

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	73	The Hon. Alexander Aksakof	79
'A Strange Phenomenon at Death' 74		Psychometry and Psychic Measure-	
L.S.A. Notices	74	ment	79
Spiritualism and Theosophy. Ad-		Exteriorisation of Sensibility	80
dress by Mr. Frederic Thurstan ..	75	Trance and After-Death States ..	80
Spirit Photography (?)	77	'Out of the Body'	81
Two Bodies Apiece? or Three? ..	77	'Thoughts of a Guillotined Head' ..	81
Pert Audacity	78	German Psychical Journals	82

NOTES BY THE WAY.

The issue of the important work—'Human Personality'—by the late Mr. F. W. H. Myers, so long and so strangely delayed, is at last an accomplished fact. A copy is now in our hands, but seeing that it comprises two volumes, each containing upwards of six hundred pages, we feel that it is necessary to be careful not to express a hasty opinion of its contents. We therefore hold over our estimate of its worth till our next issue.

The Rev. J. T. Davis, B.A., has lately published, through Mr. Philip Green (Essex Hall, London), a deeply thoughtful Essay on 'Toward Unity: grounds for Reconciliation between Theist and Agnostic, Unitarian and Trinitarian, Protestant and Catholic, Spiritualist and Materialist.' There is room for such feelers after unity, and we wish success to them all, however doubtful we may be as to their immediate success. With a gentle and patient but strong hand, Mr. Davis feels his way between the rival camps, or, rather, through them; listens to all that is said and reduces everything to a common nominator. His little book (for which only a modest price is asked) is a book of essences, very informing and mulating.

His last chapter is the least satisfactory, though it has the merits of the other three chapters. He does not quite understand us. Fancy anyone making the following assertion!—

The orthodox Spiritualist seems to me to err ethically in the same way as the orthodox Christian. The orthodox Christian tells you to rely upon a person outside yourself for your salvation; the orthodox Spiritualist bids you rely upon a person outside yourself for the revelation of truth, viz., upon the medium who is apotheosised as the culmination of human evolution.

That is precisely one of the queer assertions which usually denote want of knowledge. Very few intelligent Spiritualists would do anything but gently laugh at a gaucherie; and they would entirely agree with Mr. Davis' statement that freedom, salvation and truth come through the development of spirituality in ourselves, the opening of faculties now dormant, but awakened in the trained mystic of every age. 'We have no knowledge, all truth, all divinity within.'

What a wearyful duty it is to take notice of the typically silly twaddle of the people who still think to refute us by putting out their tongues! 'The Pall Mall Magazine' and 'The Saturday Review' are the

offenders for the moment. The first we notice elsewhere; the second is hardly worth even a Note. 'The Saturday Review' is good enough to admit that the typical medium is neither seer nor scamp—although 'Slade got three months as a rogue and vagabond.' Slade got nothing of the kind. He showed his contempt by walking away to wiser people elsewhere, and what he did get he got only from the sheer ignorance of the British Philistine.

'The Saturday Review,' however, has got a ray of light. Referring to Mr. Podmore's (always Podmore's) verdict, the 'Review' says:—

But there remains a great deal that is unaccountable. Davey, the conjurer, imitated many of the feats, but other leading professionals declared themselves nonplussed; besides few of the mediums can have had more than an amateur training in legerdemain. Yet trickery was seldom exposed. Philosophers like De Morgan and men of science like Crookes (not to mention foreigners) became converts, and the most hard-headed men surrendered to what seemed inexpugnable fact. An even greater puzzle is the motive for going on, year after year, seldom for pelf, in the laborious exercise of a dull and wearisome swindle, for the mystification of a small circle. Home, who was patronised by princes and kings, may have been actuated by vanity. But what actuated a private practitioner like William Moses?

What, indeed!

We cannot help liking 'Freedom' with all its high-flying exaggerations. There is a daring speed, buoyant humour and gusty freshness about it that always amuse and invigorate. One of its writers thus deals with the bad habit of worrying:—

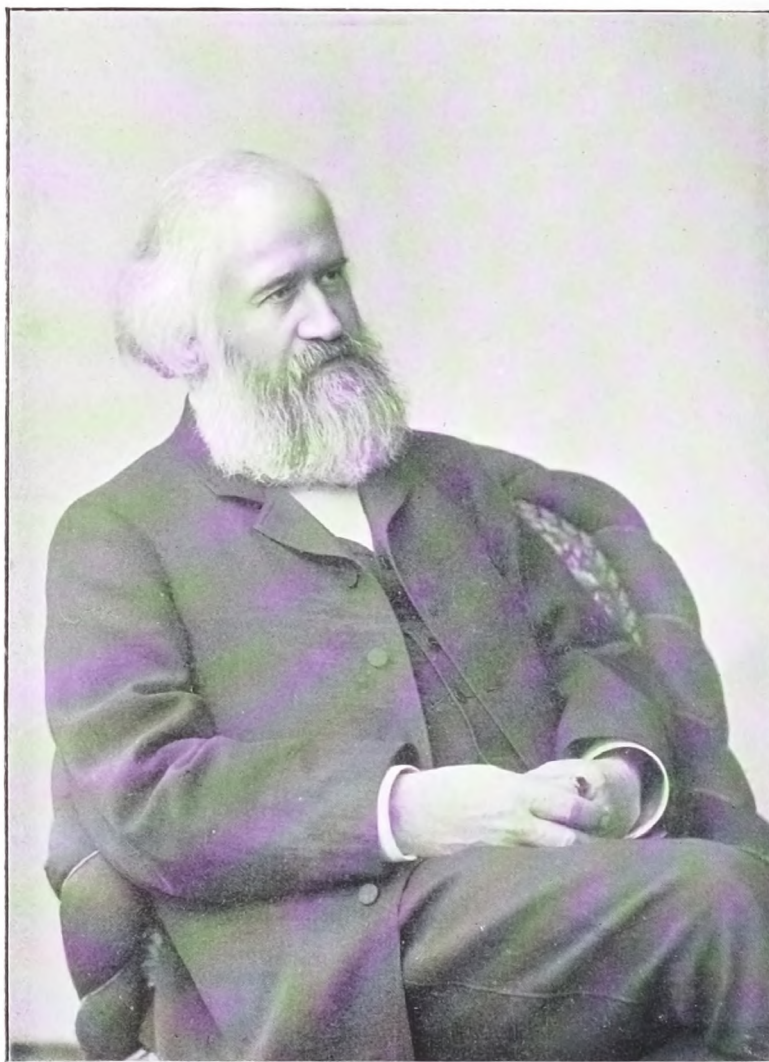
Did you ever notice that Dame Nature never stops long to worry about mishaps? When a boy defaces a beautiful tree by cutting his initials in the trunk, the tree simply begins at once to grow a new coating of bark over the scar, and after a time effaces it entirely.

I have a friend who is managing editor of a metropolitan paper, and his wife attends to the 'beauty' column. One day in her absence he went to her desk for something and saw, lying open on the pile of letters, a plaintive request from some woman for a suggestion as to how she should dispose of a wrinkle in her forehead. With a man's immediate grasp of the situation, he pencilled on the page below: 'Putty it up and forget it.'

We ought to do something of that sort with our small worries.

That is the whole of it. How impudent it looks, but how gravely sensible it really is!—how wanting in 'dignity,' but how true! And, after all, truth as to dignity is like gold as to brass.

An exceedingly useful book by Dr. M. J. Savage has just appeared. Its title is 'Can Telepathy explain?' and it is published by G. P. Putnam's Sons. It is only a small book but it covers a great deal of ground, and reads like a series of short and sharp despatches from the field of battle. There are 243 pages, containing as many as



From a photograph by

[H. Rentz and J. Schrader, St. Petersburg.

THE HON. ALEXANDER AKSAKOF.

1832-1903.

64 despatches or chapters, and 4 Appendices, all dealing with practical matters in connection with Spiritualism,—a veritable outpouring of evidence and argument, just the very thing for inquirers on the wing, who will read 'Tit Bits' but would not look at a solid treatise. The suggestion as to 'Tit Bits,' however, is not intended to apply to Dr. Savage's book beyond the fact that it is full of short cuts. It is a book that no active Spiritualist should be without;—to lend, although it does hedge a little out of our way.

Almost with our eyes shut we are disposed to welcome anything by Dr. Peebles; but, with eyes open and alert, we can welcome his latest spirited little work, 'What is Spiritualism: who are these Spiritualists: and what has Spiritualism done for the world?' It is an excellent missionary book, good for gratifying curiosity, answering questions and arousing thought. The emphasis of the book is on 'Who are these Spiritualists?' and a very striking list is given of persons who have more or less believed: and, in many cases, impressive testimonies are given.

Mr. Elliot Stock publishes a pretty little book of 'Thoughts gathered from the teachings of Rev. H. R. Haweis, M.A.,' by Jessie M. Oliver. It is entitled 'Realities of Life.' Of course, whatever is in it is wholesome and reasonable, but the hundreds of tiny bits quoted are the merest fragments with little or no connection. But there are fourteen pages of Index,—a happy hunting ground for quoters who, we imagine, will be chiefly interested in the book.

'A STRANGE PHENOMENON AT DEATH.'

The 'strange phenomenon at death' described in a recent issue of 'LIGHT' by 'F. G. R. F.,' is not unlike what took place during the last moments of Lady Oliphant, and is described in the life of her son, Laurence Oliphant, as follows:—

'On what proved to be the last night of Lady Oliphant's life, Mrs. Walker watched with Laurence in the sick room: and she has described to me an extraordinary agitation of which she was sensible, in the air, which she could compare to nothing but a storm or battle going on over the bed, which affected even herself—no believer in the mysteries which were so dear to them—with all the sensation of a terrible conflict, during which the patient suffered greatly. And then there came peace and great quiet, and the sufferer looked up, restored to ease, and told her son that she had seen his father, who had poured new strength into her, so that she felt overflowing with vitality, and knew that now she should live and not die. With these words on her lips, and murmuring something about the angels all round and about, Lady Oliphant died.'

