and 'represented in this respect all the accepted writers, all the Christian "Fathers" of his time.' The great Justin Martyr said, 'I, and all right-minded Christians, know well that there is to be a resurrection of the flesh, and that, for a thousand years, Jerusalem will be built up and adorned and enlarged.'

It is highly important to recall the fact that this belief of the early Christians, so near the fountain head, had its source in Judaism, which had produced the longing for and expectation of a Messiah whose reign upon the earth would last for many generations. 'During the century preceding the birth of Jesus, this Messianic reign of a thousand years had gained firm hold of the Jewish imagination.' The Jewish prophecies were 'the unquestioned authorities to which the earlier generations of Christians naturally turned for proof or confirmation of their faith': and when, in course of time, the Christian writings appeared, the Millennial expectation found not a little justification there. Many such passages as Matt. xvi. 28 ('There be some standing here, who will not taste of death, till they see the Son of man coming in his kingdom') cannot be explained in any other way than as promising the return of Christ as a triumphant king.

Very closely connected with this expectation, is the faith, also universally held in those early days, that there would be a resurrection of the flesh:—a faith that was,

indeed, held with extreme fervour and passion. For more than a century, 'resurrection' always meant a resurrection of the flesh. Our distinction between the spiritual and a bodily (physical) resurrection was perfectly well known to the early Christians, but it was known only to be reprobated. Justin Martyr said bluntly: 'If you have fallen in with any who are called "Christians" who yet say that there is no resurrection of the dead, but that their souls are taken up into Heaven immediately upon death, do not suppose that they are Christians.' Here two things are to be noted; that 'resurrection of the dead' means resurrection of the fleshly body, and that denial of that cuts the denier off from the community of Christians. 'Irenæus, writing a generation later, is still greatly disturbed by the heretics who claim that the spirit rises to Heaven at the moment of death,' and who deny the resurrection of the flesh. So then, every thorough Spiritualist would have been 'a heretic' then! Irenæus goes so far as to say that the deniers of the resurrection of the flesh 'blaspheme the Creator,' because they deny the salvation of the image of God, 'which the flesh certainly is.'

Good robust old Tertullian, a notable 'Father' of the Church, declared that if the soul alone is saved, man is only half saved. It was nothing to Tertullian that the atoms of the flesh were dispersed by water, wind, or fire. God knows every atom and its lurking place, and can bring all the atoms together. Nothing staggered these 'Fathers.' They even preferred transmigrationists and re-incarnationists to the 'absurd and impious' Christians who were for leaving the flesh in the grave. Homer, for instance, it was said, had passed into a peacock. That was something. The people who believed that showed 'due respect to the body' and 'at least knocked at the door of truth.'

Later on, the more rational Origen 'handles it with freer hand than any before; yet even he recognises no distinction between the resurrection of the dead and the resurrection of the body. Those who deny the one deny the other.' The ardent Tertullian, oddly enough, reverses our way of looking at the matter, and refuses to call them Spiritualists who deny the resurrection of the flesh: they, said he, are animalists. It is difficult to see the sense of this. Perhaps what he meant was that if we said the spirit sufficed by itself we made it animal. But what an astonishing notion it was that the spirit needed an animal attaching to it in order to give it reality!

Surely this is all very enlightening and very provocative of thought. It looks as though Christianity did not come full-blown into the world,—as though it had its infancy, its school-time, its apprenticeship, and its manhood. We look back and see its childlike romancings; we hear its quaint prattlings; we note the odd footprints in many a curious bypath; we mark its disillusionings, not without beneficent results; its passions, its perversity, its mournful alliances with sin, in its wars and persecutions, and its emergings, always its emergings, into brighter light and a broader path.

Where are we now? It is difficult to say: but this strange old-world notion of the resurrection of the flesh, belief in which was the test of being a Christian, may serve as a useful theodolite for us.

'LIGHT' SUSTENTATION FUND.—The following additional contributions to this fund are gratefully acknowledged: W. Fowler, Yararoo, South Australia, £3 3s.; N. Fabian Dawe, £2 2s.; Mrs. Carbery, £2; J. D. Hugo (Cape Colony), £1 5s.; Mr. and Mrs. Livens, £1 1s.; F. W. Thurstan, M.A., £1 1s.; F. Podmore, £1 1s.; A. Holden, £1 1s.; Miss Philipps, 10s. Remittances should be sent to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale at the Spiritual Evidence Society's meetings in Northumberland Hall.



# 'LES SENTIMENTS, LA MUSIQUE, ET LA GESTE.'\*

BY A. DE ROCHAS.

It is well and fitting that this important contribution to the literature of psychical research, by a well-known and able investigator, should be presented in the choicest of garbs. Unstinted praise is indeed due to such a highly-artistic production, every detail of which is carried out in perfect taste. Beautifully printed upon excellent paper, bound in a dainty and original style, profusely illustrated by plates of exquisite delicacy and finish, ornamented also on its covers with two splendid photographic reproductions, this handsome volume is not less attractive in appearance than it is as regards its interesting contents.

With a modesty which is characteristic of the truly scientific mind, the author alludes but casually, and in an almost deprecatory manner, to the possible value of his work. He places his own personality in the background, as it were; behind that of recognised authorities, behind that, almost, of his numerous and distinguished collaborators. He assumes the rôle of chronicler, and avoids the weaving of elaborate theories. He does not profess, in publishing his book, to have any special aim in view, neither does he pretend to bring forward any startling discovery in the field of psychical phenomena. He merely offers to the public, according to his own statement, 'a collection of documents'; and with that we may well be satisfied; we stand in great need of such 'documents.'

The book constitutes in reality a faithful record of patient labour, extending over a period of some years; a plain and straightforward account of the results obtained through one particular hypnotic subject in one particular groove of experimentation, and graphically setting forth facts of a very subtle and elusive nature, carefully observed, well co-ordinated and judiciously grouped; describing also the methods used, the difficulties encountered, and the ends achieved.

