

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

'The search after Truth, or Spiritual Religion compared with Dogmatic Theology,' by Philalethes (London: Chapman and Hall), is a sturdy bit of rationalising, but with an undertone of reverence for Spiritual Religion. The writer has no respect for the victors in the great struggle between Religion and Dogma, and he thinks the wrong side has won up to the present.

Incidentally, he gives a good account of the emergence of what we call 'Sin,' finding this in certain necessities of the flesh and of the fleshly life, where all excess seems to be sin. The root-sin is selfishness, and yet selfishness itself is only an excess of a positive necessity; for the self-regarding instinct is not only inevitable, but life and its preservation depend upon it. Murder is only a development of the necessity which compels the early animal man in his struggle for existence: so with deception, in all its phases, as one of the first laws or necessities of animal (and plant) life; and theft, which again is a natural impulse in the hard search for food. But it runs through the whole animal region where, as we say, 'sin reigns.'

On the other hand, the 'law of the spirit of life' is a law of pity and righteousness, lifting one above the animal: and here we come to the sphere of real Religion, from which vantage-ground we can rightly contemplate 'Spiritual Religion compared with Dogmatic Theology' and all their fruits;—a crucial test, and a vital one.

We think this is the key-note of the work before us, which may give offence to some but which, it seems to us, is an honest attempt to uplift both Religion and Humanity from 'the Slough of Despond.'

A correspondent (a German) sends us some notes of séances at Mr. Husk's which confirm and strengthen the, on the whole, favourable opinion of the inquirers from whom we lately quoted. One of these notes is decidedly worth printing:—

'Then came an apparition to me,—a sad, thin, emaciated face nodded to me: the illuminated slate at the right side of face, close before me, growing so distinct that I said, quietly, "Father!"—correcting myself to "Vater," its German equivalent, and it nodded rapidly three times. It held the slate over its head, but got faint, disappeared, reappeared and again disappeared, and remained away, collecting power perhaps. Then, after many other apparitions, it appeared again. It was clearer and moved its lips. I then very plainly recognised my father as he

looked before his death, emaciated, weak in body but energetic in spirit. Going away again, it presently appeared more powerfully, and, O wonder! I hear. He spoke as he opened his lips. It was he, right enough. I wished hard that he could speak, and that may have helped. There came a small voice, low but perfect, and the characteristic voice of old Stadthall Everth (my father), viz., "Ja, mein Sohn—Gott segne dich—Sohn."

"Yes, my son—God bless you—Son."

'Nearer still came my mother, but unable to speak. However, she visibly beckoned to me on my half saying or thinking "Mother." And this beckoning was a peculiar way of her own, and something like a joyous flutter of emotion expressed by waving the luminous slate towards me. Then she waved a charming good-bye with the slate. She looked happy, and came so near to me that our faces almost touched. There was a distinct feeling,— "It gives them pleasure, if we, on our part, create conditions in which they can manifest."'

We have received the Report of the Smithsonian Institution for the year ending June, 1901, just issued;—a perfect feast of good things, especially in the matter of illustrations. In these valuable Papers, the world seems ransacked for novelties in almost every department of science and art, including Astronomy, Electricity, Gravitation, Radiations, Telegraphy and Photography. The whole thing is slightly discursive, like a long series of Popular Lectures at the Literary and Philosophical Society, but there is no denying the interest and the value of every Report, Paper or Section: and, if for no other reason, the huge volume is precious for its superb illustrations.

'Unity' is a fine breezy paper, published in Chicago. It is religious, rational, and free both from restraint and cant: and yet here is its verdict on Mr. Savage's new and overwhelmingly convincing book:—

It is a sincere effort to look into the Beyond, on the part of an honest investigator, as well as one who has had friends pass into the unseen. It is a brave book, and a kindly book; yet what can one say when he has read it and laid it down? It comes to this, Am I, with all my confidence in Brother Savage, and all my admiration in his genius, willing to trust to his judgment in a matter of this sort? Is it not a case where I must have my own experience and rely upon personal investigation? There are a few chapters which seem to be thoroughly argued out, and the result of sceptical investigation; yet at the end of one after another I have an involuntary wish to ask a few questions. In other words, the case does not seem to be out of the region of possible fraud or coincidence or other defectiveness in evidence. Yet I am compelled to say, what I have said before, that no sensible man has lived to the age of forty without having experiences which point towards spiritual communications. I am afraid of this whole study, not because I am afraid of investigation, or because I do not wish to find Spiritualism true; but because there is an unaccountable fondness



in human nature for prophetic power. We like, almost unconsciously, to be credited, or to credit ourselves, with a bit of the supernatural. Negroes show this faculty in excess; but we all have it, and must guard against it. I have seen good people, after a course of investigation in which they had been warped by desire and anxieties, lie like the devil. They did not intend to become liars; but they fell gradually into the habit of misinterpreting phenomena. However, let us read this book with care; and make sure that it will aid us in solving problems that we shall never get rid of until they are solved. If the departed and unseen are still with us we must find it out, and we must find out how to make the best of it.

What is the cause of this astonishing shrinking from the unseen people? and this shrinking from the evidence that they are here? We cannot help thinking that the naïve confession, 'I am afraid of this whole study,' includes more than the writer was conscious of. And what a significant ending!—If the unseen people are here 'we must find out how to make the best of it,'—as though this would be such a deplorable thing!

A correspondent draws our attention to a useful illustration of the ignorance of our critics. Even 'T. P.,' in his 'Weekly,' was foolish enough to make the following remark: 'I have shown how a scientist like Dr. A. R. Wallace is fain to turn in his old age from the harshness of materialism to the consolations of spiritual hope.' A 'T. P.'s Weekly' reader corrected this, saying:—

Fortunately for the cause, it was in the prime of his life, that after having carefully investigated the subject, he boldly faced the sneers of the ignorant, and came forward as one of the champions of the blessed truths of Spiritualism.

In the first edition of his 'Miracles and Modern Spiritualism,' published in 1874, but written in 1866, he says:—

'Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic. . . . The facts beat me.'

Mr. G. P. McKay, writing to 'The Daily News' from Devonshire Square Baptist Church, Stoke Newington, tells us how a lady escaped the fear of seeing ghosts. The remedy was amazingly simple. All she did was to accept the view 'that the dead are entirely unconscious, and need the Resurrection to awake them into life and activity.' That has laid all her ghosts! We hope to return to this letter for fuller consideration. It is 'fearfully and wonderfully made.'

Mr. Richard Harte, in a second volume, has given us Part II. of his lively Work on 'Hypnotism and the doctors,' including 'The Second Commission, Dupotet and Lafontaine, the English School, Braid's Hypnotism, Staturolism, Pathetism and Electro-Biology.'

Mr. Harte was a determined thinker, a good investigator and a brilliant writer. Some present-day hypnotists may dislike his verdicts here and there, but every true believer ought to read what he had to say.

Is not this, by John W. Chadwick, very beautiful?—

Who would have thought such whiteness lay concealed

Within the bosom of so black a pall?

Who, that such strange white peace the cloud could yield

When death's black moment overshadows all?

Jan. 6th, 1903.

MR. HERBERT BURROWS.—On Thursday evening, February 19th, the Regent Saloon, St. James's Hall, was filled to its utmost capacity by the Members and Associates of the London Spiritualist Alliance, who listened to a very fine address by Mr. Herbert Burrows on 'The Borderland between Physical and Occult Science,' a report of which we hope to give in our next issue.

## LONDON SPIRITUALIST ALLIANCE, LTD.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend the Afternoon Drawing Room Meetings,

### A SOCIAL GATHERING

will be held in the Regent Saloon, St. James's Hall, Regent-street, on the

EVENING OF THURSDAY NEXT, MARCH 5TH,

for conversation and the interchange of thoughts upon subjects of mutual interest. *Music at intervals.* The doors will be opened at 7 o'clock. Tea and Coffee will be served at 8.30 p.m. Admission will be by tickets only, which are forwarded to all Members and Associates; 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.