'F.G.R.F.'s' story also reminds me of a curious vision seen by a relative of mine when walking home from a ball about 2 a.m., with two friends, one of whom was a doctor. The latter remarked that he had promised to look in upon a dying patient on his way home, and on arriving at the house the doctor looked up and said: 'That room with the light in it is where my poor patient lies, but I scarcely expect to find her still alive.' His companions raised their eyes to the window, and all three men said they distinctly saw a white form pass out of the window, float upwards and disappear. When the doctor went in he was told that his patient had breathed her last but a few moments before.

J. T.

MR. W. J. COLVILLE informs us in a friendly letter that he is looking forward to seeing his London friends again very soon, as he has booked his passage on the ss. 'La Champagne,' due to leave New York for Havre on March 26th, and will be in London, ready for work, very soon afterwards. Mr. Colville is at the present time writing editorial notes for the 'Banner of Light.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of

THURSDAY NEXT, FEBRUARY 19th,

WHEN

MR. HERBERT BURROWS

WILL GIVE AN ADDRESS ON

'The Borderland between Physical and Occult Science.'

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

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

The Subscriptions of Members and Associates are payable in advance, and became due on January 1st.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

CLAIRVOYANCE.—Mr. Alfred Peters gives illustrations of clairvoyance at the rooms of the Alliance every Tuesday, at 3 p.m. No one will be admitted after three. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs gives his services in the diagnosis of diseases on Thursdays. Hours from 1 to 4 p.m., by appointment only. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.—A meeting (for Members and Associates only) will be held next Thursday afternoon, conducted by Mr. E. W. Wallis. Hours from 4.30 to 5.30. No person admitted after 4.30. There is no fee or subscription.

TALKS WITH A SPIRIT CONTROL.—Members and Associates of the Alliance who find it difficult to gain access to private séances will be glad to learn that arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances will be held every Thursday, and will commence at 3 p.m., prompt. The fee will be one shilling each, and any Member or Associate may introduce a friend at the same rate of payment.

TO CORRESPONDENTS.

'IMPATIENT.'—Your communication, and others which are necessarily held over at present, will all appear as space permits.

'SEEKER AFTER TRUTH.'—According to the most accomplished scholars the passages to which you refer do not rightly bear the interpretation you would put upon them. But we have neither time nor inclination to discuss the question. We would advise you to devote some time to the study of Greek.

WELLINGTON, NEW ZEALAND.—We have received a report of a special social gathering of the members and friends of the Spiritualists' Society, meeting at the Carlton Hall, Marion-street, Wellington, New Zealand, at which a presentation, consisting of a clock and album, was made to Mrs. Barton, a clairvoyante and psychometric medium and member of the society, in recognition of her valuable services. Another 'social' of a like nature was tendered to Mrs. Patterson, a clairvoyante who has worked unselfishly for the Cause. The programme in both instances was in the hands of Miss Bono, and was very successfully carried out. Both meetings were well attended, and a spirit of harmony and goodwill prevailed.

SPIRITUALISM AND THEOSOPHY.

A NEW DEFINITION OF SPIRITUALISM AND A NEW COMPARISON
BETWEEN SPIRITUALISM AND THEOSOPHY AS A MEANS
TO SPIRITUAL PROGRESS.

BY MR. FREDERIC THURSTAN, M.A.

(Continued from page 69.)

I have shown you that God has two aspects. We can reach Him, not only by withdrawing from outer and entering into inner life, but also by reversing the process and by going more and more into the realisation of the outer world, the world of Nature and Humanity. For God pervades all consciousness, and the more we realise outer consciousness the more we realise Him in whom we live and move and have our being ; or, as Sankaracharya beautifully puts it in his hymn to God, 'O God, Thou dost take Thy seat in the heart of man and originate consciousness there, and make him cognise objective life ; and also when man, by intense withdrawal within himself and by ecstatic trance, reduces his consciousness to pure cosmic energy, he finally understands Thee as the essence of all substance.'

This opposite school of thought which says that the highest duty of man is to study outer Nature, to become more and more practical, more and more individual, may be called Individualism. At one time, in ancient Greece, it reached a high pitch of development, and God was only recognised as perfected human individualities of different kinds, ideals for humans to copy. The overthrow of Greece and the predominance of monasticism suppressed this form of religion for a while, but now, gradually, in these practical days, the religion of Individualism is raising its head once more, especially in the Anglo-Saxon races. But there is an almost universal mistaken notion that these two forms of religion are antagonistic—that one of them must be right and the other wrong. It does not seem to occur to many people that they may be both right, each in due season ; and that both may be cultivated by the same person at different times ; even as home life and public life are both right in due season and may both be cultivated by the same person at different seasons.

Even one of our acutest modern philosophers has remarked that 'the problem for the thinker during the next half century will be the choice between the impersonal tendency which has reached its climax in Hindu speculation, and the doctrine of Individuality in the West.'

But why should there be a choice ? Why should Hellenism be always considered antagonistic to Hebraism ? Why should there not be a blend ? There is certainly a universal inner desire for Unity, and that is doubtless the voice of God, the thirsting for God ; but yet is there not an equally universal desire for Individuality, and that surely also is the voice of God and the desire to be like God.

I showed you in the beginning that God, the Over-soul, has two sides—one as the unchanging unity, the other as the ever-changing individuality. Therefore, if the two aspects can be blended in God, the two aspects can be blended also in man, the image of God. Let all, therefore, who recognise the truth of Theosophy, of cognising ourselves as part of Absolute Being, recognise also the truth of Individualism, of cognising ourselves as separate gods. Individualism must be an essential factor of the Cosmos, or God would not have put it into the heart of man. It has been well said that 'Absolute Being itself would seem to be served better by free individual spirits, and the centre of Absolute Being is successively in each individual.'

In the Vedas and Upanishads, as I have said, the double path of religion was taught. It was always inculcated that after one had been an inhabitant of the plane of soul-consciousness for a while, and by receptivity and illumination recovered peace, poise, and self-knowledge in the stillness of the inmost centre, he should then emerge again as an inhabitant of the sense-plane, and do his special world-work ; only he must feel himself *in* the outer plane, but not entirely *of* it. The illusion was not in the outer world itself, but in the notion that

one was detached from God and from others when in it, and also in the notion that this or that experience was pleasant or painful, and the notion that this or that action was creditable. In short, they taught the true Individualism, the conception that it is not ourselves at work, but God working through us and in us, that each one can say and feel, I am a necessary and vital part of the Universe, in tune with the Infinite ; to me is entrusted a part of the Universe—a part, as a son of God, in the grand chorus and orchestra of Universal Life.

The Mental Scientists and the New Thought Movement are teaching that ; so not only are they Theosophists, but they are Individualists also. They are teaching the combination of both paths. As one of them says : 'When, by holding yourself at the inmost centre of receptivity, you carry the spirit you have gained by solitude into the hurrying world of society, it is a greater attainment than to win this peace by leading the life of an ascetic and recluse.'

'But if one can drink nectar in the state of Gnyana what is the good of coming back to the world of sense ?' A pupil asked this of his Guru in one of the Upanishads. The Guru answered : 'Because the nectar tastes different every time you return to inner bliss, and it tastes different to each man according to his outer life.' The real reason for Individualism lies in this, that when one goes into the inner to become one with the Infinite, one never does realise the complete whole—one only becomes as much of God as one's finite soul can apprehend, and what it can apprehend depends entirely on the individuality it has acquired in the outer life. It has been well said, 'The man who knows his soul best is he who down here on earth, mingling with humanity, is close to the heart of all mankind. Those who play a part in each other's lives in the outer world below may come directly to the heart of their life together in the inner world above.'

It is just here where Spiritualism steps in and does for our progress and development in Individuality what neither the Theosophical Society nor the New Thought societies are offering.

Now we are getting to the real essence of Spiritualism, and soon shall be able to define it.

Let us consider the essence of Individualism and see what Spiritualism can do in its cause. Individualism, as we have shown, is best developed by going out of ourselves into the world of sense impressions and realising there the beauties of form and association, by going out into the world of humanity and sympathising there with all the heart-throbs of immanent creative Deity, and doing that special part in the creation of the future which has been allotted to us as parts of the Deity at work.

It is the sympathy of human companionship that alone gives intensity to life. It is Spiritualism alone of all the philosophies of the day that enlarges the world of impressions ; for it alone teaches us how to go with our psychic bodies into the worlds of finer matter, as well as with our earthly bodies into the world of grosser matter. It is Spiritualism alone that doubles for us the world of comradeship and humanity with which to associate, and for which to work ; and it is Spiritualism alone that in the midst of narrowing circumstances, which limit the ordinary terrestrial from expressing the best within him, enables us to double our opportunities for mingling and working with the society most congenial to us and realising the highest ideal of our special calling. To the Spiritualist the potentialities for self-expression for Individualism, are doubled. Individualism is always dissatisfied with its present self and present surroundings ; it wants first to realise a more ideal self, then to express it, and lastly to make the world recognise its expression. There is no philosophy or practice but Spiritualism that shows how these three accomplishments may be naturally realised, even by the man or woman placed in the most adverse cramping outer circumstances.

There is only one method that I can find taught in other schools, viz., that we must imagine from our conceptions of this world what is most ideal, and make ourselves like it by holding this imagination in our mind, and affirming again and again that we are it. Now to realise properly any ideal that

transcends our present platform, we must have conscious association with living beings who are model exponents of that ideal. The reason why Greece of old carried Individual Idealism to a pitch no other race has attained, is because amongst them alone, of all nations, has the conscious association of men with divine gods been a public belief. Every god and goddess to the Greek was but the archetype of some human faculty, some human impulse, some human aspiration, and as such these divine beings knew and loved every human that was devoted in heart to that faculty, that impulse, that aspiration. By Spiritualism, and by Spiritualism alone, will this vitalising belief of close association with immortals be restored to Individualism. It is Spiritualism, and Spiritualism alone, which will restore to human life the perfection and intensity of lost Hellenism. For Spiritualism, being the practice of conscious intercourse with the world of spirits, will enable us to associate consciously with the most exalted and divine of humans, and, as in the age of Enoch of old, to walk with the sons of God, if only our hearts are burning with the same fire that burns in the hearts of those exalted ones. We all know what growing up daily in an atmosphere of perfection will do without effort to make us also perfect. The child that grows up in an atmosphere of culture and refinement and beauty in his home associations, will need no efforts to become cultured, refined, and beautiful.