Hitherto, hypnotism, apart from its purely experimental aspect, has been monopolised by the medical profession for practical purposes. M. de Rochas shows it now in a new guise and playing a very different rôle; no longer as a healing agent, but as the handmaiden of Art in all its branches, plastic, pictorial, and dramatic. His line of thought proceeds as follows.

Since every emotion is translated upon the human countenance by reflex action determining attitude in the body, and expression upon the face; since also these movements of frame and features can be induced in a hypnotised subject by artificial stimuli or by suggestion, executed automatically at the operator's will, and moreover reproduced in all their phases by instantaneous photography, registered even in their successive variations by the cinematograph, it is evident that, in these well-known facts, precious resources can be found for the painter, the sculptor, and the actor, to whom the study of expression necessarily is of paramount importance. It will readily be seen that the author has struck a vein of rich possibilities and opened out a new and extensive field of activity for special investigation. His work appeals not only to psychologists of every school, not only to professional artists, but also to the mere physiognomist, to the reader of character, to the genuine lover of art, to the intelligent playgoer, and to all those who, by temperament or by training, are more or less interested in art.

The first chapter is introductory and deals with the physiology of the emotions. Here Darwin, Claude Bernard, and Edwin Houston are appropriately quoted. It closes with a very brief but quite clear exposition of the effects produced upon hypnotised subjects by suggestion, verbal or otherwise. This will no doubt prove useful to those who, not being psychical researchers, are yet but slightly or imperfectly acquainted with the nature of those phenomena.

In the second chapter we must take our place upon the artist's own ground and judge from his standpoint. A very good extract from Taine's works establishes an interesting

comparison between Greek art, with its love for perfection of form and dignity of attitude, and modern art, with its search for the realistic representation of the human sentiments and passions, the true rendering of the hidden thought, the expression of the soul itself, 'naked and unashamed, as if clothed in its own complexity.' Now where these subtleties are concerned, the artist's technical knowledge is found wanting, and leaves him utterly dependent upon his own fugitive observations, his imagination, and what semblance of sincerity he may conjure up from his model. An essay by the painter Lebrun, and some excerpts from the writings of the French Encyclopædists and of Lavater, illustrate the futility of cut and dried rules or elaborate definitions, and expose the shortcomings of some of the great masters, who so often fell far short of truth to nature in expression, because they had no means of ascertaining it and fixing it. M. de Rochas' mode of operation certainly would, to a considerable extent, obviate these enormous difficulties, and has been successfully tested by many a member of the artistic fraternity.

But a great deal of the success attainable naturally depends upon the choice, or rather the discovery, of a suitable 'subject,' and in this respect it must be owned that the able investigator has been singularly fortunate. The requisite qualifications were numerous and of a rare order; including a perfectly developed form, a physiognomy capable of a lively play of expression, a fine emotional nature, responsive to a wide range of suggested sentiments; susceptibility to magnetic influence; and moreover, some training and experience in the art of easy and graceful motion and a knowledge of the technicalities of studio posing. This remarkable combination of natural endowments and acquired skill, M. de Rochas found in the person of Mlle. Lina, a young woman who had for years been employed as a model by some of the most prominent painters in Paris, and it was in the studio of an artist friend of his that he first met her.

Having once recognised the subject's almost unique gifts and aptitudes, he set to work to develop these, gradually and systematically, adapting them to the kind of experiment he had in view, as a musician prepares and tunes a fine instrument for his personal use. He accustomed her to the hypnotic sleep, carefully tested the methods best suited to her organism, and brought her so completely under his magnetic influence that after a time, simple local pressure, or even a single steady glance, was sufficient to induce the first state of hypnosis. She would, when in her normal state and engaged in animated conversation, suddenly break off under the operator's gaze, and becoming at once unconscious of all but his presence, move as an automaton in answer to verbal suggestions from him, or to musical suggestions from any performer.

Much could be said in favour of this slow mode of development as being not only strictly scientific, but also essentially humane and safe; for it must be remembered that Lina had to struggle with the daily difficulties of life in the exercise of her profession, and could not afford to run the risks involved in crude or haphazard experimentation, or in any hasty proceedings. Commenting upon these circumstances, M. de Rochas expresses strong opinions as to the desirability of obtaining from proper quarters protection for sensitives, upon whose peculiar and precious faculties the elucidation of all-important truths so much depends.

Again, the end well justified the means, for Lina became such a docile and perfect instrument that when in 1898, M. Jules Bois presented her to a select public, in a series of lectures at the Bodinière Hall, a few sceptics were found who declared that the alleged 'subject' was probably a beautiful and admirably trained dancer; and many persons were unable to realise that the graceful posturings and gestures, the characteristic steps, the expressive facial changes, so easy, and above all so true to nature, were induced by the slightest of suggestions in a practically unconscious sensitive, who went through her performance as a marvellous piece of mechanism. The publication of some explanatory details concerning her training disposed, however, to a great extent, of these doubts and objections; and a comparison established between Lina and some of Dr. Bérillon's subjects sufficiently showed that pretty well the same reactions can

\* Published by H. Falque and Félix Perrin. Librairie Dauphinoise, Grenoble, France. Price 80fr.



be induced in any hypnotised sensitive ; that Lina's long practice under a single operator alone could account for the superiority of her achievements. The fact is that no superficial or ignorant observers are at all able to gauge the importance of the results obtained.

The remainder of the second chapter contains the photographic reproductions of a variety of attitudes determined by different modes of suggestion, and picturing the most diverse sentiments. The text runs commentary-wise, pointing out specially interesting particulars and describing the *modus operandi*.

Some of these illustrations show a few of the subject's ordinary studio posings, in her normal state, as contrasted with suggested poses under hypnosis ; in every case the suggested pose is by far the most realistic and intense of the two. A good many are expressive of various emotions, such as anger, sorrow, envy, ecstasy, faith, charity, &c., and indicate the startling changes worked upon the subject's countenance, and transforming altogether the character of her physiognomy. The corresponding action of hands and arms, the contraction or relaxation of muscles in the whole body, also afford an interesting object for study.