### 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 every Thursday from 1 to 4 p.m. 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.—The next meeting (for Members and Associates only) will be held on Thursday afternoon, March 5th, 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 are held every Thursday, and 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. Friends who desire to put questions would do well to bring them already written.

### DECEASE OF MR. RICHARD HARTE.

We greatly regret to have to announce the somewhat sudden decease of Mr. Richard Harte, whose name was well-known to our readers as that of a gentleman who has contributed many articles to our pages, on hypnotism, mental science, reincarnation, the 'new psychology,' and cognate subjects. Our departed friend had long suffered from chronic asthma, and of late years has never enjoyed anything approaching to robust health. On the afternoon of Wednesday, the 18th inst., he had called at the office of a friend in Pentonville-road, when he was suddenly attacked by what appeared to be a stroke of paralysis. A medical man was at once sent for, who directed his removal to the Free Hospital, Gray's Inn-road. In the meantime Mr. Harte had recovered his speech and gave several instructions to his daughter, who had been telegraphed for; one of his last expressed wishes being that she should call at this office and communicate the sad tidings to the Editor of 'LIGHT,' for he seemed to be perfectly conscious of the fact that his transition was at hand. He was taken to the hospital about eight o'clock in the evening, and expired there at 4.30 the next morning, at the age of sixty-two years. Before his departure he had expressed the desire that his body should be subjected to a *post-mortem* examination. This wish was complied with, and it was then discovered that the cause of death was not paralysis, but internal hæmorrhage. Mr. Harte's residence was at Muswell Hill, and the day before his attack he sent a letter to 'LIGHT,' which will be found on another page, signed 'A Muswell Hiller.' The body was cremated at Golder's Green, on Monday last. Although we knew him well personally, and esteemed him highly for his many excellent qualities, we knew little about his life history, but we are glad to be able to say that an intimate friend of his has kindly promised to contribute some particulars regarding him for our next issue.



## BAD METHODS OF INVESTIGATION.

A VIGOROUS PROTEST BY DR. PEEBLES.

Permit me to say through your columns that the reading of the account of Eusapia Paladino in your issue of January 10th, aroused in me emotions of calm, dignified disgust.

Think of it, ponder it, after half a century and more of Spiritualism, with its brainy millions of devotees, with its candid investigators' testimonies, and with its official reports of 'Dialectical' and Psychic Research societies—the well-attested mediumistic Eusapia Paladino was, for the purpose of testing her gifts, stripped of her clothing by some ladies (no corset found upon her, God bless her for that!), and then she was bound by Signor Avellino and Professor Morselli with 'cords to an iron bedstead.' Her 'wrists were firmly tied together with many knots,' her 'waist was tightly corded,' and her 'ankles tied with several knots to the foot of the bedstead'; and after all these precautions we are gravely informed that the 'manifestations and materialisations went on.' In other words, when she was laid out, fastened, and virtually 'impaled' (very much as torturing vivisectionists bind the dog or the guinea pig before they thrust the knife into muscles, sinews, and sensitive nerves of their animal victims), the manifestations continued!

Yes, the spirits kept manifesting while she was thus bound and mercilessly 'pinioned,' suffering such intense pain (for 'she groaned so piteously,' says the report) that Professor Morselli, and later the whole party, went to her relief, untying her wrists, and finding her 'very much exhausted.' One would naturally think so!

And all this strenuous fussing—all this pain, suffering and indignity—to avoid 'fraud.' After fifty years' and more experiences in the field of psychic observation and experiment, I have come to the conclusion that there is quite as much if not more unreason, suspicion, and fraud among investigators than there is among the investigated. Angular, materialistic, and bumpitious-inclined professors going into a séance room with out-putting thoughts of fraud, and all afire with self-sufficiency and detective schemes for exposure, furnish delectable conditions for the denizens of the Cimmerian spheres to step in and play their pranks—or, possibly, prevent any manifestations whatever; and so investigating pseudo-scientists are answered according to their folly.

Thinking again of this cord-binding business, as relating to that higher Spiritualism of trance and vision, impression, inspiration, and a practical life of purity and love, I am led to ask:—

(1) Had not Eusapia Paladino enough will-power and stern womanliness to say 'No' to all such unnecessary and painful proceedings?

(2) Had she no friends with her sufficiently self-determined to prevent such degrading treatment in the name of investigation?

(3) Had not these professors the sympathy, intelligence, and propriety that ordinarily pertain to the soldiers and tillers of the field?

What do a majority of these physicians and science professors know about 'psychosis' (using a word employed by Professor Ladd, of Yale University, in his 'Psychology')? What do they know about the energy innate in the ultimate particles of matter, incident to the higher spiritual manifestations? What do they know about those potent and yet invisible vibrations that, encircling, impinge upon the aura of the sensitive? What do they know about those finer ethereal forces and cosmic chemistries of the over-arching heavens, used by the invisible intelligences in the production of spirit phenomena?

It is about time that this coarse, rope-tying, pain-inflicting business in the name of Spiritualism ended. Away with it!

Am I asked how these materialistically-inclined professors are to know of the facts and blessed truths of Spiritualism? I reply: Shun tobacco, pork, beer, and all alcoholic stimulants; engage much in fasting and prayer; bathe frequently, sit in your own home twice a week, using the same room, chairs, and table; concentrate the mind on heavenly things; and withal,

offer thanksgivings to God and invoke also the presence of angels and good ministering spirits at the opening of the séance. Further, read such Scriptural passages as may be found in the twelfth and thirteenth chapters of I. Corinthians, or passages relating to trances, visions, and gifts recorded in the Acts of the Apostles, or some beautiful, uplifting poem, or a portion of some spiritually-inspired lecture. These suggestions being followed, I feel warranted in saying that in a few months—possibly weeks—you will receive soul-enriching manifestations, identifications, and demonstrations of the truth—that mighty truth of the presence of exalted spirits—such as brightened and crowned with surpassing glory the departing years of the eminent Stainton Moses.

Further, permit the spirits to fix their own conditions. 'Why?' Because they best know under what conditions and relations to this physical world they can most easily manifest.

To illustrate: supposing an investigating scientist were to go to a farmer to contract for his next year's crop of potatoes, and add, during the conversation, 'I must decide upon the conditions for raising them. The seed must be planted in the old of the moon, on the northern slope of your farm; they must be spaded, and not hoed; and they must grow, not in the dark underground, but up on top in the full sunlight.' Would not this farmer think him half insane? Suppose you go to a chemist for the manufacture of some special chemical compound, telling him how to adjust his apparatus, specifying the strength of his acids, alkalis and menstruums, and then adding that 'this compound must be made in a blaze of light before my eyes.' What would he think of your sanity? Or suppose again, anxious for a crucial test, you go to a photographer's gallery for a picture, but insist that you—you must fix the conditions, the environments, the shadings; and then, having bound the artist's hands, feet and wrists with strong cords, see the picture developed before your eyes in full daylight. Would not the artist put you down as an imbecile, or if not, a fit subject for some insane asylum? The farmer, the chemist, the artist, understanding their business, not only should, but, if sensible, *will*, determine the conditions for the expected results. This they have a right to do; and so spirits, peopling the invisible spheres, understanding better than we the nature of atoms, molecules, the forces of light, heat, electricity, and the laws of vibration, should cheerfully be allowed to fix their own conditions for producing the phenomena. Only the intellectually stupid would contend otherwise. If an individual does not approve of these conditions, let him stay at home and attend to his own business. His belief, or non-belief, no more troubles me than do the daily passing winds or the nightly shooting stars.