Spiritualism tells us that there is no branch of special culture, refinement, or intelligence—be it that of physical beauty, health, intelligence, morality, art, music, politics, society, or invention—but that somewhere in the spirit world there are associations of humans who cultivate and devote themselves to the expression of that particular ambition, and that each one of us here to-night belongs by the birthright of his individuality to one or more of such associations; and when he has proved his fitness to enter, and has acquired the power, the pass-word, to do so consciously, he will be admitted.

I use this word birthright advisedly; for Spiritualism is teaching that each soul, prior to birth on this plane, was the offspring—as regards his Individuality and the way he naturally takes to this or that selection of ideas—of some angelhood or some association in the many homes and mansions of the Father Over-soul. The angel Purity tells that to Mr. Oxley's circle; the spirit of Akropanamede tells that to Andrew Jackson Davis; 'Tien' tells that to Mr. Morse. This fact is at the root of all inspiration, all genius, all protection by guides and angels. This is how Spiritualism makes easy the first requisite of Individualism, the discovery of ideals that transcend us and assimilation of those ideals into our nature.

But I have said there are two other necessities for Individualism—not only to assimilate ideals, but to express them in action and to induce others to appreciate that effort towards expression. Here also the Spiritualist is helped as none other is helped. For association with humanity, whether on this plane or the ones above us, is always of a threefold nature—first with our superiors, secondly with our inferiors, thirdly with our equals or peers. It is the association with our superiors that gives us our ideals. For that association we require receptivity, passivity, self-surrender, mediumship, intuition. It is association with our inferiors that gives us opportunities for expressing the ideals we have assimilated. For that association we require positiveness, assertion, controlling power, will-power, adeptship. It is association with our equals that enables us to obtain the only recognition we really like. The praise of his masters is not such a vital stimulant to the conduct of a schoolboy as is the appreciation of his classmates. For this association we require to develop the sense of inner companionship.

Now Spiritualism teaches that besides our inferiors in this world whom we can help to raise by our ideals, there is round each personality in the flesh a cloud of unseen inferiors who, through his expression of ideals, are gaining insight into those ideals—who learn themselves through his expression—children, it may be, snatched prematurely from the teachings of earth life; or those children of Nature who have never enjoyed the privileges of civilisation; or fallen ones who have yet to conquer

their impulses and habits by reason and moral energy. Others have such bound up with their thoughts and feelings and know it not. What we call our personality is probably but the comet nucleus of personalities affinitised to our natural genius. But the Spiritualist sees and converses with these comrades, and often gets valuable service from them in exchange for what he has done for them. And then—our equals in the spirit world, our affinities, our congenial associates, our loved ones gone before—can any other religion give us the consolation, the joyous sympathy, the impulse, the appreciation we derive from conscious converse with their inner companionship?

Such, then, is Spiritualism. How shall we briefly define it? It is hard to express accurately all this subtle essence but will this do?

'Spiritualism is the organisation of social intercourse between humans on the objective and subjective, or gross and ethereal, planes of existence—by means of etherialisation and materialisation of bodies respectively; or by telepathic and sympathetic impact, or interfusion of minds; or by other means yet in process of discovery—such intercourse being conducted from both planes for the purpose of extending the sphere of Individuality, and increasing thereby the intensification of life's realisation and productiveness.'

Or more briefly from another point of view, '*Spiritualism is the extension of Individualism by intercourse with associations of affinitised individualities in spheres of co-related substance.*'

Some of you—especially those who are but on the first threshold of our temple, whose only notion of Spiritualism is the investigation of facts through professional expositors, more or less imperfect—such may think that the phrase 'social intercourse' is too pretentious a claim for the few and imperfect messages that at present are exchanged across the oceans of sub-consciousness between the mentalities of the two planes, or for the occasional imperfect glimpse of a dazed visitor in person from the further shore, fading away from our grasp, as Eurydice from Orpheus, as soon as we turn to give a welcome to it at earth's portal; but, remember, the organisation of this intercourse is but at its first beginning, is but that of the savages who first learnt to traverse the unsociable ocean, is but as the dug-out canoe to the ocean liner. Spiritualism, like Marconi, is only on the tentative discovery of the process of speeding messages across etherial spaces, and the possibilities of social intercourse that lie before us in generations to come simply transcend our imagination. And do not forget to note that little phrase 'from both planes,' for Spiritualism is not an organised movement on this side only; it is more so from the other side. It was those on the other side who first rang us up on the celestial telephone; and those on the other side are more enthusiastic and advanced than those on our own side.

Such, then, are the essentials of Theosophy and Spiritualism. Theosophy is the religion of unity—Spiritualism of diversity; Theosophy of submergence—Spiritualism of emergence. Theosophy is the impression on us of our Divine identity—Spiritualism the expression of our Divine individuality. They both take us out by different ways from our narrow selves. Theosophy is the gospel of Pure Being, of silence that is strength, of rest that is recreation; Spiritualism of social existence, of bustle, of exertion, of creation. Theosophy conducts us to an inner home of blissful repose with intensity of cosmic illumination, without cognition of diversity or change, time or space, where the whole of experience is seen as a totality and not as a succession of parts, where a moment is the same as eternity in the life everlasting. Spiritualism leads us back into the world, to an extension of space and existence, and helps us to overcome the limitation of circumstance in the struggle for existence, and it introduces us to a life on two worlds at the same time, thereby facilitating the divine work of our souls to create on earth, in comradeship with our soul's brothers, the kingdoms of our soul's parents.

And neither of these two pathways to spiritual progress is ephemeral; for as progression itself is eternal so are these two aspects of it eternal. As long as we have an Over-soul with which we have not yet identified ourselves, we want the transcendental cognition of Divine Wisdom until the Son can learn

to say 'The Father and I are one.' And so, too, as long as there are superior beings reaching down to us from planes more etherial than our own—and that will be the case for ever—we shall want this organised art of intercourse with them, until each member of each spiritual family is welcomed to his spirit home by his brother sons of God.

I trust, then, I have made you grasp what Spiritualism really implies. To make this gross world realise that the refined ideal world is even here close at hand, that we can acquire powers that will enable us to enter it at will and converse with its denizens, that the struggle for existence on this plane is futile to one who can emerge on to a new plane of existence and express there his individuality, is, surely, a great and noble work, worth the sacrifice of time and effort in psychic culture. The man who carries forward our banner is advancing the cause of the solidarity of humanity in the two interblended, ever-interacting worlds of existence. (Cheers.)

SPIRIT PHOTOGRAPHY (?)

A TEST PROPOSED.

Like your correspondent, Mr. James Robertson, I have read with much interest the letters appearing in your valuable journal on spirit photography. Being a student of Spiritualism, and also of photography for some sixteen years, perhaps a statement of the experiences I had with Mr. B., of London, a few weeks ago, and the conclusions at which I arrived, may also be of interest to your readers. In recording these conclusions I would like to impress upon you the fact that I am free from all prejudice and bias, and am giving my honest convictions regarding the whole matter, in the spirit of one whose only desire is to help to clear the atmosphere of everything approaching fraud in connection with Spiritualism.

By previous appointment a party of four, consisting of a friend and his wife, myself, and my wife, waited upon Mr. B., taking with us our own plates, as I understood the photographs would be taken under the test conditions accorded to my friend on a previous occasion, regarding whom I may say that he knows nothing of photography. Producing my plates, I asked Mr. B. if he was prepared to grant the same test conditions, but he refused, stating that he thought test conditions quite unnecessary, seeing he had previously experimented with Mr. Stead and other prominent men. He offered, however, to take our photos and send the result on to Liverpool in a few days. These conditions I refused, for with the knowledge I possess of how negatives or plates can be manipulated, such conditions would be valueless as evidence of spirit photography. Yielding, however, to the persuasions of my friend, Mr. B. ultimately agreed to test conditions, and we went to his dark room, where he handed me the dark slide. I signed two plates and placed them in the slide. We then proceeded to the studio, where I examined and placed the camera and drew the shutter. Telling Mr. B. that all was ready, I requested him to do what he thought was necessary in the way of giving the most favourable conditions for a spirit picture, but he positively refused to do anything, saying I could do it myself. Being, of course, somewhat perplexed at this treatment, I told him that I did not travel two hundred miles to play at photography. However, I exposed these two plates and developed them, my friend being the sitter. On examination of these plates Mr. B. said there was a face on one of them, besides the figure of the sitter. I pointed out to him that what he took for a face was in reality a crumple in the background. I was perfectly satisfied, after minute examination, that there was nothing of a psychic nature on the negatives, and feeling that under the conditions then existing we were not likely to get favourable results, we left, after my friends had made an appointment with Mr. B. for the next day. This appointment was kept by my friends, my wife accompanying them, and the result of their sitting, strange to say, was 'spirit' pictures every time, eight in all, among them that of the late John Lamont and two others that had been produced before to my Liverpool friends; *but no conditions were imposed*. These photographs were sent on to us in Liverpool, three days after, together with two prints, one

from each of the negatives I had exposed and developed myself. These two prints, strangely enough, showed a face printed on each, which I solemnly affirm were not on the negatives I developed, and which give clear indication of duplicate printing.