The suggestions consisted of a series of plain and short sentences, the meaning of which converged towards the same idea held fast and clear in the operator's mind. Later, however, and as Lina improved, this occasionally troublesome method was greatly simplified. Two of our reproductions (see Supplement, Figures A and B, 1, 2, 3, 4) show, for instance, how the four expressions of *pleasure, surprise, fright, horror*, were induced in Lina and in Benoit, a former subject of M. de Rochas, by the four successive sentences :—

1. *You are in a beautiful forest.*
2. *See yonder ! What is this strange creature ?*
3. *It is coming towards us. It is horrible !*
4. *It is a huge toad !*

Crude and absurd as the form of these suggestions may appear, there can be no doubt as to the success of their effect.

Remarkably good personations were also induced by a very brief and sketchy narrative of some historical women's lives. Thus, Mdme. Roland walking to the scaffold, Magdalene at the foot of the Cross (Fig. C), St. Theresa in adoration at the shrine of the Virgin, and different episodes from the life of Josephine de Beauharnais were strikingly rendered. As Joan of Arc, the subject's expression lacks intensity, on account of unforeseen complications ; for when told that the stake was on fire, Lina *felt* the burns caused by the imaginary flames, and the proceedings had to be curtailed.

A large number of posings were prepared at the request of different artists who, in search of some particular attitude or personation, made their wish known to the operator and watched the effects of successive suggestions. When the required pose had been found, a sign was given, the operator stopped, and the subject remained immovable as a statue, the lines of expression *fixed* upon her face while the camera was busy at work till every point of interest and importance had been duly noted by the observers.

Thus encouraged by these excellent results, M. de Rochas thought fit to alter his system of suggestion. Selecting some of the finest lines from a few French classical plays, he simply read them to Lina, after giving her a slight hint concerning the character she was expected to personify. He was rewarded by seeing her readily express by a beautiful pantomime the sentiments suggested by the verses, unhesitatingly interpreting every shade and change of the poet's thought with the utmost dignity and grace, and spontaneously finding gestures and facial action which the greatest living actress could not surpass, which very few could hope to equal, even after years of strenuous efforts and painstaking practice.

In some instances, her rendering of the words read to her actually threw light upon some hitherto obscure passages, and she struck upon the deep and pathetic meaning of a line found in one of Corneille's tragedies, and which had always been construed by contending critics into mere padding.

A prominent dramatic artist, M. André Ripert, considerably interested in these developments of Lina's faculties,

experimented with her and ascertained that in her normal state she is perfectly ignorant of all the rules and traditions of scenic action and devoid of histrionic abilities. In a warmly appreciative letter, he writes :—

'In this gifted subject we now possess a sensitive instrument of the greatest practical value ; we can look upon and observe at leisure a human being who *actually incarnates* the personality which we wish to study. Under hypnosis, the repressive action of the personal will is temporarily annihilated ; no check is placed upon the full and free play of the reflexes ; each muscle answers the impulse of the nervous centres, and we thus obtain in all its intensity the only sincere, the only true, because the only natural expression of the human emotions and passions.'

Such an opinion from a well-known authority brings into pleasant evidence the fact that M. de Rochas' excellent work has found due recognition and corresponding acknowledgment from those who are most competent to judge.

The third chapter deals with musical suggestion—a most fascinating theme. The strange effect of musical sounds upon certain animals is too well known to be dwelt upon, and the nervous reactions determined in the organism of magnetised sensitives by the audition of vocal or instrumental music have again and again been ascertained and described. It was to be expected that a series of experiments, carried out by a scientific operator with such a subject as Lina, would yield remarkable results, and the hopeful anticipations entertained in this respect were fully justified. The help of some efficient musicians was here a matter of first importance, and M. de Rochas found two able and willing collaborators in M. Elie Poirée, Governor of the St. Geneviève Library, and M. Lionel Dauriac, Professor of Musical *Æsthetics* at the Sorbonne. Work began, therefore, under the very best of conditions.

It must be stated that Lina has no particular love or taste for music and has had no sort of training. Her ear and intonation are fairly true, her voice is thin but not unpleasant, and she can sing 'rather nicely' a few very simple little songs when she feels at ease among friends. In the passive state she develops a marked dislike for string instruments, such as the violin, the guitar, and the mandolin, which painfully grate on her nerves. The flute and other similar instruments produce a feeling of oppression. Isolated notes thrill the whole body more or less, according to the intensity of the sounds. As far as pitch is concerned, extremes disturb her greatly ; very high notes apparently causing sharp suffering and very low notes anguish and terror. Isolated chords affect her a good deal more than single tones, but in a similar manner.

Successive related tones, such as a scale slowly played, elicit a curious phenomenon. While the sound of the key-note seems to shake the whole frame, the convulsive movements become located at the audition of the next notes, first in the feet, then in the legs ; the third sets in motion the hips and abdominal muscles ; the fourth and fifth affect the hands and arms and the epigastric region ; the sixth, the cardiac muscles, the bosom and shoulders ; with the seventh the lips invariably begin to move. If the scale is then continued with the next octave, there is a momentary disturbance, and the localised movements recur in the same progression as before, the action being reversed if a descending scale is played. Major keys provoke characteristic and well-marked reactions ; minor keys, more subdued and indefinite movements. Arbitrary series of tones and successive notes picked at random produce growing uncertainty and at last utter confusion of gestures. The extraordinary relation thus exhibited between musical intervals and corresponding nervous centres in the human organism offers food for thought and ample material for speculation.

When marches or dance tunes are played, the subject's pantomime becomes more complex. The accompaniment in the bass, played alone and distinctly, determines the motion of the lower limbs only, and the steps adapted to the particular rhythm indicated are readily found. The upper part of the body is influenced by the melody, and the musical design and inflexions are expressed by corresponding movements, and by the animation of the face. If, by crossing hands, the performer plays the tune on the bass notes of the piano and the accompaniment in the treble, Lina tries to reverse the action accordingly, seems to follow vaguely the



melody with feet and legs, gets confused, and loses her balance.