Mediumistic sensitives when travelling, and especially if they visit foreign countries, should take with them passport documents from well-established societies, or letters of introduction from distinguished Spiritualists. Few would dare to present a forged signature. Having satisfied yourselves that these travelling mediums are patterns of manliness and moral integrity, or, to use a Masonic phrase, 'worthy, and well qualified,' extend the fraternal hand, and permit their influencing spirit-guides to fix the conditions for the manifestations and messages. If certain people do not fancy these proceedings, they have the inalienable privilege of staying away and pouting. But at all hazards, no more of this bag-sewing, rope-tying, cord-fastening to iron bedsteads in the sacred name of Spiritualism!

J. M. PEEBLES, M.D.

Battle Creek, Mich., U.S.A.

## 'OUT OF THE BODY.'

Dr. G. Wyld, in his interesting communication published on p. 34 ('LIGHT' of January 17th), states that he 'saw' his soul-form standing outside his body. This would lead one to suppose that he saw it with his bodily eyes; I have, however, reason to believe that he means that his soul-form 'saw' his body from without. This is quite a different statement of the case. I quite agree with him that, if spirit photography is really practicable, a photographic record of such an occurrence would be of the highest value as a scientific proof of the existence of the soul and of the psychic or etheric body.

S. G.



## SPIRIT PHOTOGRAPHY.

In a late issue of 'LIGHT' Dr. Wyld gave an instance of his astral or 'soul form' leaving his body, owing to chloroform having been administered, and he suggests 'that the photographic plate should sometimes be able to receive and exhibit the projection.' It is not uncommon for clairvoyants to see the astral forms of those still in the flesh, who need not be under the influence of anæsthetics, but no photograph of them could be taken unless someone were present possessing the particular phase of mediumship which constitutes a spirit photographer.

I have seen several pictures where the sitter has been taken with his own astral form beside him, and on one occasion a friend of Mr. W. T. Stead's, sitting in a locked room, induced her spirit body to appear some miles away, in a photographic studio, where it was duly taken by the expectant photographer.

Your correspondent Mr. W. T. Horton is in error when he asks, 'Why is it that invariably heads, and perhaps hands, alone are distinctly shown in spirit photography?' I have had five or six full-length figures, from head to toe, taken with me, the last one only a fortnight since, and I have also seen many others.

Again, Mr. Horton says, 'If he goes to be photographed with one definite person he will be disappointed.' My reply to that is, that I have known many cases where spirit friends have made appointments for a certain day and have kept their engagements. But though the spirit may be willing the power may be weak; they cannot always succeed, even though clairvoyants may see them by the side of the sitter.

'Brightonian' is 'puzzled and doubtful' because the spirit visitors who kindly appeared were really more spiritual looking than the sitter. Surely this is not very surprising but only what we should expect, even though 'Brightonian' may be of the fair sex, especially as Mr. B. absolutely declines to retouch any negatives, which, therefore, have to leave his studio without any of those flattering and delicate alterations which the ordinary photographer delights in.

In reply to 'Still Perplexed,' my photographs were not taken under the stringent conditions named by Mr. Gambier Bolton, who, though an admirable photographer of animals, evidently has had little or no experience of photographing spirits, as in his suggested elaborate precautions he left no room for the, after all, necessary medium. Last year Mr. B. photographed a lady who afterwards turned out to be a very near neighbour of the late John Lamont. I have seen a letter from this lady acknowledging the receipt of the pictures, two of which she had been delighted to recognise as her late neighbour John Lamont and his brother Archibald. Now Mr. B. had never even heard of the latter.

Perhaps this will make your correspondent change his *nom de plume* to 'Still more Perplexed,' though I trust it may induce him, in his 'search for truth,' to carefully consider the most convincing evidence given by clairvoyants, who have often seen the spirit friends take their place by the sitters, and the incontestable fact that in hundreds of cases sitters have had their hearts made glad by the appearance of 'loved ones gone before,' who were of course absolutely unknown to our much misjudged photographic medium. It is my deliberate opinion that the work of Mr. Boursnell, scattered as it is over the whole world, has done more to attract the attention of outsiders to the truths of Spiritualism than any book that has yet been written. He is a many-sided medium, and has the respect of those who know him; but, unfortunately, he too often has to have their sympathy as well, owing to the unjust insinuations of those who think that what they do not understand must therefore be fraudulent.

H. BLACKWELL.

I very strongly suspect that Mr. Parkinson is poking fun at us when he proposes, as a test of spirit photography, or of the honesty of any particular spirit photographer, to try to get spirit photographs with the influence of the medium eliminated. If he is serious, he should not have omitted some of the precautions necessary for scientific certainty as understood and

taught by really scientific investigators. It is evident that if the medium's dark room be used, he might very easily prepare a secret door through which he might enter the dark room while Mr. Parkinson was developing the photo, and draw off his attention by knocking down a bottle, and then he could momentarily expose a second photograph to the plate (it is done in a second) and slip out as he came. To make it quite certain that the medium has no hand in the production of spirit photographs, he evidently should be 'controlled' during the taking of the photograph; therefore he should be blindfolded, securely bound in his chair, and the fastenings sealed by all those present, after which two trustworthy persons should hold his hands, and two others his feet. It would be superfluous, perhaps, to gag him when tied, or sew him up in a sack, although experienced scientific experimenters might be consulted on that point.

If Mr. Parkinson is really not poking fun at us, I fear that not only is he rather innocent of any great knowledge of the characteristics of mediumship, but he misconceives the problem which we have to solve. Spirit photography is perhaps the most important and interesting of all 'manifestations'; it 'beats' even materialisation, because it lends itself to ascertainable conditions, and leaves a permanent record. Now, the whole question is whether the photo is a *bona fide* portrait, taken then and there, of a person now in spirit life, and a judgment on that point may be formed by considering either results or causes. We may either prove that the likeness is, or is not, that of the person it professes to be; or we may prove that it has, or has not, been manufactured by fraud. As far as I understand the matter, thousands of persons have obtained photographs of departed relations and friends by sitting with a 'spirit photographer,' a complete stranger, which likenesses have no resemblance to any known portrait of the deceased, but are nevertheless faithful likenesses. To suppose that the medium could produce these portraits by trickery would be to credit him with opportunities of acquiring knowledge of his sitters' lives and relations, and of preparing instantly likenesses of the latter for fraudulent use; and to suppose such a thing is simply idiotic. The point to be explained is: Where do these portraits come from? The signs of 'double exposure' do not touch the question at all. There are a great number of such 'spirit photos' which show no signs of double exposure, and if there were signs of double exposure on a photo which contained a veritable and unique likeness of a deceased person, the problem of how those signs got there would be a separate and additional one.

In fact, Mr. Parkinson goes entirely on the supposition that by means of a double exposure a clever and tricky photographer can, at any time, and in a moment, get portraits of deceased friends of complete strangers. He should take recognisable portraits by trickery in that way in order to prove his contention, for no one denies that when old likenesses are procured a 'spirit photo' can be 'faked.' I rather think that if he were allowed to make, not a double exposure, but a fifty-fold exposure, neither he nor any man born could produce a recognisable likeness of a person, living or dead, of whose existence he had never even heard.

A. MUSWELL HILLER.

In regard to the so-called test conditions under which Mr. Parkinson is prepared to produce spurious spirit photographs, will he be kind enough to answer the following questions? 'Does he mean by 'Condition 2' that I can examine the dark slide, put my signed plate in it, and then put it in the camera without handing it over to him first? And in 'Condition 3,' by setting the camera, does he mean a thorough examination of it? And in 'Condition 4,' does he mean that I shall be allowed to take the dark slide after exposure and develop it right away, without any manipulation on his part?