I inclose for your inspection, and for those of your readers who would care to see them at your office, these two prints. On the one marked 'A' you will see the face of an old lady, which gives to anyone with a knowledge of photography clear evidence of having been printed on through a hole in a piece of paper from another negative, and on the top left-hand corner of both prints you will observe the line of the margin of the negative that had been used for the purpose; and on the print marked 'B' a quarter-plate negative has been used for printing the face on, as the line at both sides measures three and a quarter inches, being the size of a quarter plate, the dark side of the prints being exposed to the light during the process; my negatives were half-plate size—that is 6½ in. by 4¼ in.; and to prove whether or not I am correct in my conclusions, I challenge Mr. B. to produce the negatives I developed that will fit these prints with the so-called spirit faces on them. What I have said with regard to the inclosed prints also holds good with respect to those taken by Mr. B. on the following day, regarding which I have no doubt whatever that these so-called psychic photographs of our old and esteemed friend, the late John Lamont, are duplicate prints, and a combination negative made to print from, and to send on if requested, as I believe Mr. B. did for my friend. The prints, moreover, do not fit the negative, which is another proof of my assertions. Further than this I will not go at present, but before closing I would like to reply to Mr. Blackwell's remarks in your issue of January 23rd, about those who suggest fraud little appreciating how difficult it would be to reproduce the forms of those passed over, and asking them to try the experiment. In reply I beg to say that I am prepared to reproduce, as spirits, any two or more photos he cares to send me; to show them as surrounded by the wonderful fold upon fold of 'aura,' as in Mr. B.'s photos; and to show them placed beside any living sitter, the following so-called test conditions to be observed:—

1. The inquirer to bring his own plates (Imperial Ordinary preferred, half-plate size).
2. He may place them in the dark slide and sign them.
3. He may set camera if thought necessary.
4. He may develop his own plates.

Should any of your readers wish me seriously to prove my assertions, I am open to make an appointment with them on these test conditions, which, as I believe, are all Mr. B. has granted, for any Saturday afternoon or Sunday. Preference will be given to those who have sat for Mr. B. The result to be published.

Liverpool.

JAMES PARKINSON.

TWO BODIES A PIECE ? OR THREE ?

Your correspondent, Mr. Shipley, infers, from the Apostle Paul's mention of (1) a psychic body, and (2) a pneumatic body, that in Paul's opinion there are three bodies altogether, these two being additional to the 'sarkic' or 'flesh-and-blood' body.

I submit that that is not a necessary inference; since the original words may just as well mean 'There is a body for the psyche or soul; and there is also a body for the pneuma or spirit,' the former of these being of course the flesh-and-blood body, or outer envelope, which is dropped at a man's decease; and the latter being the psyche itself, or astral body as it is often called. This classification better corresponds with the trichotomy of man which is made elsewhere by Paul, namely: (1) spirit; (2) soul; and (3) body.

E. D. G.

NEW PUBLICATIONS RECEIVED.

- 'The Idler,' for January. Edited by Robert Barr. London: Chatto & Windus, 111, St. Martin's-lane, W.C. Price 6d.
- 'The Car of Phœbus.' By ROBERT JAMES LEES. London: John Long, 13 and 14, Norris-street, Haymarket, W. Price 6s.
- 'Human Personality and Its Survival of Bodily Death.' By FREDERIC W. H. MYERS. In two volumes. London: Longmans, Green & Co., or from office of 'LIGHT.' Price 42s. net. Postage 6d. extra.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 14th, 1903.

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PRICE TWOPENCE WEEKLY.

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PERT AUDACITY.

An Article in the February number of the 'Pall Mall Magazine,' on 'Shall we live again?' by one Harold Begbie, may be awarded the prize for at least sheer audacity. We have no means of judging anything else, and there is no reason why we should try. It is the audacity, crude and colossal, that overtops all else.

This astonishing Paper, whose catching title is selected for a special advertising board by the 'Pall Mall' people, is in every sense unworthy of the excellent Magazine in which it appears. Many, attracted by the title on the board, will buy the Magazine only to find that, instead of a thoughtful discussion of the serious question asked, they have on their hands nothing more nor less than a merry glorification of Mr. Podmore and an impudent buffeting of the people he is said to have so splendidly vanquished. In the circumstances, we feel compelled to say that both the title of this Paper and its special advertising are a kind of 'take in,' not without a touch of flippant heartlessness. We ought to make good a statement like that, and we will.

What we deliberately say is that the writer of this Paper gives an utterly misleading account of circumstances he professes to describe, that he misrepresents people whose opinions he professes to set forth, and that, knowingly or in ignorance, he suppresses opinions and facts that are material. For instance, utterly ignoring Sir Wm. Crookes' standard work on the subject, with his bold and even fervent confession of full faith, and his keen replies to objectors, we are told that 'Sir William suggested things, rather than said them,' referring probably to some special paper. But why confine attention to an off statement, and leave the uninformed reader to think that was all we had from Sir Wm. Crookes? This writer professes to give us the best conclusions of the best men on the subject. Why then did he not even mention the best work of the man he quotes? 'Sir Wm. Crookes,' he says, 'standing on the physical plane, refusing to leave the physical plane, told us that there was no justification in physical science for faith in supernatural manifestations.' We know what this writer means by 'supernatural manifestations.' Now Sir Wm. Crookes does not 'refuse to leave the physical plane.' He refuses nothing: he describes himself as having 'a mind to let'; and, in his writings, he shows that he is entirely a Spiritualist in all but the name.

It appears, however, that Mr. Begbie followed up Sir Wm. Crookes—in private; and, being in private and because 'he knew himself beyond the reach of my notebook,' he 'was infinitely more suggestive.' We wonder how Sir William will like this insinuation that he is a

skulking coward, and the suggestion that the great unknown Begbie's notebook had terrors for him. But what are we to think of a pert writer who, in his first column, introduces himself to us like that?

Having then exhausted and humiliated Sir Wm. Crookes, he tells us that he went to Mr. Podmore 'to obtain definite knowledge on the subject which Professor Crookes had adumbrated.' That amazing remark brings us at once to the real subject, the glorification of the man who knows all about it, the man who can tell us 'as exactly as possible the point at which modern inquiry in this region now stands,' the man who for years 'has been a thorn in the flesh to some credulous members of the Psychical Research Society,'—the immortal, the enlightened, the medium-mashing Frank Podmore. It is wonderful!

Mr. Begbie tells us that Mr. Podmore was at one time in danger of being converted by Mrs. Piper, but, says he, with amusing naïveté, 'he took counsel with himself,' and then concluded she was probably a fraud. That is exquisite. 'He took counsel with himself' is Mr. Podmore to a nicety. Pile up evidence as you will; Mr. Podmore will look at it with pathetic wonder, and then turn round, knock at his own door, ask what Podmore says, shake his head at the evidence, go in, and softly shut the door. But, says Mr. Begbie, 'He tells me that it is quite possible he may be wrong.' Good Heavens! is that possible?

'By some,' says the humiliator of Sir Wm. Crookes, Mr. Podmore's late work is 'declared to be the ultimate word on the subject of Spiritualism.' *Ne plus ultra* Podmore! And this is said at the moment when everybody is anxiously waiting for Mr. Myers' great work, and when everybody also knows that this master guide and representative of the Psychical Research Society was perfectly convinced of the truth of the Spiritualist's main contention concerning spirit-communion. And yet, knowing that,—or is it possible that he does not know it!—this saucy writer says that Mr. Myers with Sir Oliver Lodge and others 'have administered to every form of spiritualistic quackery a condemnation from which there is neither appeal nor escape.' If the emphasis were on 'quackery' we should not mind, but it is not, inasmuch as, all through, Mr. Begbie treats Spiritualism as nothing but quackery; and he singles out 'the destructive work' of the Psychical Research Society for his 'highest praise.'

Here again is a *suppressio veri*. Sir Oliver Lodge is mentioned only as a condemner of Spiritualism, and no outsider would gather that he has long been and is now profoundly interested in it. But Mr. Begbie, writing for the 'Pall Mall Magazine,' was writing for outsiders. Why then exult in and exaggerate even Mr. Podmore's doubts, and suppress or misrepresent the facts about such men as Sir Wm. Crookes, Sir Oliver Lodge, and Mr. Frederic Myers?

We must, however, do him the justice to say that Mr. Begbie has at least the saving grace of inconsistency. If we understand aright one passage in this rigmarole, he admits that Professor Hyslop may be right after all in the verdict that the only explanation which fits *all* the facts is that of spirit-communion. And, in his concluding paragraphs, like one coming in to scoff and remaining to think, he says that this blessed 'sub-consciousness' which he introduces to explain everything, only brings us up to a phenomenon 'as wonderful and as miraculous as any conceivable in the insubstantial realm of ghost and spirit.'

There we leave him, 'stewing in his own juice,'—a spectacle which we hope the 'Pall Mall' people will enjoy.

THE HON. ALEXANDER AKSAKOF.

In our last issue we recorded with regret the decease of the Hon. Alexander Aksakof. The following brief review of his life and labours on behalf of Spiritualism has since reached us from a lady in St. Petersburg:—

ST. PETERSBURG,

January 18th (31st), 1903.

The Russian Spiritualists have just sustained a great loss in the person of Mr. Alexander Aksakof, who died on January 4th (17th), at the age of seventy-one, after a long and lingering illness. The work of Mr. Aksakof, considering the unfavourable conditions and the difficult circumstances by which he was surrounded, is well worthy of the attention of all persons interested in the question. The Russian Government, or rather the Synod, being averse to the spreading of Modern Spiritualism, it was a matter of great difficulty for Mr. Aksakof, notwithstanding his large fortune, to succeed in popularising the teachings of Spiritualism. The only organ of the doctrine, the 'Rebus,' edited in St. Petersburg and largely subsidised by Mr. Aksakof, could not, on account of the Censure, develop into a serious paper and take a bold flight, but was necessarily confined to timid attempts at propaganda under the eye of the ever-watchful Cerberus. However, during the time that Mr. Aksakof himself and such collaborators as Professor Boutleroff, Professor Wagner, and others, contributed to raise the prestige of the 'Rebus,' it may be said to have had its day, but all these earnest, profoundly-convinced, scientific Spiritualists are dead or have retired, and there is no one to take their place.

Not being able to create a free organ at home, Mr. Aksakof edited, in Dresden, a German translation of what he considered the best works on Modern Spiritualism, among which are the works of the American writer and clairvoyant A. J. Davis, for whom Mr. Aksakof always had great sympathy, and with whom he was in correspondence for many years. Books in foreign languages are more easily circulated here. It must be owned, however, that in general the Censure, for all books treating on philosophical or religious questions, is much less severe than formerly. The works of Mr. Aksakof himself always had free circulation, though they were written in Russian, as he possessed that feeling of measure which prevented him from transgressing certain bounds. These works are numerous; but the principal are: 'Spiritualism and Science,' and 'Animism and Spiritualism,' both of which have been translated into several languages. Mr. Aksakof also edited, in German, an interesting journal, 'Psychische Studien,' which has had success during many years and greatly contributed towards interesting men of science in occult questions.