By choosing typical and not too complicated tunes, the operators were able to obtain from their wonderful subject the reproduction of a number of dances which, needless to say, she had never performed nor seen performed, nor, in most cases, even heard of—Javanese and Arab dances, national and country dances, American and Spanish steps, and our grandmothers' graceful minuet. All of these were ascertained at the time or later to be absolutely correct in all their details. Occasionally the curve of the arms or the contraction of the fingers would show that she was holding an imaginary fan or a scarf, castanets or a tambourine; these objects were accordingly placed in the hands ready to receive them, and used with perfect skill.

Operatic selections were found very effective as a mode of suggestion, especially those of a decidedly melodic character, and many fine parts from the works of Verdi and Gounod gave rise to a beautifully expressive pantomime. Hackneyed scenes seemed invested with a new charm of the subject's own finding. The 'Miserere' in the 'Trovatore' was one of these, and the well-known closing scene in Faust, 'Anges purs, anges radieux,' became transformed by her rendering from the ordinary invocation and despairing appeal to Heaven, into a magnificent scene of open vision and triumphant ecstasy. (Fig. D.)

Wagner's music was tried but with scant effect. The celebrated 'Ride of the Valkyries,' which determined strong sensations in other hypnotised subjects, impressed Lina disagreeably rather than otherwise. A few themes from Beethoven's symphonies proved equally unsuccessful, the reactions being feeble and the subject's demeanour very quiet and subdued. Questioned as to the cause of this while still in the hypnotic trance, she answered that it was 'thought music.' A better term could hardly be found to qualify the intellectual character of Beethoven's music.

Sacred music, on the contrary, moved Lina very deeply, and all phases of religious emotion, from the exaltation of prophetic inspiration to the utter prostration caused by a sense of Divine wrath, were readily and touchingly expressed. Old Hebrew hymns, played to her by M. Franck, conductor of Jewish sacred music, invariably gave rise to a slow and peculiar waving of hands and arms, as if to keep at a distance some unseen object. A little inquiry revealed the fact that this characteristic action was familiar to Eastern initiates, who thought thereby to isolate themselves from earthly influences. The four successive attitudes of the collapse produced by the audition of the 'Dies Iræ' (Figures E, 1, 2, 3, 4,) again illustrate the immense practical value of M. de Rochas' experiments; for every dramatic student who knows the difficulties involved in the performance of such movements of prostration on the stage, will appreciate the advantages offered by a careful study of these pictorial reproductions.

So far, it may have been seen that musical suggestion acts entirely upon the subject's emotive centres, the intellect taking no part in the production of the phenomena. Occasionally she experiences visual sensations; she may behold a crowd, soldiers marching past, someone pursuing her, a lover addressing her in impassioned words, and so on; this is but reflex action of a secondary order, called forth by the auditive sensations. Her own allusions to these impressions, in or out of the hypnotic sleep, are of the vaguest. It has also been observed that the influence of music upon hypnotised sensitives is manifested by purely external signs and entails no acceleration in the action of heart or lungs.

In order to obtain a certain amount of co-operation from the intellectual centres, M. de Rochas now joined to the music the suggestion of words, sung or recited, and in this last stage of his experiments with Lina he secured the valuable assistance of such artists as Mme. Nadar, Mounet-Sully, Victor Maurel, Mlle. Emma Calvé, and many others.

A few preliminary trials proved entirely satisfactory; but the best and most intense effects were induced by means of old popular ditties or folk-songs and especially of national songs. The Marseillaise, the magnificent rendering of which probably constitutes Lina's greatest achievement, the Russian and Austrian national hymns, the Spanish royal march, the Sardinian war march, old village love and cradle

songs, ancient rounds and Christmas carols, were all interpreted with perfect correctness according to their respective widely-different styles.

The author goes into an elaborate but very instructive argument to show that national and folk songs, being but the musical expression of popular sentiments and universal human emotions, or a crystallisation, as it were, of the psychological characteristics of a race, occasionally born from the excitement of great social upheavals, and sometimes composed under sudden inspiration, would naturally affect to the highest degree a psychic instrument as responsive as Lina. He also brings forward a goodly array of quotations dealing more or less adequately with the influence of music upon the human nervous system and the causes which determine this influence. No mention is made, however,—a little to our surprise, let it be confessed,—of Helmholtz' 'Sensations of Tone,' a highly suggestive work in connection with the question under consideration.

M. de Rochas sees a direct relation between special vibratory modes produced by the combination of musical sounds and the vibratory capacity of certain corresponding motor and sensory centres, and believes that further experiments in the direction which he has indicated would prove the truth of this theory. We might answer that, unfortunately, subjects like Lina are rare, and rarer still investigators who are both scientific and artistic; in fact, cultivated in as many directions as the author, and, withal, modest, patient and methodical searchers for the few scattered threads of truth which they may be able to join to the great chain of human knowledge.

The fourth and last chapter is a comparatively short one, and describes the phenomena induced by the action of music upon the subject's astral body. In the first stage of the passive state there is a partial exteriorisation of the sensibility; but magnetic passes determine a deeper trance, cutaneous anesthesia, and the complete formation of the double as a luminous fluidic column, projected at a distance of about four feet in front of the subject, and visible to herself, but not to those on-lookers who are not sensitives.

An experiment offering conclusive evidence of this fact was performed in the presence of M. Charles Henry, professor at the Sorbonne; Dr. Foveau de Courmelles, and M. Serge Yourievitch, of the Russian Embassy. The extremities of two wires starting from a microphone connected with a musical box in a distant room, were placed in the hands of the subject, who, in the first state of hypnosis, perceived the sound vibrations transmitted by these wires and was influenced in the same manner as by the audition of the music played in the room. When a deeper passivity was induced by passes, the usual reactions also took place accurately as the wire ends were placed upon some point or other of her partially or entirely exteriorised double, while contact with the body, on the contrary, was no longer effective on account of cutaneous insensibility. These proceedings, repeated again and again under absolute test conditions, invariably gave rise to the same results, and fully convinced the eyewitnesses as to the reality of the fluidic double or astral body.