In short, his conditions appears to imply that the whole process from start to finish is to be carried on by the investigator, without Mr. Parkinson himself doing anything except looking on. I have been to Mr. B. myself and I have now the plates signed by myself. I saw them as they were being developed and there were exactly the same filmy figures on



them before printing as there are on them now, and they correspond exactly with the prints themselves.

The loophole admitting of possible deception, as far as I can see, was that I did not examine the condition of the dark slide before putting the plates in. I would like to ask Mr. Parkinson, as an experienced photographer, what would happen if a plate with a filmy impression on it were placed in the dark slide in front of the one marked by the investigator? Would that filmy impression be reproduced on the sensitive plate and appear as a spirit photograph? Such a plate of glass with a film on was not in the camera in my case, because I examined the camera carefully; but I have always had a misgiving that such a plate might have been placed in the dark slide in front of the sensitive plate. I do not wish to cast the least suspicion on Mr. B. I believe him to be a genuine spirit photographer; but a test is a test, and should have nothing to do with the character of the medium. The essentials of a good test are such as to eliminate absolutely the character of the medium as a factor to be considered.

I should be glad of a reply to my questions, either from Mr. Parkinson or anyone conversant with photography.

GEORGE COLE.

I do not think Mr. W. T. Horton has thrown any light on the above subject in his letter of February 7th. He speaks of the subjective self as an intelligent power, which never forgets what it has seen, &c. He says that the mind of a sitter being in a passive state, the subjective self does the rest, reproduces some of its past memories, and imprints them on the sensitive plate. But, I would say, suppose on the spirit photo (so-called) a John Jones appears, completely arrayed in white (as the photos mostly are), with his arms around the neck of John Smith the sitter. Then, according to the theory of Mr. Horton, it follows that John Smith's subjective self must have seen John Jones, when alive, clothed in white, and with his arms thrown around his own (John Smith's) neck. This is manifestly absurd. If, however, the sitter, John Smith, had seen John Jones when alive clad in white, and with his arms thrown around *someone else's* neck, why did not his subjective self reproduce and imprint the picture correctly, viz., John Jones, clothed in white, with his arms around the neck of the other man who was thus embraced, instead of around the neck of John Smith himself? And where could the sitter have seen John Jones clothed in white except in a bedroom? Further, Mr. Horton makes the subjective self act as if it was an intelligent Ego. What intelligent power is there with a man besides his soul and spirit? There has been a good deal of writing done about this subjective, and this subliminal self; as if a name explained a phenomenon. I think the theory of Mr. W. T. Horton is not worth the ink; the old explanation is the simplest.

JOSEPH CLAYTON.

Bradford.

Your correspondent James Parkinson evidently thinks that the faces found on his two photographs were *not* on the negatives which he developed. In his challenge, however, he offers to produce similar 'spirit-faces' under test conditions, among which condition number four allows the inquirer to develop his own plates. It would be interesting to know whether he means that his faces would appear on the negatives *as they were developed* under the eyes of the inquirer. This is what happened in my case with Mr. B., and I have the plates. As I do not recognise the faces I offer no opinion as to their origin, except that they were not produced by a 'combination negative.'

G. F. GREEN.

[In our next issue we shall publish a report, signed by four persons who availed themselves of Mr. Parkinson's invitation for a séance with him, under the 'test' conditions which he set forth in 'LIGHT' of February 14th.—Ed. 'LIGHT'.]

MRS. FAIRCLOUGH SMITH requests us to say that her new address will be 43, Grafton-street, Fitzroy-square, W., on and after March 9th.

## THOUGHTS OF A GUILLOTINED HEAD.

It may interest Mrs. Stannard and M. Ch. Détré to know that in a book I have now before me, 'Catalogue Raisonné du Musée Wiertz, précédé d'une biographie du peintre par le Dr. L. Watteau, 1865' (is this the prison doctor mentioned by Mrs. Stannard?), there is a long and very detailed description of the thoughts of a guillotined head as depicted by Wiertz in three pictures. The description, in the third person, is presumably by Wiertz, as it is quoted. It is somewhat similar to Mrs. Stannard's quotation but more comprehensive, and finishes in a triumphant manner on a note of immortality and life, and *not* sleep.

I translate the portion that refers more especially to the question under discussion.

'Men tempered like our painter (Wiertz) reason swiftly from effects to the producing causes, and from the results of a crime to the penalty society enforces. Wiertz belongs to that school of social philosophy which considers the death penalty as a vengeance enacted by society and not as an expression of sovereign justice. Moved by such thoughts, he resolved to depict with his brush a formidable appeal against the death penalty.

'Under the influence of the judicial drama unfolding itself before him, his brain entered into such an orgastic state ("état d'orgasme") that the power of the idea seemed increased a hundredfold. At the moment the murderer's head rolled into the basket, it seemed to the painter that the knife of the guillotine cut his own flesh, rent his vertebrae, and tore his marrow. Yet, carried away by this delirious over-excitement which makes the man's genius flash beyond the limits of the possible, Wiertz in thought ("la pensée de Wiertz a habité") dwelt during three minutes, three eternities! within the condemned one's head.

'And here is what he heard and felt, or rather what was heard and felt by the guillotined one.'

Here follows the description. Although no mention is made of mesmerism or hypnotism it may have taken place, as stated by Mrs. Stannard. For obvious reasons this would not be mentioned in a book for the general public by a medical man in 1865.

As to the fact of guillotining, M. Détré seems in error, as this account states, in a footnote, that Wiertz had been closely following the trial for a murder in the Place Saint-Géry, which ended in Rosseel and Vandenplas being sent to the scaffold. This trial caused a great sensation in Belgium.

The date of the three pictures of a guillotined head may be approximately fixed by the fact that they are the first mentioned as being done by the 'peinture mate' process discovered by Wiertz, written of in a pamphlet by him in 1859, examined and adversely commented upon by a Government commission in 1865, and the secret lost when Wiertz died on June 18th of the same year, in the arms of the Docteur L. Watteau from whom I quote.

W. T. HORTON.

42, Stanford-road, Brighton.

## SIR WILLIAM CROOKES AND SPIRITUALISM.

As the opinions of Sir William Crookes keep coming up in various forms, as in the Begbie-Podmore citations (page 78 of 'LIGHT'), will you permit me to say that no scientific man can candidly affirm that he is in doubt as to their meaning? The phrase quoted refers mainly to the earlier experiments in the measurement of the psychic force exerted by D. D. Home, and was the utterance of a scientist who confined himself to observing, measuring, and recording phenomena without leaving the scientific field to give a metaphysical explanation of the phenomena so observed. He confined himself to the plane of physical science, and asserted that the explanation was not to be found on that plane. After experimenting with a medium for other manifestations, he stated the case clearly as between the partisans of spirit-action and those of psychic force, and intimated equally plainly that the decision between them rested with future searchers in a more extended field. But as far as present physical science went, this question must not expect to find its solution there.

J. B. S.



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

SATURDAY, FEBRUARY 28th, 1903.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

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### DISCARNATE SPIRITS.

The phrase 'Discarnate spirits' has an important place in Mr. Myers' book, and its use is quite definitely intended, as one prominent object of this great work is to accustom his readers to the fact that a person who has 'shuffled off this mortal coil' is only unfleshed, and therefore promoted to a higher and more potent personality.

Part of the host has crossed the flood,  
And part is crossing now.

That is all. The tremendous fact of the solidarity, the oneness, of the human race is affirmed and reaffirmed by Mr. Myers: but it is a solidarity, a oneness, which, in its mighty compass, includes the unseen and the seen. With a masterful touch of irony, and a masterly grip of a splendid truth, he says: 'The new conception is neither of benefactors dead and done for, inspiring us automatically from their dates in an almanac, nor of shadowy saints imagined to intercede for us at Tribunals more shadowy still; but rather of a human unity,—close-linked beneath an unknown Sway,—wherein every man who hath been or now is makes a living element; inalienably incorporate, and imperishably co-operant, and joint-inheritor of one infinite Hope.'