When yet a student of the Imperial Lyceum, Mr. Aksakof already took interest in the then startling facts of Modern Spiritualism. He succeeded later in communicating this interest to Professor Boutleroff, a distinguished man of science, and also Professor Wagner, both of whom wrote much upon the subject of the curious phenomena. In 1871, Mr. Aksakof invited D. D. Home to St. Petersburg, but this medium, though so celebrated, did not succeed in convincing the Areopagus of the University that the manifestations produced were due to an occult cause. It may be said that Mr. Home's sojourn in the Northern Venice contributed rather to cool the interest before felt in these phenomena than to increase it. Yet Mr. Aksakof continued to work untiringly to advance the progress of a question he considered so important. The activity of his whole life, to the exclusion of almost every other interest, was consecrated to that work, and it is very likely that the books he wrote will, after his death, have a wider success here than they had before.

Mr. Aksakof's last work was a short article criticising the novel of Count Tolstoi, 'Resurrection.' This brochure was translated into English, and he was preparing to send it to some journal when he fell ill, so that I do not know whether it was published or not. All Mr. Aksakof's books are interesting; they breathe the strong conviction of the writer. Even if readers cannot come to the same conclusions, they must be struck by the great erudition displayed in these works, and by the strength of the arguments in favour of the individual

immortality of the human soul and of man's great future destiny.

It is not in a time of such materialistic tendencies as the present, especially among the youth of this country, that the doctrines taught by Mr. Aksakof could have any success. Nor have they ever had any, except among Spiritualists. But it is not improbable that a reaction may soon occur, and that those books, now lying almost unheeded, may be read with avidity. The question of Spiritualism, which during over twenty-five years *did* passionately interest the Russians, both here and in the interior, has been entirely left aside, partly owing to incredulity, partly from the fear (on the part of religious minds) that the source of the manifestations (if they *do* exist) should be impure and come from the wrong place! There is still a circle of Spiritualists in St. Petersburg, but anything less convincing than the séances held can hardly be imagined, and it would have been better for the cause to entirely forego exterior* manifestations, which never convince, but throw over the whole thing the suspicion of charlatanism. Mr. Aksakof himself was against these séances and had for many years previous to his death entirely ceased to frequent them.

A. M.

We give a portrait of Mr. Aksakof as a supplement to the present number of 'LIGHT.'

As we go to press we have received a long and interesting account of the Hon. Alexander Aksakof's work for Spiritualism, from the pen of one of his most intimate friends. We hope to publish this narrative in our next issue, and have no doubt that its value will be highly appreciated by all our readers.

[*We are not quite sure what the writer means to convey by the words 'exterior manifestations,' but presume that she refers to manifestations in the presence of strangers who have had no previous acquaintance with spiritistic phenomena; for we know, as a matter of fact, that Mr. Aksakof took an active personal interest in materialisations so long as the state of his health enabled him to do so.—ED. 'LIGHT.']

PSYCHOMETRY AND PSYCHIC MEASUREMENT.

The subject of the highly interesting address by Mrs. Stannard, recently published in 'LIGHT,' suggests to me a remark and a question.

The *remark* is—that it appears to me that the term psychometry is not a very good name for the description of this form of psychic sensations. Although I have no intention of proposing a change in the already accepted nomenclature, I consider that 'Psychoscopy' would better suit the faculty in question. 'Psychometry' suggests to my mind something like anthropometry, namely, a *measuring of the psychic capacities* of the individual, just as M. Bertillon measures the characteristic features of the outer body.

My *question*, arising from this remark, is—whether such a psychic measurement as I have alluded to is possible, and whether it can at present be successfully applied. It seems to me that an examination of a considerable number of individuals by a competent psychologist would place this branch of inquiry—I mean psychic research in general—on something like a real scientific footing. It would probably, on the one hand, lead to the discovery of many highly-promising psychics, who might render valuable services by devoting themselves to such form of mediumship, or use of their inward perceptive faculties, as they might be found to be most fitted for; and on the other hand it would save many from wasting valuable time in attempting to arouse faculties which were too dormant to be capable of responsiveness, and thus enable them to concentrate their efforts on forms of development which might promise success. It would also be a valuable adjunct to any union among mediums and psychics, for it would furnish each true medium or psychic with a certificate that the powers claimed were really possessed, and would thus save true sensitives from being classed with pretenders, cheats, and charlatans of every dye.

J. B. SHIPLEY.

EXTERIORISATION OF SENSIBILITY.

Those who are interested in the phenomenon of the exteriorisation of sensibility should read a couple of articles on the subject in the October-November number of the 'Revue des Etudes Psychiques.' The first is by Dr. Paul Joire.

The Société d'Etudes Psychiques has been experimenting with a new subject, and has obtained remarkable results. The subject was hypnotised and placed by suggestion in a condition of anaesthesia; she then showed herself insensible to pricks and pinches when made directly on her body, but sensitive to them when they were made at about twenty centimetres distant. She was able, also, to distinguish at that distance between the characters of the touches made, to know, that is to say, whether they were pricks or pinches, and also to discern the temperature of objects brought within the field of sensibility.

A piece of silver having been placed on her hand, passes were made down her arm, with the result that her 'sensibility' seemed to be centred in the piece of silver, and even when this was taken to a distance of some yards, and out of her sight, a pin prick made upon the coin produced sensation in the subject.

Previous experiments carried out in 1897 led to the conclusion that neither trickery nor suggestion is adequate to account for the result produced. The further experiments made last year have led to the elimination of another hypothesis, viz., that the sensation is due to an electric current set in motion by the operator. This had been put forward as a possible explanation by one of the investigators on the ground that 'Every human body may under certain circumstances become a more or less active source of electricity.' The experiment by which this hypothesis was disproved is related in the article referred to.

Another new and unexpected phenomenon occurred in connection with this sensitive. On several occasions she stated, on the day following upon the experiment, that she had dreamt, or felt on awaking, as if she was pricked or pinched, or as if her hair was being pulled. She felt, in fact, the experiments of the previous day, although on coming out of the hypnotic trance she had been quite unaware of what had occurred. Dr. Joire discusses the possibility that this was due to memory, and gives his reason for rejecting this explanation. He adopts, in preference, the theory that the sensations engendered by these actions at a distance on the exteriorised sensibility leave persistent and definite traces of pain, just as a midge bite leaves a sense of irritation on the skin.

These experiments were still being continued when the article was published. Dr. Joire observes that it is necessary that care should be taken not to injure the sensitive by any too severe tests; she was apparently quite willing to trust herself in the hands of her investigators. One experiment with a cane strikes the reader as unnecessarily rough; perhaps Dr. Joire thought so also, for he is careful to state that this was carried out when he was *not* present, and the subject the next day informed him that in the night she had felt as if she was struck on the head by a cane.

The next article describes experiments by M. de Rochas with the medium Politi in Paris. One only can be mentioned here. Colonel de Rochas entered a boat, M. de Albertis and Politi entered another, and the latter drifted about forty yards from the former down the current of the river Marne, Colonel de Rochas remaining in the middle of the stream. At a signal given, M. de Albertis told Politi (whose back was turned to the boat in which Colonel de Rochas was) to plunge his stick into the river. Colonel de Rochas (unseen by Politi) then did the same; with the result that three or four seconds afterwards the medium's arm, holding the stick, was violently shaken and the stick seemed to be dragged towards the bottom of the water.

Other interesting subjects are dealt with in this number, such as: 'Recrudescence Memories that have been Lost,' 'Strange Phenomena of the Double and of Clairvoyance in a Russian Family.'

In the December number of the same review there is a continuation of the article on Politi, and another by the editor,

M. de Vesme, on 'Liberty to Experiment and Liberty of Conscience.' In this he protests against the manner in which Frau von Rothe has been treated, and that, without affirming her innocence, but simply on the grounds of justice and liberty. He says: 'Il ne s'agit pas de défendre Madame Rothe, puisque nous ignorons si elle le mérite.'

H. A. D.

TRANCE AND AFTER-DEATH STATES.

I read Mrs. Stannard's article, 'Thoughts of a Guilted Head,' with great interest, and feel prompted to make a few remarks with reference to the Association for Prevention of Premature Burial, mentioned by her at the close of her article. The primary aim of the association is to force the attention of the medical profession and the public to the necessity of safeguarding against a gruesome possibility, by a more careful system of death certification. That the aim of the association is being slowly carried out is proved by the following facts connected with its origin and progress:—

The association was founded in December, 1896, at the residence of Colonel Vollum, M.D., who was then temporarily staying in London, by Mr. William Tebb, the well-known and widely-respected philanthropist, Colonel Vollum, and myself. It was there and then resolved to form a society to grapple with the problem of reform of death certification, and to investigate the various forms of trance and suspended animation. Mr. Tebb, who, in conjunction with Colonel Vollum, had written a standard work on premature burial (a new edition is now in preparation), was appointed President, and I was appointed Secretary. Soon afterwards, Mr. Herbert N. Mozley (Fellow of King's College, Cambridge), and General J. M. Earle joined us, and the executive committee was duly formed. We then steadily forged ahead, and gradually the existence of the society became known fairly widely through the distribution of pamphlets and by letters to the Press. I remained Acting Secretary till the beginning of last year, when pressure of work compelled me to give it up; but I still take an active interest in the work of the association as Hon. Secretary to the executive committee.

This year will, I hope, inaugurate a fresh departure, for we have already prepared the ground, both amongst the general public and the medical profession. The attitude of the profession has completely changed, for it would be very rare now to find an intelligent medical man who would pooh-pooh the possibility of premature interment, whereas a few years ago the case was quite the reverse. I remember quite well a sarcastic letter from a medical man who had been knighted, and who thought no end of himself, addressed to 'The Secretary of Premature Nonsense.' Now, however, the medical profession is co-operating to a large extent with the association. We have now a medical man as secretary, in the person of Dr. Stenson Hooker, 44, Gloucester-place, Portman-square, W., who, I may incidentally mention, is a leading authority on the 'light cure,' and, like the late Sir Andrew Clark and other foremost practitioners, relegates crude mineral drugs to a back seat in the treatment of disease.