The two photographs which we reproduce (Figs. F 1 and 2) were obtained by a mere chance and through an unpremeditated concourse of favourable circumstances. Some well-known artists happened to come together in order to meet M. de Rochas and his subject; one of them started a spirited dance tune on the piano, the others joined in vocally, and Lina, caught up and fired by the general animation, danced her best and liveliest. Two snapshots, taken by a friend who had thought of bringing his camera, revealed the curious appearances which can be observed. In the first, the fluidic emanations present some striations, probably due to the whirling motion of the dancer; the waist has become transparent, and through it the pattern of the wall paper may be detected in the negative. In the second, the arms and hands have melted into luminous bands which start from the region of the medulla, while the head is also practically invisible. For a few days after this occurrence, Lina's memory appeared greatly weakened, and her hands remained numb.

The author thinks that these bands may be due to the partial condensation and stratification of the subject's astral



double, under the action of musical sounds, the bass notes of the accompaniment determining the formation of the thick lines and the high notes of the melody producing the thin ones. He has observed that also in other sensitives the low tones always condense the fluidic body, give it more brilliancy, and seem to draw it towards the ground, while high notes elongate it and diffuse its luminosity. He himself experiences, when hearing music, a strange visual impression of soft thick stripes of a dark hue, which he connects with the accompaniment, and of fine brilliant lines ascending and descending in correspondance with the melody. Many sensitives could probably record analogous sensations.

As before stated, the author is commendably cautious where theories are concerned, and scarcely ventures upon any hypothetical explanation of the facts he has observed. He alludes briefly to the last conclusions of modern science touching subtle manifestations of energy, and the explaining away of matter as a mode of motion; also to the assumption which points to rhythmical vibrations as the determining agent of all form structure in nature, and to the postulation of the interstellar ether as the transmitting medium of energy; and he strongly inclines, as do many of us, to the belief that Western science is only gradually rediscovering the primary truths which have been, in ages past, known to Oriental philosophers. Comparing our normal perceptions, caused by external stimulus, with the subjective perceptions induced in the hypnotised subject by suggestion, which works from within, he goes so far as to define thought as vibratory motion in the 'astral matter'—a more refined state of substance than even etheric matter, and which preponderates in the composition of the astral double—under the moulding and impelling power of the will. This is in accordance with the teaching of all Indian masters. The few objectors, he adds, who see in the nature of his experiments an attack against the doctrine of free-will, can in no way find justification for their opinion. It is not probable, however, that the controversy which has arisen about this question will yet be silenced. Lastly, he comments most hopefully upon the progress of psychical science in the last few years, mentions the work done by Dr. Hodgson and others as a cheerful sign of our times, foresees the complete doom of materialism as a system of thought, and concludes appropriately with a short but fine quotation from Aksakof's 'Animism and Spiritism.'

The appended 'notes,' printed in small type at the end of the book, are not the least interesting part of it. They do but re-state well-known facts and observations; but these, brought together and conveniently grouped, are extremely useful for the study of the work itself. Phrenology and suggestion by local pressure are fairly exhaustively dealt with. The psychic action of drugs and plants upon sensitives, by contact or by emanations, is illustrated by graphic narratives of many curious experiments; but the last of these 'notes,' which touches upon the fascinating subject of 'forms generated by vibrations,' deserves special mention. Here we find a condensed account of the results obtained by a lady, Mrs. Watts-Hughes,\* by means of sustained vocal sounds, projected through a spout-like tube into a drum-shaped receptor, closed at the top by a thin and well-stretched sheet of gutta-percha, acting as a vibratory surface. Different kinds of powders, placed upon this sheet, arrange themselves in regular and most varied designs when a sufficiently powerful note is sung into the tube. Viscous liquids give fine geometrical patterns, and when they reach the consistency of a thin paste, floral forms are produced. If a glass disc, smeared upon its inner surface with a viscous substance, is fixed over the vibrating sheet, figures of shells are found traced upon the plastic medium used; a thinner paste gives designs of delicate ferns, not unlike the frost tracery on window panes; and smaller vibrating sheets give shapes of trees. In every case it is noticeable that the 'voice figures' become more and more complex as the pitch of the note rises.

As we close M. de Rochas' beautiful volume with a deep sense of appreciation, we cannot refrain from expressing a hope that his example may indeed open fresh pastures for psychical researchers, and that also in this country he may find imitators.

\* 'Voice Figures.' Hazell, Watson and Viney, London, 1891.

We must also point out that the great advantage connected with the publication of such a book, lies in the spreading of a healthy interest in psychical science and of a sober, accurate knowledge of psychical facts among the best educated classes of society. Most works dealing with this subject are necessarily too special or too technical or too metaphysical to please more than a restricted number of readers. No such reproach can possibly apply to M. de Rochas' book; it is lucid enough for the casual reader and conscientious enough for the most earnest inquirer.

For permission to reproduce a few of the numerous illustrations given in 'Les Sentiments, la Musique, et le Geste,' we gratefully acknowledge our indebtedness to the courtesy of M. de Rochas and his publishers, Messieurs H. Falque and Félix Perrin, Librairie Dauphinoise, Grenoble.

## SONNETS.

### I.

I think about thee, Mother! often think  
Of all the halcyon and the joyful days,  
Thy tender teachings and true woman-ways,  
Ere trouble came to thee, and made thee shrink  
As 'twere into thyself; thou wert the link  
Betwixt myself and gladness; shorn of thee  
There was no beauty in or sun or sea—  
Plunged without thee o'er Despair's cold brink!  
And even now I cannot think thee gone:  
I hear thy voice the same as yesterday,  
Thy mother-voice that had such soothing sway,  
And see thy face I loved to gaze upon—  
That face that was to me a gleam and guide—  
A chart of life upon Life's own rough tide!