That is splendid: but surely it is right for us to say 'that it is all familiar in our mouths 'as household words,'—the very essence, the life and soul, of our blessed faith as Spiritualists.

But there is something even better than this. The emancipated ones are not only still in the vast far-reaching human family; they are, as we have said, promoted as well as emancipated. On this also Mr. Myers is explicit. Telepathy—as we shall have to set forth more fully—even now suggests a spiritual environment for the earthly pilgrim: and 'death' is full advance towards that. It is, in very truth, not death at all, but persistence into a wider and richer life. 'If we once admit discarnate spirits,' says Mr. Myers, 'as actors in human affairs, we must expect them to act in some ways with greater scope and freedom than is possible to the incarnate spirits which we already know.' And Mr. Myers adds, and with no bated breath or uncertain tone, 'We cannot simply admit the existence of discarnate spirits as inert or subsidiary phenomena; we must expect to have to deal with them as agents on their own account—agents in unexpected ways, and with novel capacities. If they

are concerned with us at all, the part which they will play is not likely to be a subordinate one.'

At this point, a thought comes in, as momentous as it is captivating. 'The dwellers on this earth,' says Mr. Myers, 'themselves spirits, are an object of love and care to spirits higher than they'; and 'these must surely know that they can give us no more precious boon than to instruct us in the knowledge of our true place in the Universe,—the assurance that our existence is a cosmic and not merely a planetary one, a spiritual and not merely a corporeal, phenomenon.' What may we not expect, then, from the advances in science made here, answering to inspirations and advances made on 'the other side'? We are discovering, for the first time in the world's history, the symphony of Religions—the truth that 'religion must be the spirit's subjective reaction to all the truths we know,' and the 'wise spirits' must know that 'the communications from their world which hitherto had had somewhat the character of inspirations of genius, ought now to be based upon something of organised and definite observation,—something which would work in with the great structure of Truth which organised observation has already established.'

But, on this highly important point, the following paragraph must be cited entire:—

It is not we who are in reality the discoverers here. The experiments which are being made are not the work of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care; an honest readiness to receive and weigh whatever may be given into our keeping by intelligences beyond our own. Experiments, I say, there are, probably experiments of a complexity and difficulty which surpass our imagination; but they are made from the other side of the gulf, by the efforts of spirits who discern pathways and possibilities which for us are impenetrably dark. We should not be going beyond the truth if we described our sensitives as merely the instruments, our researches as merely the registrars, of a movement which we neither initiated nor can in any degree comprehend.

This enlightening passage, again, is, in spirit and almost in letter, the teachings of 'LIGHT': but it is good, very good, to find it all here, and to find also a passage like the following concerning the workers 'on the other side': They 'show no wish to be thus sharply distinguished from ourselves. Their aim is a collaboration with us as close as may be possible. Some of them were on earth our own familiar friends; we have spoken with them in old days of this great enterprise; they have promised that they would call to us, if it were possible, with the message of their undying love.'

We shall hope to return again and again to this theme with the help of this book: but enough, for to-day, the remark that explicit and lofty utterances like this will surely reduce to their proper smallness the reckless assertion that the Psychical Research Society is to be praised chiefly because it has taken our testimony and scattered it to the winds.

CONVINCED OF HUMAN EXISTENCE AFTER DEATH.—Sir Oliver Lodge, F.R.S., President of the Society for Psychical Research, says: 'If any one cares to hear what sort of conviction has been borne in upon my own mind, as a scientific man, by some twenty years' familiarity with these questions which concern us, I am very willing to reply as frankly as I can. First, then, I am, for all personal purposes, convinced of the persistence of human existence beyond bodily death; and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence, that is, it is based upon facts and experience.'—'Proceedings, S.P.R.,' March, 1903.



## GENIUS—IN THE LIGHT OF MODERN SPIRITUALISM.

BY MR. E. WAKE COOK.

*An Address delivered before the Members and Associates of the London Spiritualist Alliance, in the Regent Saloon, St. James's Hall, on the evening of Wednesday, February 4th, 1903; THE PRESIDENT, MR. E. DAWSON ROGERS, in the chair.*

(Continued from page 88.)

The case of Andrew Jackson Davis, the Poughkeepsie seer, is by far the most interesting and instructive of all the hypnotic subjects. He from the inside view has described all the phases of mesmeric sleep, through the dream-state, ordinary somnambulism, the open vision of Swedenborg, up to independent clairvoyance. So all these states, or strata of consciousness, may be claimed for the individual without mediumship. Where mediumship is added we may get a wide range of personalities manifesting through the medium, of varied character, unlike each other, and unlike the medium.

Davis, as you will remember, was an intelligent youth who missed the advantages of education, but who escaped its disadvantages in hampering and in warping his mind. On discovering his wonderful powers in hypnotic trance he for some years successfully treated disease, and then by interior direction appointed Dr. Lyons to be his hypnotist, and the Rev. William Fishbough to act as scribe; and various witnesses were also appointed to watch over the great work which was to be given through him. Then in one hundred and fifty-seven lectures of varying length, beginning in November, 1845, and finishing in January, 1847, he gave to the world 'Nature's Divine Revelations.' This work I have had in my mind for nearly forty years, always watching the bearings of new discoveries upon it, and I deliberately pronounce it—Mr. Podmore notwithstanding—to be probably the most remarkable work in our language, and in some respects the greatest. This is a large order, when the thousand and one mistakes, the vain repetitions and other blemishes, are remembered, but that is my well thought-out judgment which I could prove if time permitted. I do not think that Spiritualists as a rule quite recognise what a wonderful work it is. Being addressed to all mankind, it is both popular and profound. The popular reader will miss its deeper significance, while the profound scholar will be offended by the unprovable nature of many of its statements, and the many demonstrable errors scattered through its pages. I need not say that in his recent 'History of Modern Spiritualism,' Mr. Podmore has quite failed to fathom its significance, and his hints that it is a fraudulent concoction, rendered possible by an extraordinary memory on the part of Davis, inspires me with a feeling of amused contempt! You can judge the calibre of a man who should see nothing wonderful in Shakespeare because he reflected the thought of his time, made geographical blunders, and helped himself to the plots of his predecessors. Mr. Podmore's judgment of 'Nature's Divine Revelations' is just as shallow as such a judgment of Shakespeare. Of course Davis is a mere novice in handling language compared with our supreme poet, but just as Shakespeare transcended all previous poets in the depth of his insight, and the central rightness of his views, so did Davis transcend the thought of his time. If Davis was not a seer as he claimed, then he was a consummate genius. The marvellous instinct that took him straight to the broad vital facts, to the right side in nearly all controversies, and enabled him to reconcile contradictions in higher synthesis has, I firmly believe, no parallel. Swedenborg, his spiritual predecessor, was a great scientific man and a great seer, yet the young unlettered Davis gives what is really the apotheosis of his system; transcends what Emerson calls his 'adamantine limitations,' his 'theologic cramp,' drops his Infernos and devils and other nightmares, and soars aloft into God's pure air, picturing sphere above sphere of ever increasing loveliness.

It is difficult to say how many of the ideas were original,

and it does not matter much, as Davis said that he did not write because truth had not been discovered before, but to give it a new and more attractive form; and, throughout, he speaks of the knowledge already attained, sometimes confirming, sometimes criticising, and sometimes correcting it. The essential thing from our present standpoint is that, while using all attained knowledge and appropriating the thoughts still in the air, he did what only a clairvoyant or a great genius could do—he transcended all the information he used by his wonderful selection of the right facts and increased their significance by the new setting he gave them. They probably lost value from the literary point of view in the loose and redundant manner of their statement, but they gained immeasurably by the way they were all fitted into living principles, every fact corresponding with larger or minuter facts and becoming at once a history and a prophecy, pointing back to a measureless past, and pointing upwards to an illimitable future of ever ascending progress.