This year, the association will endeavour to introduce its draft Bill to the notice of Parliament, and also enlighten the public and the medical profession by lectures and discussions on the various forms of trance and suspended animation. Our aim is two-fold: to get a Bill passed which will make verification of the fact of death by careful inspection of the body compulsory on the part of the medical officer who grants the certificate; and, in addition, to pursue advanced researches into the borderland between death and life, the effect of the Will in inducing, and in releasing from, trance, catalepsy, &c. As an association, therefore, we are practical in our aims to get the law altered with regard to death certification, and speculative so far as Mrs. Stannard's advanced lines of research are concerned. We therefore welcome to our ranks all who are interested in the question, either from the physical or spiritual standpoint.

ARTHUR LOVELL.

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

'OUT OF THE BODY.'

Your correspondent, W. Glanville, moves me to mention that some of us, I for one, have experiences of the same character as she describes, which show how necessary it is to guard against premature burial. Sometimes, mercifully not often, I awake in a condition of horror, because I cannot command my motor apparatus. I can almost always move my toes, and so on towards moving my legs, and by an act of will I recover my mobility. The process is full of anxiety. I do not want to guess what it would come to if I failed to recover my normal condition and were left with my mind so far clear that I should know that I was being taken away to a grave. This sort of reflection inclines me to hope for information about a society that I have heard of having for its object the prevention of premature burial, or cremation, and I beg that you or your correspondents will help me towards that knowledge.

I will add to this that some years ago I published in your columns an experience of mine which went to show that some of my principles—I will not trouble you with that difficult subject—separated themselves from me, so far that I was seen, and heard, by two different witnesses at different times, about nine miles distant from where what I must feebly call most of me was; and this happened so that I did not know it, though part of the phenomena occurred while I was wide awake—or as much so as I am in that state when I am playing cards—and the other part while I was in bed and asleep. This sort of experience makes me wary when I think of the chance there may be that my body may be taken away too soon.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

In some cases the operation of an anæsthetic, or even a sleeping draught, may have very peculiar effects. In my case it is so, and I prefer to go through much pain to having these administered to me. My experiences may be a confirmation of other cases.

In the year 1889, after my confinement, I was given (without my knowledge) a sleeping draught; the blinds drawn down, and all made quiet for me to rest; the nurse left the room, and I was alone.

At first I was drowsy and comfortable enough, but then I got gradually cold and heavy (if I may so describe it, just lying in bed). I found I could not move a finger, nor turn, nor open my eyes, yet I was really quite awake and seemed to be out of my body, but in great trouble at the inertness of this part of me, which seemed to be a log, a dead thing. I struggled hard to turn or move it, in ever so slight a degree, and never felt more awake at any time of my life. I got much alarmed, and hoped some one would come into the room and make a stir, or shake 'it,' so as to wake it up. After some considerable time of fright and suspense, the nurse came in, and I felt relieved. She would rouse me up, of course; or draw the blinds. No. She came up to the bed and saw me 'asleep' and went out on tip-toe. I felt quite abandoned, and cannot describe my distress at her leaving the room and supposing I was asleep. I felt that only a good strong shaking would ever arouse 'it,' but after a time my feeling gradually returned, and I was able to move a finger weakly, and in time to move my body and open my eyes. The experience was so distressing and alarming that I begged the doctor never to give me another sleeping draught, and used to do everything in my power to avoid falling asleep until the night time.

My next experience was in 1899. I had been ill of bronchitis, but had not gone to bed for it, but had stayed up and gone about as well as I could, though feeling very ill. I was on a visit at the time, and the return journey home fatigued me very much, and I felt thoroughly worn out and ill. That night I did not sleep well, not from pain, but because I seemed too exhausted to sleep. Suddenly my feet began to prick and get numb, then my legs, and this feeling of numbness, then tingling and pricking, rose up to my body. Then I had fearful pain; it was as if all my internal organs had been gathered up, and twisted round and round. This lasted but a short time; my chest seemed to

swell to double its size, and everything inside me seemed to go out at the top of my head, twisted up and forced out through the skull. As soon as that had happened, I felt well again, but so weak and exhausted that I could not move at all and remained so, lying on my back, until the morning. I recovered perfectly after this, and was soon quite well again. Of course, in the second case, I had no sleeping draught of any kind.

Chloroform is most disagreeable to me to take, or even to smell. It is never given to me for anything by doctors now, as I believe my circulation is weak, but I have had it for operations three or four times formerly.

There is a 'legend' in my family of a relation having died, as it was supposed, on a Sunday when the bells were ringing for church, and recovering from her trance at the same time on the following Sunday, which made her believe she had not been in 'such a long sleep' as she had imagined. Her husband had great difficulty in preventing her being buried, and declared that she was not dead; it was probably owing to his care that she recovered, and returned to this world at all.

'ASTRA.'

'THOUGHTS OF A GUILLOTINED HEAD.'

Under the above title I read with much surprise in 'LIGHT,' of January 31st, the article by Mrs. J. Stannard, about 'an experiment conducted with the painter Wiertz.' The history of that experiment, said Mrs. Stannard, was 'given in a biography of the celebrated painter, written by Mr. Larelez, and has also been recently referred to in some detail in the Russian journal "Novosti."'

Let me tell you that that information has been taken from a French newspaper, 'Le Figaro,' of February 9th, 1891, or from the 'Journal du Magnétisme,' of Paris, which reproduced it on March 1st of the same year, under its original title, 'What a Guillotined Head Thinks.'

The author of the article in 'Le Figaro' was Mr. Michel Delines, and it is amusing to note what Mr. Delines said himself in 1891: 'The sinister experiment of the Belgian painter has been related with several variations. Mr. Larelez gives a version in the "Biography of Wiertz," and a lady contributor of the "Novosti" has just published another.'

In 1903, the version of Mrs. J. Stannard is, word for word, that of the 'Figaro' of 1891, which, without giving any proof (like Mr. Larelez), said that the experiment took place thirty years before, that is to say, in 1861. But, born in 1806, Antoine Wiertz was consequently fifty-five years old at that time, and it is scarcely likely that at such an age, a painter, Knight of all sorts of Orders, would consent to be the hypnotic subject of any doctor, even unknown; and, moreover, in 1861, hypnotism was not much understood in Belgium. In fine, as capital punishment had not been carried out in Belgium for many years before 1861, the painter Wiertz could have had no opportunity of being hypnotised beneath any Belgian guillotine.

The whole history was in fact a joke; but any scientist, hypnotiser, magnetiser, or other, without distinction of school, must know perfectly well that an experiment of the kind reported would be absolutely futile and valueless, because the subject, not being at all *en rapport* with the criminal executed, could only reflect the personal impressions or the personal ideas of the hypnotiser or magnetiser.

Wiertz died in 1865. In his time, nobody spoke about the story, which is not mentioned in the biography published by his friend Labarre, in 1866, under the title: 'Antoine Wiertz.'

I do not know what is meant by a 'painter of morbid psychology'; but what I know is that Wiertz was a good painter in all styles, and produced many religious pictures which had the only fault of being too immense. Assuming, and too proud, he had but very few friends and created around him plenty of enemies. He was not an occultist, Spiritualist, or somnambulist, but he was what they call, in Belgium, a perfect Clericalist.

Among his last works, I may mention the 'Three Visions of a Severed Head: Hunger, Folly, and Crime,' about which an enemy of Wiertz, in order to criticise him, has said that he

painted them in sleeping under the guillotine. Perhaps a dealer, having the 'Three Visions of a Severed Head' to sell, pushed the joke a little further, and thus we had the history published, after that of Mr. Larelez, by the 'Figaro,' of February 9th, 1891, in which the joker had the discretion to hide the name of the famous unknown doctor-hypnotiser of 1861! In any case the story, too old to be published again, is nothing but a 'canard,' of which it is quite time to clip the wings.

CH. DÉTRÉ.

Ex-Editor of the 'National Belge' (1880-1884),
Correspondent of the 'Humanité Nouvelle,'
of Paris, Member of the 'Société Mag-
nétique de France,' and of the 'Groupe
Indépendant d'Etudes ésotériques de Paris.'

[Having submitted a proof of the above to Mrs. Stannard, she promptly sent us a reply, the publication of which must, however, be reserved for our next issue.—ED. 'LIGHT.']

THE GERMAN PSYCHICAL JOURNALS.

The pages of the 'Uebersinnliche Welt' are at present in great part devoted to accounts of phenomena in various branches of so-called 'Occultism.' This month Dr. Walter Borman has an article on 'Predicted Public Events' (to be continued), and another called 'Facts of Experience,' in which he narrates three cases of supernatural occurrences—telepathy from the dying or dead, or such like—which have been communicated to him by credible witnesses.

A long and detailed account is also given of some 'Mediumistic Phenomena in the Village of Lytschenzi' (in Russia), and two papers are devoted to the Roman medium Politi. One of these, entitled 'The Medium Politi in Paris,' is from a narrative by Colonel de Rochas, and is a very brief description of a series of séances with this medium which were held during last summer in Paris. These séances, which were twelve in number, took place either in the Polytechnic school or at Colonel de Rochas' house, and the same circle of six gentlemen—De Rochas, Baclé, Lemerle, Taton, Dr. Dariex, and De Fontenay—known, most of them, as scientific inquirers into Occultism, were present at all of them. From Colonel de Rochas' report it seems that these séances with Politi did not fulfil the expectations of the sitters. 'They can only be looked upon as very imperfect imitations of those which took place with Eusapia in Paris and its neighbourhood.' The *savants* present, however, seem to have been quite satisfied that the manifestations, such as they were, were genuine.