### II.

Oh! rude the chasm that thy death made gape—  
Behind me nothing, and before me nought  
Save gloomy memory and troublous thought,  
From which through life there will be no escape!  
Love is not reckoned by a winding-tape,  
Nor can grief cease its measure aye to fill,  
For lo! thy spirit-presence hov'ring still,  
A pulsing presence that the shadows drape!  
Yet there is witchery in feeling near,  
Near still, not severed absolutely, quite;  
Our night has now devolved into my night,  
For life is night without thee; cheer not cheer,  
'Reft of the sympathy 'twas thine to shed,  
Ere weird affliction came, and joy had fled!

E. L. T. HARRIS-BICKFORD.

## A NOTABLE DECISION.

The 'Banner of Light' says: 'Our readers will be pleased to learn that the Courts of Philadelphia have sustained the will of the late Alexander McIlroy, who bequeathed more than twenty thousand dollars to the First Association of Spiritualists of that city. It was alleged that undue influence was used to secure the bequest, and that the testator was not qualified to make a will because of his belief in Spiritualism. It was clearly proved that no undue influence was used to secure the bequest, as Mr. McIlroy was not a member of the First Association, and the first intimation the officers of that society received of the legacy was through the newspapers. It was a case of pure philanthropy, and the Court ruled in accordance with the evidence placed before it. This decision will commend itself to every lover of justice as eminently fair and right. We congratulate our Philadelphia friends upon their splendid victory, through which they receive such a large legacy. The First Association of Spiritualists of Philadelphia is the oldest society of the kind in the world, and deserves every good fortune that can come to it.'

We add our hearty congratulations to those of the 'Banner' to our Philadelphia friends. This victory will be especially pleasing to Mrs. M. E. Cadwallader and Mr. B. B. Hill, who have taken the liveliest interest in the proceedings, and have helped in the fight for justice.

THE 'LIGHT OF TRUTH' (Columbus, Ohio, U.S.A.) comes to us in a new and improved dress. The better paper that is now being used brings out the portrait illustrations to much greater advantage, and the contents are, as usual, bright and interesting. We congratulate our spirited contemporary upon its advance, and trust its subscription list will speedily be correspondingly improved.



## A MYSTERIOUS ROOM.

You have often invited your readers to send for publication any curious experiences they may have to relate. Last summer I was abroad in Italy and Switzerland, and spent several weeks at a small hotel on one of the lakes. My husband and I occupied a cheerful-looking room, commanding a beautiful view. A gentleman, who was one of our party, occupied the room next to ours. There was a door between the two rooms. Nearly every night, without any apparent reason, I suffered from a very nervous feeling, a sense of there being something wrong or unsafe. One morning the gentleman mentioned above told me he had been distressed in the night by hearing sounds of moaning in my room, and had got up to listen at the door, fearing that I was ill. I had slept well, and told him that I had no recollection of any bad dream, and could only suppose that the sounds had come from some other direction. About a week after, he mentioned a recurrence of the same sounds. Shortly after this he left the hotel and his room remained unoccupied. The weather became intensely hot, so that one night, on waking suddenly, I felt that I should like to get up and stand by the open window. Just as I was doing so—I mention this to show that I was wide awake—I heard, at a few paces from me in the room, the most heart-broken moaning, every moan ending in a sort of painful gasp or sob. It would be impossible to imitate or describe it. It sounded like the voice of a woman suffering from extreme mental or physical pain. So near, loud and clear was it, that I could not possibly be mistaken as to the direction whence it came. My husband was fast asleep, and I had not time to wake him before the sounds ceased, as they lasted a few moments only. My first impression was that someone had once been very ill or unhappy in that room. Prior to this, another of our party, occupying a room not far off, complained to me of having been startled one night by loud cracks and raps in her room so that she could not sleep. As the weather was hot I tried to believe it was the furniture cracking, and told her so. We did not make any inquiries of the hotel keepers, knowing it would be useless, as such people, especially abroad, are always afraid lest their visitors should be alarmed or in any way prejudiced against the hotel. On arriving at our next stopping place, I met two ladies of my acquaintance, and on mentioning to them where we had stayed, one of them exclaimed, 'Never shall I forget the experience I had in that house!' Comparing notes, we found we had occupied the same room at an interval of about three years. Their account was, that at about 2 a.m. one morning they were terrified beyond endurance by hearing a succession of loud reports like pistol shots, and loud cracks coming from all parts of the room. They rang up the people of the hotel, who were strange in their manner, and who informed them that it was only the furniture cracking! My friends changed their room next day. I then determined to investigate the matter as far as possible. These ladies told me they knew that before their visit to that hotel a young English lady had been very ill there, and had died of consumption, but that her death occurred at another hotel in the neighbourhood. Then we obtained some automatic writing, which I am afraid cannot be considered of much value, as we were aware of the above fact, but it purported to come from the deceased young lady. She declared that she had not wished to leave this world, and imparted certain confidences of a very pathetic nature, and said it had comforted her to write. The name given was almost illegible, and cannot be traced in the register of deaths in the neighbourhood; there is, however, a death recorded of an English lady about the time that might fit in well with the above facts. I am afraid we cannot prove identity, as there seems to be no possible evidence. The other day I received a letter from one of the ladies who occupied the room, and she mentions having heard of some other people who had been driven away from the hotel on account of that room. What their experiences were, I do not know yet, but may hear later on.

E. C. B.

## TO CORRESPONDENTS.

SEVERAL communications are unavoidably held over for another issue.