With what rare instinct he diagnosed the needs of his time and pointed out the remedies. In dealing with the Principles of Nature, how surely he seized all that was highest in the existing state of knowledge. By the application of electrical principles throughout the Cosmos, and the tracing up of the progress of every atom, he arrived at an extraordinarily brilliant conception which turned the duality of cause and effect into a trinity of cause, effect, and ultimate. This idea, if it had occurred to a scientific man, would have placed him beside the intellectual giants. Whether Davis originated it, or only adopted it, I do not know, but it was the work of a consummate genius to have seized it and turned it to such account. It will probably take sectarian science fifty years to come abreast of that splendid conception. Yet it is a common assertion that Spiritualism has taught us nothing; and even the great Faraday demanded of D. D. Home: 'If the effects are miracles, or the work of spirits, does he admit the utterly contemptible character, both of them and their results, up to the present time, in respect either of yielding information or instruction or supplying any force or action of the least value to mankind?'

Surely Spiritualism was sent to confound the wisdom of the wise, and betray the feet of clay even of the most brazen physicists!

When Davis describes what he calls the 'Universe' he rises to the occasion, and, while transcending the highest dreams of poets and scientists and keeping strictly on scientific lines, he gives the grandest conception of Creation that ever passed through the mind of man, meeting as never before all the demands of the Materialist and the Spiritualist, and laying the foundation for that unique fusion of Science, Philosophy, and Religion which is a leading characteristic of Modern Spiritualism!

He gives a sublime conception of a stupendous Spiritual Sun, a Vortex of pure Intelligence, an infinitude of Matter and Motion, a Great Positive Mind, uniting Omnipotent Power and all the Attributes, Principles, and Essences that are displayed, not only in the Material Cosmos, but also in Mental, Spiritual, and Celestial realms of inconceivable extent and grandeur. This Spiritual Sun throws off, by its inherent creative energy, circle upon circle of suns of such unthinkable splendour that our own sun is treated as a mere planet and its planets as mere asteroids, revolving round one of the fifth circle of these stupendous suns! The astronomers have staggered us with their statements of the profundity of the star depths, telling us that light, travelling faster even than a lie, takes some incredible number of years to reach us from the more distant stars revealed by the space-penetrating telescope. When the baffled eye can penetrate no further the patient camera takes up the watch, and recording night after night rays of light too feeble to affect our senses, reveals stars still more distant lighting up the abysmal depths of space! But what are these statements compared with the revealings of this young clairvoyant! He tells us that all the visible stars belong to only one of the Circles of Suns of which our solar system is but a poor relation! To the eye the heavens present but a chaos of stars and nebulae, but to the seer all is order and harmony, and he tells us that 'the great worlds that are distributed



throughout the immensity of space are incessantly reciprocating particles and substances with each other, almost intellectually. And in accordance with their density or rarity, with their lower or higher degrees of development, with their gross or refined conditions, are their distances determined, and their motions established.' He says:—

'The vast ocean of materials in ceaseless motion and activity, from whose bosom these systems were developed and born into existence, and each inconceivably extended system and system of systems involved together, with all their accompanying excellencies and beauties, are everlasting indices of future, inevitable, and corresponding emanations from the exhaustless Fountain from which all these have successively flown. All these productions and reproductions—all these suns and systems of suns, with all their accompanying worlds—are but as *one particle*, are but one breathing forth of internal qualities from the great eternal Fount, in comparison to the grand and glorious developments that are to be produced and extended throughout the height, and depth, and length, and breadth of the whole Univercelum! Thus but *one atom* has been developed; and but *one second* has elapsed in comparison to the corresponding extension of time!'

'Thus,' he continues, 'the thought finds no resting-place. It feels the material form, and is conscious of its habitation. It meditates definitely only upon objects that are suitable for its comprehension and association. Anything beyond such objects is but a vacuum in which imagination, whose flight is swifter than the sunbeam, seeks for a resting-place. It searches throughout the chambers of the heaven of heavens, and roams through the labyrinths that are continually opening into new fields of celestial beauty which utterly transcend all minds but that Mind which produced them. It returns from its flight in the infinitude of space, and inquires with breathless and inexpressible amazement: When was the beginning, and when the end, of eternal time and unbounded creations?'

Leaving the 'Univercelum' as utterly beyond the limits of thought, he turns attention to that comparatively small part of it which we call the Universe, which is yet thought and language-beggaring in its immensity. He traces the physical formation of our solar system through all its stages; describes the birth of the planets, hints their history, and describes their inhabitants, their customs, and their relations with the spiritual spheres. Taking all this merely as an imaginative flight, it is always grand and suggestive, even when not convincing.

He then takes up the history of our world from its birth as a 'fiery cloud' to its present state. Every stage is clearly described—all the geological strata, the metereological conditions, the first beginnings of life; then the flora and fauna of each stage, the gradual development through time inconceivable up to Nature's crowning glory, Man, the synthesis of all below him, and a prophecy of endless future development through successive spiritual spheres.

Glancing at universal history, he gives special attention to the Bible, giving an account of its contents, analysing the various books, and psychologising their authors. He then dissects with vigour the theological doctrines of his time, and denounces with warmth their cramping narrowness, as dishonouring both to God and man. After discussing with rare intelligence the questions involved in theology, he gives a most cheering philosophy of death, describing the painful outer appearances as deceptive, and the inner experiences as indescribably beautiful. This is the prelude to a glowing description of the six higher spheres of existence. Speaking of the Second Sphere, he says:—

'I behold the *spiritual* Sphere as containing all the beauties of the *natural* sphere combined and perfected. And in every natural sphere these beauties are represented, though in the first and rudimental degree; so that every earth is of itself an index and an introduction to the beauty and grandeur that are existing in the Second Sphere. For from the natural the spiritual is unfolded, or made manifest.'

From the second sphere he ascends to sphere after sphere of ever-increasing splendour until in the Celestial Sphere he seems lost in the Ineffable Light. In spite of diffuseness and irritating repetitions he shows something of Shakespeare's art of making language go beyond itself, hinting the glories that can never be expressed.

Such in brief and broken outline is this remarkable work,

which is a liberal education in itself, and an inexhaustible mine of suggestion. What are we to think of it? If produced as Mr. Podmore hints, then we must claim Davis as a consummate genius who out-soars the poets in his imaginative flights. So it requires less credulity to accept it for what it claims to be; and I have dwelt on it at length to show the marvellous range of faculty and of knowledge possessed by this inner genius of ours, which in this case of Davis was released by mesmerism from physical trammels. As he was able afterwards to go into this higher condition without the aid of hypnotism, it shows what a thin veil separates us from our higher selves.

If the works of this great seer stood alone it would be unsafe to build my argument upon them, but they do not stand alone. They are supported by masses of corroborative evidence in the literature of Modern Spiritualism and Theosophy; and probably all the different Bibles that have moved mankind were given to the world through some form of mediumship, or through an inrush from the supra-conscious minds of the seers or prophets.

I can only glance at my *second proposition*: that normally we are like instruments played upon by Omniscience; are like imperfect electrical machines on whose wires the whole thought of the Universe is playing, and to which most of us can as yet only respond with a few conscious dots and dashes.

It is very strange that we should so entirely overlook the legitimate deductions from the most generally accepted postulates of philosophy, that of the Unity underlying the Manifold, the One including the Many. If we are parts of the great Cosmic Life we are related to everything that is; knowledge is a consciousness of relations, and we are gradually awakening to our underlying relationships. We must also be parts, indissoluble parts, of the Great Positive Mind, and must be unconscious partakers in Omniscience. In the deeper experiences of the soul this momentous fact is dimly realised.