The other article, entitled 'The Medium Politi,' is a translation by Luise Hitz of a portion of an essay on this subject by Enrico Carreras, which appeared in the journal 'Luce e Ombra' (Light and Shade). Some of the preliminary observations, which have reference to mediumship generally, are full of good sense and free from prejudice. The writer says:—

'I wish it to be perfectly understood that I do not deny the fact of conscious imposture; but it is none the less true that deceptions through suggestion and sometimes even through *auto-suggestion*, take place, and to distinguish between these causes requires great experience in such matters, as well as an intimate knowledge of the medium; and this is the reason the manifestations with the same medium so greatly differ. Instead of carefully studying the most important rules for making experiments, the experimenters, especially if they are sceptical, often pounce upon the medium like inquisitors on a heretic, or vultures upon a dead body; and at the first suspicious movement of the medium, who is to produce the manifestations under their own conditions, they cry out: "Imposture!" and without regard to any other proofs, they publish far and near that the medium is unreliable, is, in fact, a cheat.

'I do not hold a brief for Politi, nor do I absolutely deny that he may occasionally have used unfair means, so that experimenters may have justly complained of him. All that I positively assert—and that a hundred witnesses are ready to corroborate—is that Politi possesses real and very strong medial powers, which the following account will prove. First, however, I wish to point out to the reader that it would be impossible to produce such medial phenomena fraudulently without the aid of accomplices—a room especially prepared or clothes

capable of concealing suitable apparatus, besides which the hands and feet must be at liberty.

'Colonel Ballatore and Commander Brussi, who have the highest opinion of this medium, have for a long time had the most excellent results with him. In fact, the accounts given by General Ballatore of the phenomena are so extraordinary that even convinced Spiritists, who have not had the opportunity of witnessing them, are inclined to doubt the facts. I at first was among these, but now I quite recant the doubts I then expressed.'

The writer then proceeds to give some extracts from an account by General Ballatore, published in the journal 'Vesillo Spiritista,' of a séance with this medium on June 18th, 1900, at which some very remarkable and powerful manifestations occurred. It was not what is usually termed a *test* séance, as no binding with cords or undressing apparently took place, and it is not improbable that the feeling of confidence and harmony which seems to have prevailed may have afforded more favourable 'conditions,' and have given the 'invisibles' a better chance of producing the remarkable phenomena which were witnessed—including materialisations—than would otherwise have been in their power to do. The last phenomenon was the unseen materialisation of a pet dog of the General's, called 'Blitz,' which had died some time before. This little creature ran about the room, jumped on the knees of one of the sitters, Major Bennati, and put its paws round its mistress's neck, besides performing several other little tricks it had been taught in life, and finally 'disappeared' behind the curtain of the cabinet, uttering a sonorous bow-wow! The General says: 'This is not the first time our dear little Blitz has materialised to the touch, though not to the sight.'

This was followed by lights floating about, after which some light raps announced the termination of the séance. This interesting essay is to be concluded next month.

M. T.

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.

An Acknowledgment.

SIR,—All this month and more I have been reading, marking, and inwardly digesting what has appeared in 'LIGHT.' First, I wish to write about Mrs. J. Stannard's excellent address on the 'Facts and Philosophy of Psychometry.' This able exposition is for me very valuable because it intersperses facts with philosophy; and though the latter must command, and commend itself to, intellects much better than mine, still for all of us, teachers and learners, fact—things done—is the food for mental growth. I know no more of psychometry than what I have read of it. True it is that, as I stated when I heard Mrs. Stannard read her paper, I knew Denton, and was at Melbourne with him when he went to verify Mrs. Denton's psychometry of a piece of quartz which had been sent to her when at Boston, from the Columbia reef at Inglewood, in the colony of Victoria, Australia. I, too, went to Inglewood, and saw there that Mrs. Denton's descriptions of the surroundings of the Columbia reef workings were such as she had described them to be. I mention this because I want to emphasise the value of facts established. And applying that criterion to Mrs. Stannard's address I value her facts as worth more than her inferences and explanations. And that is no disparagement; for the inferential power exhibited is surely an enhancement of the value of the witness. For, can it be fairly said of a writer so lucid and so logical as Mrs. Stannard is, that she is anything but a good, a very careful witness, giving her evidence so that it must convince, on account of the thought which characterises it? Students, perhaps most of us who have not the gifts which Mrs. Stannard has developed, have to get their knowledge a great deal from such teachers as Stainton Moses, Mrs. Stannard, Mrs. Bathe, and others who have the aptitudes that enable them to show to our receptivity, phenomena which are—as I think of all phenomena—intended to instruct our souls, in order that, progressing through the ages, they may emerge so taught by facts and experiences as to fit them for higher services. Are we not all of us agents, servants to carry out The Design? Who can answer why? whence? whither? Nevertheless, we pick up crumbs, and so feed ourselves with pabulum that may sustain us on a road of which we know only so much that it leads onwards and upwards; and it

is something to be thankful for that there are guides on ahead whose guidance carries so much reasonable assurance with it as can be got by writings published in 'LIGHT,' signed by Mrs. Stannard, Mrs. Bathe, and 'H. A. D.,' who attest things done, and infer from them explanations which are often corroborated by the well reasoned expositions of philosophical students so distinguished by deductive ability as are 'C. C. M.' and Madame de Steiger, &c.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

Burial Alive and Narrow Escapes.

SIR,—Seven years ago a child was discovered in Regent's Park apparently dead, and was conveyed to the Marylebone mortuary, where it returned to life. This led to a discussion on the subject of premature burial, and you were kind enough to publish a letter of mine, in which I gave the titles of recent cases of premature burial and narrow escapes reported in the Press, viz.: 'Premature Burial,' 'A Gruesome Narrative,' 'Mistaken for Dead,' 'A Woman's Awful Experience,' 'Almost Buried while Alive,' 'A Woman Buried Alive,' 'Revivification after Burial,' 'A Lady Nearly Buried Alive,' 'Sounds from Another Coffin,' 'The Dead Alive,' &c. In the following year, 1896, a volume of 400 pp., entitled 'Premature Burial and How it may be Prevented,' by Mr. William Tebb and Colonel E. P. Vulliamy, M.D., was issued by Swan, Sonnenschein, and the London Association for the Prevention of Premature Burial founded; the sixth annual meeting being held on the 28th ult. My object in writing is to inform the readers of 'LIGHT' that, on looking over the papers before me, I find that the titles of a few of the many cases reported during the last twelve months are as follows: 'A "Corpse's" Return to Life,' 'Born in a Coffin,' 'A "Dead" Child Comes to Life Again,' 'Extraordinary Incidents in County Cork' (a woman 'waked' alive), 'A Young Lady Buried Alive,' 'Nearly Buried Alive,' 'The "Corpse" was Alive,' 'Came to Life as Coffin Lid was to be put on,' 'Struck by Lightning, Buried, then Revived,' 'Girl's Terrible Death—Trance mistaken for Demise,' &c. From these it appears that the same tragical and, as I believe, quite preventable occurrences are taking place year after year. It is surely time that members of Parliament should look into the facts, and devise a plan for the prevention of premature interment. This has been accomplished at Stuttgart, Vienna, Munich, Weimar, and other places.

The secretary of the above-mentioned association, Dr. J. Stenson Hooker, M.D., 44, Gloucester-place, Portman-square, W., or myself would be pleased to send a copy of the tests recommended by the late Sir Benjamin Ward Richardson, M.D., F.R.S., who made an exhaustive study of trance, catalepsy, and other mysterious and but little understood phenomena known as death counterfeits, on receipt of a stamped and addressed envelope. I may mention that over 2,000 applications for literature on this important question have been received, and a Bill has been prepared by counsel to be laid before Parliament at the earliest favourable opportunity, in order to put an end to the existing danger of burial alive. Cordially thanking you for your kindness.—Yours, &c.,

JAS. R. WILLIAMSON.

Montague-road,
Lower Edmonton, N.

The Pentagon.

SIR,—I was greatly interested in Kathleen Skellen's answer to an inquirer regarding the pentagram. It has given me the impression of being of great power, especially when she says it 'was used to force spirits to appear either during the waking state or asleep.'

But am I not right in thinking that the pentagram has no occult significance or power apart from the adept who makes or uses it, that in fact in man himself lies the vivifying influence?

Further, I can understand that a master making a pentagram would directly regulate the 'etheric motion' around him by that pentagram if made for that particular purpose, or mode of etheric motion. This mode representing order, how has it the power to cause disorder, when worn in a particular way?

I should be grateful for further enlightenment on this symbol, being a beginner and alone in the study of occult things.

I should like to ask a further question. If the Will developed is represented by the pentagram, what sign represents its twin sister in magic, viz., the developed power of Imagination, and what is its occult significance?

W. H. WILSON.

11, Wolfington-road,
West Norwood.

'Gospel of the Twelve.'

SIR,—I have only recently received my copy of 'LIGHT,' and consequently could not reply before to the contribution of the 'Editor of the Twelve.'

On carefully perusing his contribution I was amazed at the two expressions used as an introduction to it. That a lengthy quotation from a Mr. Watts, distinguished solely by its erroneous statements, gross assumptions, and a marked anti-Christian bias, should be designated 'useful,' and deemed an endorsement of the 'general question,' is, to reiterate the very mild term, amazing. As to who the author of the 'Evolution of Man' is, I can only surmise. As to his *literatus standi*—and it is not an unfair, nor by any means a valueless criterion—he is unknown to the voluminous writings on this or allied subjects. Not, however, to so summarily dismiss the source of the authoritative appeal of the 'Editor of the Twelve,' I will take a few samples of his contentions, and leave to both him and the reader the justness of the above strictures. I throw them into catalogic form to conserve space:—

(a) That Hadrian wrote a letter to Servanus (about B.C. 130-140).—In the Consular Lists of this period no such person as 'Servanus' is to be found. Nor did the Emperor Hadrian indite an epistle to any 'Consul' B.C. 130-140.

(b) That Pythagoras was contemporary with Elias.—The former lived about 500 B.C., the latter antedated him by more than 400 years.

(c) That John (the Baptist?) was the leader of the Mandaïtes.—This, apparently, is the perpetuation of an error promulgated by Father Ignatius (seventeenth century).

(d) That Jesus was a 'member' of the Serapian Worshippers, and was educated by the priests of the Temple of Serapis.—These statements have not a tittle of trustworthy evidence to support them.