## LETTERS TO THE EDITOR.

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

## 'Ouija.'

SIR,—Replying to the letter of 'An Investigator,' in 'LIGHT,' of February 10th, I may say that several years since I began with the Ouija board as a first step on the threshold of spirit communion—not as a toy, but rather to try and find, unaided, a channel, if such existed, through my own organism. I soon discovered the board to be merely a convenience for the arrangement of the letters of the alphabet, and that the 'power' came down my arm in a stream of vibrations. I then discarded the trolly first, and after that the board, without any diminution of the effect, having satisfied myself that a due arrangement of the letters on any sheet of paper is all that is required. The tests of identity of my several friends (near relatives) have been quite sufficient for me personally; indeed I have long since ceased to doubt. I merely hold the pencil by moderate pressure between the thumb and first and second fingers, barely touching the paper and the arm remaining passive; the magnetic current jerks the arm to the desired letter, then a series of narrowing oscillations follow and the pencil at last stops on the letter of the word being spelt out. The current ceases for the moment to register the letter or figure in the mind and this done it resumes its course.

J. H.

My full name may be given to 'An Investigator' if any good purpose would be served.

## 'Is Sir William Crookes an Animist?'

SIR,—I have read with great interest the article bearing this heading in 'LIGHT,' of February 10th, and I think an experience of mine last December may interest your readers.

In the early spring of last year I attended some of Florrie Cook's sances at Boscobel House, under the personal management of Mr. Matley. Later on, at the end of March, when the same friends could not receive her owing to illness, it was arranged that she should come to my house for the next series of sances, and Mr. Matley still had the personal arrangement of everything. She stayed with me for several days, and, as at Sir William Crookes's, she was perfectly frank and straightforward, and volunteered to be searched, &c., and, I must say, gave me the greatest satisfaction and pleasure.

When the Campbell Brothers came to Manchester, their first sance was held at my house, and then the Manchester Spiritualist Alliance arranged to have the next held in a more public place, so that more people could attend it; and so it was arranged on the Sunday that I should go to the Princess Hall, and notify the fact to other leading members of the Alliance by the secretary's wish. This was at the beginning of December, and I was at the Salford Spiritual Church when the request was made to me by Mr. Locke. I explain these things to show that my visit was unpremeditated, and, consequently, unexpected by anyone.

Mr. Matley entered the hall, bowed to me without speaking, and passed on to about the third row of chairs in the front, and I took mine in the very last row. After some little time had elapsed, the medium, Mrs. Hulme, began giving clairvoyance to Mr. Matley and said: 'I see with you the form of a young girl, about twenty-three or twenty-four; she tells me that she passed on abroad, and that she comes from a lady with whom you often sat for materialisations. Did you ever sit for materialisations?' He answered 'Yes,' and then she went on to say: 'Yes: she tells me you often did, and I now see over your head a wreath enclosing the letters, F. C., and she tells me those are the initials of her medium's name and that the lady sitting in the very last row in the hall sat with you also, and you were both friends of her medium. Do you know that lady in the last row' (pointing to me) 'and is it true?' 'Yes, I do.' 'Yes, I know you do,' she went on, 'for I see a white cord—the clairvoyant cord—from the spirit to you, and from you to that lady, and she tells me it comes from her medium in the first instance and that there is a strong chain of sympathy linking you all together. I hear now the name of Matley or Batley—does anyone know that name?' Mr. Matley answered 'That is my name,' and after a few more words of sympathy and friendship from 'Marie' (for it was 'Marie'; we all identified her from the description, given more lucidly than I can give it from memory, as Miss Cook's principal control, whom we had grown to know and love during her Manchester visits), the medium, Mrs. Hulme, went on to others in the audience.

There had been the usual amount of quizzing and doubts at well-known facts being so plainly given, for some con-



sidered it a prettily concocted tale to make a sensation, but on interrogating Mr. Matley he disclaimed all knowledge of the medium, Mrs. Hulme, beyond platform work, and asserted that he had dropped in as casually as I had done, and he did not think she knew anything of him, not even his name.

A few day days later I was travelling from Southport with the same medium, Mrs. Hulme, and on my asking her she answered me plainly that such *was* the case—that she did not know his name or anything about him and did not know he knew me or that we had ever sat together in materialising séances.

How does this experience fit in with our Berlin friend's 'animist' theory?

KATE TAYLOR-ROBINSON.

Tweed Green House, Whalley Range,  
Manchester.

### SOCIETY WORK.

STRATFORD, WORKMAN'S HALL.—On Sunday last, Mr. Bishop gave a very interesting lecture on 'Spiritualism versus Dogmatism' to an attentive audience. Speaker for next Sunday, Mr. King. An instruction class every Friday at 8 p.m.—THOS. MCCALLUM, Sec.

LONDON SPIRITUALIST CONFERENCE.—Meetings will be held at the corner of Becton-road, Barking-road, on Sunday, March 4th, to commence at 11.30 a.m. The afternoon conferences will commence at three o'clock. At night several speakers will address the audience, when we hope to have a splendid time.—M. CLEGG, Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday morning last, a good meeting was held, Mr. Jones presiding. In the evening, Mr. Willis in the chair, Mr. Hewitt read a paper on 'Spirit Life,' followed by Messrs. Banyard, Thompson, Jones, and Smith. On Sunday next, at 11.30 a.m. and 7 p.m. On Tuesday, at 8 p.m., circle. On Wednesday at 8 p.m., 'Mutual Improvement.'—T.B.