This thought is grandly hinted by Coleridge, who asks:—

'And what if all of animated Nature  
Be but organic harps diversely framed,  
That tremble into thought, as o'er them sweeps  
Plastic and vast, one intellectual breeze,  
At once the Soul of each, and God of All?'

My *third proposition*, that we are, or may be, media of communications from higher individualised intelligences, and that ordinarily we are in unconscious telepathic communication with sympathetic minds, needs no argument to support it when addressed to Spiritualists.

The argument that there is a consummate genius in each of us might be greatly strengthened by many other considerations which I cannot even glance at now. This genius is active in all, building, sustaining, and repairing the body, and also in elaborating the thoughts that flow into our consciousness; but it is manifestly hampered by the dulness of the physical organs. It can, in so many of us, only get through into consciousness by the accustomed channels which are usually narrow and choked up with rubbish; so we may be dull and commonplace, and all the higher manifestations remain potential only.

How then can we evoke this higher self? If I could tell you I should be a genius myself; but there are a few hints that may be given, even if I am compelled to play the part of a finger-post, which points the way without going that way itself!

Now, genius is of two kinds. First, there is genius allied to madness, the 'Divine Madness,' as Plato calls it, which seems to break through the crevices of a shaky organism. Secondly, there is the essentially sane genius, whose grand, all-round development makes him soar above his fellows like an eagle among sparrows. This type is, of course, the one to which we should aspire.

The first essential is hard work and all-round culture. There is one point which Frederic Myers, himself a genius, thought important, and certainly much might be said for it. You are aware that we nearly all use one side of our brain more than the other. The right side of the body is controlled



the left side of the brain, so that right-handed persons develop the left-side brain more than the right, and, conversely, left-handed people develop the right brain most. It is a noteworthy fact that acrobats, who do such marvellous things, are first trained to be ambidextrous, to use either hand with equal facility. This would tend to develop both sides of the brain equally up to a certain point, and may account for the wonderful quickness of perception, accurate judgment of distance, and other things on which their life often depends. Whether the one-sidedness extends to the higher intellectual faculties is another matter; it probably does, and we might not yet conserve our vital forces, but add greatly to our brain power, by cultivating both sides to act in unison.

Another essential is, of course, the power of Concentration. Gladstone was a splendid example of all-round genius, based on a magnificent physique. Mr. G. W. E. Russell, writing of him, says:—

'Great as were his eloquence, his knowledge, and his financial skill, Gladstone was accustomed to say of himself that the only quality in which, so far as he knew, he was distinguished from his fellow-men was his faculty of concentration. Whatever were the matter in hand, he so concentrated on it, and absorbed himself in it, that, for the time being, nothing else seemed to exist for him.'

Thought is apt to come like a song with an accompaniment, which fills in with interludes and divides attention. While following a leading train of thought we are dimly conscious of the grumbling bass of other thoughts or feelings, with accompanying flourishes and embellishments. When these accompaniments are in tune they may be helpful, but as a rule they are in different keys and are distracting. There is a theory of the nature of electrical power which will serve as a good illustration, whether it is true or not.

The particles of electricity are conceived as being in violent motion, like the material atoms they accompany. These vibrations, causing collisions on all sides, counteract each other and no power is available; but introduce an electrical machine capable of giving these confused and impotent movements a given direction, and make them all flow along a single channel, and then we have a stupendous force. Now, Andrew Jackson Davis told us half a century ago that the human brain is a perfect galvanic battery, and Mr. Rawson to-day tells us that thought is a high-tension electrical current of enormous potency. Ordinary confused thinking represents thoughts neutralising each other like the conflicting atoms; concentration focuses them, gives them direction, and thus produces an immeasurable power. So we see, in the inner world as in the outer, Niagaras of Thought Forces running to waste in fugitive ideation.

Concentration is of two kinds—intensely active, as in artistic production, where the experience of a life inspires every touch; or it may be passive and receptive, merging into mediumship. The mind may be so stilled that a trance or semi-trance state is induced, when the spiritual faculties emerge into partial consciousness, and we have that form of Inspiration, or of Intellectual Intuition, which are distinguishing marks of genius.

The Yoga Philosophy throws some light on these matters, and its high pretensions should be practically tested. It is somewhat discredited at the outset by the thoroughly false and pessimistic view of the purpose of life on which it is based. It seems like an elaborate attempt to shirk our school tasks. We are sent into this world to learn every lesson that every phase of experience can teach us; and to attempt to evade these disciplines, and to try short cuts to Nirvana, seem futile efforts to frustrate the Divine Purpose. But the exercises prescribed promise a rapid development of spiritual powers which might be put to better use than trying to evade reincarnation.

Many of the exercises appear somewhat grotesque, but they can only be judged by results. Temperance rather than asceticism is advocated. Various objects are recommended for contemplation or meditation, such as an imaginary thousand-petalled lotus in the brain, or in the heart; and the solar plexus is also given as an object on which to concentrate the thoughts, the purpose, apparently, being to induce trance-like states, clairvoyance, or that voluntary trance in which Sweden-

borg passed so much of his time, and which Davis used for the purpose of writing the 'Great Harmonial Philosophy.'

Various kinds of deep breathing have to be practised. One exercise is to draw in the breath by the right nostril and expel it through the left, and then to reverse the process. This interchange is probably for the same purpose that the use of the left hand equally with the right is recommended, to promote balance.

Now, the habit of deep breathing, filling the lungs to their utmost capacity, is the best tonic in the world. There is profound significance in the statement that man was dust until the breath of life was breathed into his nostrils, and he became a living soul. There can be little doubt that we draw in spiritual forces with air, and, therefore, the practice is to be recommended both for physical and mental health.

The results of the Yoga discipline are stated to be the attainment of magical powers, and something like omniscience. Whether these magical powers are anything more than the healing and other things accomplished by the right direction of the Thought Forces, I cannot say. The 'omniscience' claimed will probably resolve itself, after discounting Eastern hyperbole, into that extension of cognitive powers shown by Swedenborg, A. J. Davis, and other seers in the superior condition. The same high rewards are said to be attainable by the normal methods of spiritual and intellectual culture; so we shall, perhaps, be safest on these more familiar grounds.

A thorough realisation of our Divine genesis, our high destiny, and our indissoluble unity with the Great Positive Mind and Soul of the Universe, will be, perhaps, the best discipline of all. The realisation of the consummate Genius imprisoned within us, which is a partaker of the vast knowledge and the spiritual forces of the second sphere, will be the first step to the grander conception. The immense possibilities thus latent within us will confer a sense of dignity, power, and responsibility, and will greatly aid us in getting rid of hampering pettiness, worries, and 'fear-thought,' all that rubbish which checks the influx of thought and power from the higher self. The whole aim should be to cultivate all the superior faculties, and so spiritualise and refine the organism that it will respond more readily to the inner promptings, and bring us into closer touch with friends who have gone before. Then if we do not attain to Genius, we may attain to something still more desirable. (Cheers.)