(e) That the Christians were worshippers of Serapis, &c.—The authority for this is Vopiscus, a late (300 A.D.) Augustan writer who transcribed the information from the letters of Phlegon. Apart from this solitary mention, profane history is, I believe, absolutely silent. Lardner regards it as a satire; Lecky as a confusion; Farrar as due to the similarity of the god with Joseph; Milman as a general appellative, embracing not only the Christ of the Christians, but the Demiurge of the Gnostics; and lastly, Mr. Watts as an actual, historical identification, a oneness of the two sects.

(f) That these Christian worshippers of Serapis had 'a mixture of ancient Buddhism' permeating their belief and doctrine.—This Buddhist-Christian connection is a large and unproven assumption. Many of the best scholars deny it, as Max Müller, Rhys Davids, Oldenberg, Kuenen, Estlin, Carpenter, Kellogg, and others.

(g) That the Christians were not so termed 'till the middle of the second century.'—This presupposes either that the triple mention of the sect in the New Testament writings is an interpolation, or that the records are of a date coincident with the above. Neither of these commends itself to sober scholarship. The particular supposition of interpolation is an unknown quantity; and the writings cannot be brought down to so late a period. Moreover, Suetonius, Tacitus, and Pliny, writing between forty and fifty years prior to the 'middle of the second century,' use the term, and, as *ex parte* witnesses, strengthen not only the Antiochean appellative, but attest its usage at the dawn of the second century.

From these few remarks it is evident that the 'Editor of the Twelve' has rested his substantiation upon a broken reed. Wherein the 'utility,' or the confirmation of the 'general question,' is to be found, I am wholly at a loss to discover. Mr. Watts' statements have been taken as facts. No examination of them could possibly have been made. As a resultant the 'Editor of the Twelve' has been led into a series of affirmations the most fallacious and mischievous it has ever been my lot to notice.

Two other remarks and I finish. In your issue of January 24th, the Editor of the 'Gospel of the Twelve' writes: 'Those who dwell on the letter . . . will find various opinions of . . . modern writers . . . in "Jones on the Canon." This is misleading. It is only by using "modern writers" in a most elastic fashion that a work published in 1726, and again in 1798, can be said to contain anything of a "modern" character. To use Jones against Professor Charles may be likened to referring one to Hugh Miller in substantiation of the Mosaic Cosmogony.'

Lastly, I am curious to learn whether against the name, Mr. Watts, there should be Charles, or John, affixed! If the former, the production entitled 'Spiritualism a Delusion' warrants me in adding—Please in future do not refer me to such an authority. For additional reasons, I advise the reading of the Appendix to the debate, 'Has Man a Soul?' &c., between Dr. Jamieson and Mr. Charles Watts, 1894.

W. H. HOWARD NASH.

'Quite Deserted.'

SIR,—For the benefit of 'M. S.' and others with a like experience, I venture to suggest two explanations of the circumstances referred to under the heading 'Quite Deserted,' in 'LIGHT,' of January 31st.

1. The intelligences concerned may have desired to give a specially conclusive test concerning the origin of the communications.

Many nominal Spiritualists who have learned how to communicate with what is called 'the other world' and who do so more or less regularly, with more or less assurance, are at times apt to have a haunting fear that after all they may be deceived, and that what they take to be 'spirits' may be simply one or other of the many solutions (such as sub-conscious action, &c., suggested by those who in this connection may charitably be classed as agnostics); and the more mediumistic one is, the more one is naturally open to such disturbing (in a sense) vibrations. Not that one should be disheartened by such a condition; that would be somewhat like complaining of the fine edge and sharpness of the razor. And indeed for all of us this reactive influence is part of the evolutionary discipline of life.

To anyone specially exposed to the disturbing ideas referred to in connection with spirit intercourse, such an experience as 'M. S.' relates must come with a sudden sense of relief. It knocks on the head all the suggestions as to automatism, dissipates the dread of deceit, and when duly cognised leaves as a net result a more firmly founded faith for the future.

2. The object of cessation may be to move 'M. S.' and her husband on to a higher or at least different plane of experience, and keep them from relying overmuch on familiar phenomena. We are too apt to keep on in the same old rut, especially if it be a pleasant one, but that way fossilisation lies. We need to be stirred up, and, as it were, forced into new channels, and made to see that the influences which were good enough for us at one time have now for us served their purpose and must be left on one side. This clinging to the outgrown has been the chief clog on our churches all along, and is further fostered by the large endowments furnished for their help-forward. Christ and His disciples took quite other ground, providing neither purse nor scrip; and it is recorded that the great Apostle of the Gentiles worked at his trade during the working day and preached in the evenings or on Sabbaths. The secularists cry out that the Church is dying! Would to God that the Church, in one sense, *were* dying! The trouble is that it does not die often enough! Dying is simply changing, and is inseparable from growth. We must all die daily—nay, hourly—in order to live, for dying and living are but the converse expressions of the all-embracing unity of being. Let 'M. S.' and her husband, then, respond as best they may to the call of their spirit friends virtually given by the cessation of communications, 'Come up higher!'

And never let them imagine they are 'quite deserted.' That is a condition for all of us impossible and unthinkable. Even those whom the Church in her innocence (let us use this truer and more kindly word) labels devils, have each of them his or her own guardian angels, for 'are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'—that is, virtually everyone, for 'I, if I be lifted up, will draw *all* men unto Me.' Therefore, 'Preach the good news to every creature.'

Pollokshaws,

DAVID REID.

The Glasgow Association—Resignation of Mr. James Robertson.

SIR,—To all Spiritualists it will doubtless be a matter of regret to learn that Mr. James Robertson has retired from the position of President of the Glasgow Association of Spiritualists, which he has so capably and worthily filled for the past twenty-five years. He has taken this step after mature deliberation; but to the congregation at our annual business meeting it came as a shock as unwelcome as it was unexpected. Deep regret was felt by all present; but none could deny that the veteran worker had well earned that rest from the responsibility of office which we all feel is his due. He bequeaths his burden to younger shoulders, but only does so because he believes that Spiritualism will thus be better served.

He has consented to become Honorary President of the association, so that the cause with which he has been identified so long will still have the influence of his name.

His retirement from active official service will, however, be a distinct loss to the Glasgow Association. Many people looked upon him as their 'minister,' which indeed he was in all times of distress and bereavement, while his influence on the platform was most stimulating and elevating, and his outlook eminently sane and sanctified by the saving grace of common-sense.

We trust that Mr. Robertson is sensible of the high esteem

in which he is held, and feels that his work and worth are gratefully regarded, for we Scots are not prone to say all we feel in a man's praise.

J. S. HILL, Secretary.

Wm. Hy. Edwards.

SIR,—With your kind permission I should be glad to make known, through your columns, the great magnetic power possessed by Mr. Wm. H. J. Edwards. He really put new life into my son, who was under his treatment for some weeks lately, after a very serious illness, and who now enjoys better health and strength than he has done for a long time.

Brighton.

A. M.

SOCIETY WORK.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. R. Bullen gave an address on 'The Uses of Spiritualism.' We are much encouraged by the improved attendance at our services. On Sunday next, Mr. George Cole; solo by Mr. Darby.—W. F. L.

CARDIFF.—QUEEN-STREET LESSER HALL.—On Sunday morning last, Mr. E. S. G. Mayo (resident speaker) gave a clever criticism of 'John McNeill, Preacher,' and in the evening delivered a powerful address on the text 'Whatsoever a man soweth, that also shall he reap.'—W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last Mr. Adams, of Battersea, delivered a good address and answered several questions. Miss Morris, also of Battersea, gave the invocation and a short address. On Sunday next, at 7 p.m., Mr. Hough. On Thursday, at 8 p.m., public circle.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. R. Boddington gave a good address, Mrs. Hodder sang a solo, and Miss Doncaster presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Ronald Brailey; on Tuesday, at 7 p.m., Band of Hope; on Thursday, at 8 p.m., discussion; on Saturday, at 8.30 p.m., social evening.—E. BIXBY.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On the 4th and 6th inst. the usual circles were held with good results. On Sunday last Mr. Kelland delivered a very acceptable address on 'Jesus as a Demonstrator of Immortality,' and the clairvoyant descriptions given by Mrs. Kelland were much appreciated. On Sunday next, Mr. J. Evans.

WOLVERHAMPTON.—CLEVELAND-STREET.—Words cannot express our pleasure at the benefits we received through the mediumship of Mrs. Wallis, of London. Convincing proofs of spirit presence were given to doubting ones in the audience in her clairvoyant descriptions. It was indeed a 'red letter day' for the members.—J. D.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, the 4th inst., Mr. T. H. Holding, a Congregationalist friend, gave an interesting address on 'Life among the Mormons,' based upon his own personal experiences. A hearty vote of thanks was accorded to him at the close. On Sunday last Madame Katherine St. Clair's interesting address on the 'Mystic Seven,' provoked a number of questions which were well answered. On Sunday next, at 7 p.m., Mr. Tayler Gwinn.—W. S.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. Ronald Brailey addressed a crowded audience upon 'The Homeland of the Soul,' and answered questions at the close. His clairvoyance was so clear and minute in detail that it left nothing to be desired. Names, both Christian and surname, dates and messages were given, and every description was fully recognised. On Sunday next, at 7 p.m., Mr. Robert King on 'Obsession and Possession.'—H. G.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last Mr. D. J. Davis gave a well-thought-out and forceful address on the 'Transfiguration,' which he treated as 'A Biblical Séance.' Arrangements are being made for an exchange of pulpits on an early Sunday with a minister of the Universal Church. On Sunday next Mrs. M. H. Wallis will answer questions from the audience, and give clairvoyance, and will also name the infant daughter of Mr. and Mrs. Polley.—C.

UNION OF LONDON SPIRITUALISTS.—Mr. William Ham writes approvingly regarding the proposal, made at a recent meeting of the Union of London Spiritualists, 'that the time has now arrived when premises should be secured to establish a universal centre for the purpose of bringing together the members of Spiritualist societies.' Mr. Ham promises a guinea to the fund and two of his friends have promised a similar sum each, and he hopes that a thousand members will, during the present month, subscribe at least a guinea each for this purpose.