BROMLEY VESTRY HALL, BOW-ROAD, E.—On Wednesday, February 14th, under the auspices of the London Spiritualists' Conference, Mr. E. W. Wallis (secretary of the London Spiritualist Alliance) delivered a stirring inspirational address upon 'The Claims and Aims of Modern Spiritualism,' which will not be soon forgotten by those who heard it. Mr. J. Adams, of Battersea, presided. The Martin-street Spiritualist Society's String Band gave several selections during the evening, which were well rendered and contributed to the harmony which prevailed.—H.B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Mr. White, on Sunday evening last, addressed the meeting on 'Society in the Spirit World'—a subject suggested by a member of the audience. The address was listened to with marked attention. Mr. White's clairvoyance was characterised by its usual clearness and decision, and compelled recognition in all but two cases. A most successful evening. On Sunday next, at 7 p.m., the address will be given by Mr. Bishop; and on Thursday, at 8 p.m., the usual members' circle will be held at 226, Dalston-lane.—J.K.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On the 7th inst., our children attending the Lyceum, under their genial and active instructress, Mrs. Rendle, and the kind patronage of Miss Johnstone, who distributed the prizes, enjoyed a liberal tea, with cake and other accessories, followed by a magic lantern display by our willing helper, Mr. Hickman. On Sunday last, Mr. A. Peters, in his address, dealt with 'Death,' not as a spectre, but rather as a necessary change in the process of evolution, and to many a welcome experience. His description of spirit harmony (musical) was highly interesting. On Sunday next, at 7 p.m., Mr. D. J. Davis, of Canning Town, will address our meeting, and we hope for a full attendance.—J.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mrs. J. Stannard read an interesting paper on 'The Ethical Laws which Govern Mediumship,' showing the necessity for study of the higher laws. There are psychic possibilities in everybody, but it is not wise to encourage psychic development unless aided by higher spiritual powers. Questions followed. We had much pleasure in welcoming Mrs. Boddington, our President, after her long absence through illness, and in listening to her short address. Mr. Boddington also addressed the meeting. Mr. Adams presided. Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum; at 7 p.m., the usual workers will conduct the service. On Tuesday, at 6.30 p.m., Band of Hope meeting. On Thursday, at 8 p.m., a public circle; and on Saturday, at 8.30 p.m., a social evening for members and friends.—YULE.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last good audiences assembled to hear the announced address on 'Early Christianity and Modern Spiritualism.' On Monday last, the mortal remains of Mrs. Vincent, the mother of Mrs. Bliss, the well-known London seer, were committed to the earth at Lewisham Cemetery. In accordance with the desires of our risen friend, no black was worn by the mourners, and the service was conducted by Mr. W. E. Long. In her case 'to die was gain.' She fully realised that death was the open door to the greater life. Mrs. Bliss desires to thank the many friends for their kindly sympathy and floral tributes to a fond mother, a faithful friend, whose influence has always been exerted for peace and goodwill on earth. An 'In Memoriam' service will be held on Sunday next, at 6.30 p.m.; friends heartily invited.—L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A very numerous audience were in very truth provided with a 'feast of reason and a flow of soul' by the inspirers of Mr. E. W. Wallis, at these rooms on Sunday last. The subject of the discourse was 'The Spirit of Spiritualism,' a full and deeply interesting treatment being given, which gained the warm approbation of all present and aroused a feeling of earnest inquiry amongst many strangers. The spirit of Spiritualism was eloquently shown to be the spirit (1) of service to mankind; (2) of comfort; (3) of aspiration; (4) of desire; (5) of thankfulness; (6) of progress, trust, faith, and of educational power. Around these 'points' was woven an address of great beauty and usefulness. Prior to the address Mr. Wallis read a 'short sermon' by Rev. Geo. Hepworth, entitled 'Where is Heaven?' and Miss Edith Brinkley, a member of the Marylebone Association of Spiritualists choir, sang Mendelssohn's 'O Rest in the Lord' very sweetly, showing true musical ability and careful training. Next Sunday, at 7 p.m., Mr. G. H. Bibbings, trance address; title, 'It is true, but it is not true.'—L.H.

### NEW PUBLICATIONS RECEIVED.

- 'The Educational Review,' for February. London: 11, Ludgate Hill, E.C. Price 4d.
- 'Theosophical Review,' for February. London: 3, Langham-place, W. Price 1s.
- 'Kant and Spencer.' A study of the Fallacies of Agnosticism. By DR. PAUL CARUS. London agents: Kegan Paul, Trench, Trübner and Co., Limited. Price 1s.
- 'Scientific Theology.' A Reply to Popular 'Evangelicalism.' By C. P. GASQUOINE. London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C. Price 1s.
- 'Suggestive Therapeutics,' for February. Edited by SYDNEY FLOWER. The Psychic Research Company, Times-Herald-buildings, Chicago, Ill., U.S.A. Price 1s. monthly.
- 'The Higher Law,' for February. Editor, HORATIO W. DRESSER. London agents: G. P. Putnam's Sons, Bedford-street, Strand, W.C. Price 6d.
- An Automatically-Written Allegory.' By 'L.O.' London: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s. net.
- Letters from Donald, Automatically Written.' By 'CLARA.' London: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s. net.
- 'Star of the Magi,' for February. N. E. Wood, publisher, 617, La Salle-avenue, Chicago, Ill., U.S.A. Price 10 cents per copy, or 1d. per year.
- 'Overcome Evil with Good.' A Sermon preached in Durham Cathedral on Sunday, January 21st, 1900. By G. W. KITCHIN, D.D., F.S.A., Dean. Durham: Thomas Cald-leugh, printer, &c., 70, Saddler-street.
- 'Mind,' for February. The Alliance Publishing Company, Life-buildings, 19-21, West 31st-street, New York, U.S.A., or from George Osbond, Scientor House, Devonport. Price 20 cents.

'PULPIT AND PEW.'—Under this heading the 'Birmingham Weekly Mercury' publishes articles descriptive of visits to the various churches and other meeting places in Birmingham by one of its representatives, and on February 10th a very fair and readable account was given of a visit to the meeting of the Birmingham Spiritual Union, in the Masonic Hall, New-street, together with an admirable summary of a fine, thoughtful address by the president, Mr. H. Lucas. The writer declares 'that the audience were of the most agreeable, amiable, intelligent sort; that the gentlemen were courteous and attentive; that the ladies were beautiful and inspiring, and, above all, that the whole atmosphere was redolent of sincerity in the search for truth.' Of the address which he heard the reporter says: 'It was at once so solid and so sincere that I classed it by itself as the best spiritualistic lecture I had ever heard.'