#### OCCULTISTS' DEFENCE LEAGUE.

The annual meeting of the Occultists' Defence League was held at Sellar's Restaurant, Manchester, on Wednesday, the 11th inst., when the council presented their report and accounts for the period from June 5th, 1901, to date of meeting. The report shows a steady and sound growth of the league in every desirable way, while the average membership of one hundred is not only well maintained but the council is satisfied that not one of its members is open to objection in point of integrity, skill, or discretion. The constantly increasing guidance and precautions issued to members are bearing fruit in diminishing the number of prosecutions, and no member has been prosecuted for half a year past. The league has now to its credit thirty victories after hard-won fights, with a few more triumphs of a more peaceful nature as the result of timely intervention with the police, thus preventing the issue of summonses. A scheme for the establishment of a College of Psychology is also well advanced, by which members of the league as such will be associated without extra fee, with the opportunity of qualifying as licentiates, members, or fellows in their several arts or sciences, after the most thorough examinations. The treasurer's accounts showed total receipts of £238 10s., and a total expenditure of £176 14s. 4½d., thus reducing the balance of £64 12s. 3d. due to the treasurer on June 5th, 1901, to £2 16s. 7½d. at date of meeting. The report and accounts were adopted, and it was arranged that the latter should be brought up to the end of February inst., and then submitted for audit to Mr. Forster, accountant, of Manchester, after which the report and accounts will be issued in full and detailed form to each of the members. The retiring officers were thanked for their services, and Mr. W. W. Bamford, of 'Ormesby,' The Avenue, Leigh, Lancashire, was elected president, and Mr. J. W. Taylor, of Morecambe, vice-president, for the ensuing year, while Mr. A. Verner, of Bolton, and Mr. J. Dodson, of Halifax, were re-elected treasurer and secretary respectively. The council having secured suitable offices at 34, Great James-street, Bedford-row, London, W.C., as their headquarters, all communications should be sent to the secretary at that address after the end of the present month.—J. D.



## EXTERIORISATION OF SENSIBILITY.

The following is a translation, slightly abbreviated, of an article by Colonel de Rochas, which appeared in the January number of 'Revue Scientifique et Morale du Spiritisme,' headed, 'New Experiments Relating to the Astral Body and Magnetic Rapport.'

Colonel de Rochas opens by recalling the result of earlier experiments by which he satisfied himself that the sensibility of sensitives can be exteriorised in such a manner as to form a concentric ensowment round the physical body of the subject, which appears to gradually become more rarified in front and behind, and to condense on either side, and there to become polarised in a manner somewhat analogous to the poles of a magnet. Colonel de Rochas says :—

'This condensation becomes at last dense enough to form on either side of the subject two luminous phantoms, reproducing more or less distinctly the two corresponding halves of the body. Finally the two phantom halves, which are at about a yard's distance from the body, unite between the magnetiser and the subject so as to form a complete phantom, which must be the "double" of the Egyptians, the astral body of occultists.

'I lately had the opportunity of observing a lady with whom this process was remarkably abbreviated. The "Od" \* was well exteriorised : but immediately it emanated from the physical body it ascended the length of the body and formed the double above the head. This lady, who saw the "Od," compared its progress to the hot air that mounts from a stove chimney. In every case the astral body, which the subject can move by an effort of will, is connected with the physical body by a fluidic attachment which is sensitive and seems to become more tenuous in proportion as the distance increases between the two bodies. It seems to be the magnetiser who supplies the "Od" which makes it possible to extend the fluidic attachment, for the subject always asks for a continuation of the passes when the "double" is going to move further off, and the subject generally states that the rupture of this attachment would cause immediate death.

'With certain subjects the astral body behaves as if it was very dense and could not rise, which may be proved by testing the sensitiveness of the air round the physical body. With others there is a tendency to rise ; and these cases, without exception, show great delight when they have attained an upper region, which they do not wish to quit. This agreement in the statements of subjects has certainly great value, especially when the indications given concerning the position of their astral bodies are always confirmed by the reaction produced on the physical bodies when experiments are made on the places in space where they say their double is situated ; but until lately I had not made these experiments except around the subjects in places where it was possible that my movements might have been observed, and therefore these movements may have had a conscious or unconscious effect upon the subject in support of the statements made.

A few weeks ago I had a good opportunity of applying a more rigorous test.'

Colonel de Rochas then goes on to narrate how, upon this occasion, having left the room in which the magnetised subject, Madame Lambert, was sitting, he softly mounted to an upper room, where he placed himself in a direct line over her head. She had previously stated that her astral body was floating in the air at a great height. Colonel de Rochas very carefully estimated the position, which would be vertically above the subject's head, and placed his hand there. When he returned to the lower room he found that the sensitive had startled the company by bounding from her seat with a violent cry of pain, placing both hands above her head. Her body was contracted, her heart's action and breathing were arrested, and she complained, when restored to normal consciousness, of dreadful pain in her head, which he tried in vain to relieve by suggestion. Every object brought near to her head seemed to distress her. It was only after renewed and continued efforts to relieve her by passes that the suffering was at length removed :—

'In reflecting on what passed I asked myself how it happened that a similar accident had not occurred during the period of upwards of ten years in which I had experimented hundreds of times with various subjects, either at my own house or in houses whose upper stories were inhabited by strangers. But

\* It is by this term that Colonel de Rochas denotes the vehicle of sensibility, whatever it may be.

on comparing this case with experiments recently made with Politi and Madame Lambert, and remembering that each time that I had had occasion to employ the action of a stranger on the astral body or on the fluidic attachment, I had taken the precaution of myself guiding the hand of this stranger, or had followed his movements with close attention, I was led to the conclusion that *the astral substance of a living person cannot be impressed except by the agent in rapport with this person.* Moreover I verified the hypothesis by observing that the fluidic emanation which issued from the head of Madame Lambert, and which was so painful when I touched it, was insensible to the touch of another person so long as that other person was not in rapport with myself by contact or by a look. . . . It is probable that if a stranger had remained for some time exposed to the influence of these fluidic emanations he would at last have got into rapport with the sensitive, and would have produced in her the same sensations as the magnetiser.

'In consideration of the suffering state which I caused Madame Lambert, I did not like to attempt the experiment again. The interests of science must not make us unmindful of the claims of humanity.'

Colonel de Rochas points out the analogy which exists between magnetic rapport and wireless telegraphy, and the claim which the former has upon the attention of students of science ; and suggests that in this rapport we have the clue to a number of other psychic phenomena, and many magical practices, and to the reason for the failures and successes in telepathic experiments, and a hint as to the origin of the custom of sorcerers in possessing themselves of the blood or teeth, or other physical appurtenances, of the individual they wished to inspire. All legends, he adds, rest on some foundation of truth, and we have now gleams of light which can guide our research in these misty regions.

If it were possible to question the writer of this interesting article, we should like to know whether any of the many experiments he has carried out in order to verify the exteriorisation of sensibility are such as to exclude the hypothesis of suggestion from the magnetiser. The experiments referred to in this article do not seem necessarily to indicate the existence of fluidic emanations ; they seem to be sufficiently accounted for by the theory of mental rapport and suggestion alone. The power of suggestion would not be weakened by the fact that the Colonel had ascended softly to the upper room and was both inaudible and invisible to the normal senses of the sensitive ; she could still perceive him clairvoyantly ; she could still be aware of his thoughts and intentions, and if in the subliminal strata of her personality she mentally pictured herself as floating over her physical body, it would be quite consistent with that condition of consciousness that she should feel the actions her magnetiser was purposely executing in that upper region with his mental attention directed upon her ; and that this mental experience in the subliminal region of her personality should react on her physical organism, is a fact for which many parallels may be found.

Colonel de Rochas seems to intimate that his experiments in testing the sensibility of the spaces surrounding sensitives have not hitherto been such as to exclude suggestion, and the 'more rigorous' test mentioned in this article cannot be claimed as excluding it either. Moreover, he points out that the re-actions are only observed when a rapport exists between the agent and the subject ; this rather supports the hypothesis that the sensation is due not to contact with external fluidic emanations, but to contact of a mental kind.

Perhaps he has evidence of other kinds which might reinforce the theory of emanations and put the experiments related in this article in a different light ; standing alone they are unconvincing, though very interesting. They seem like an attempt to express in physical and spatial terms experiences belonging to another order, experiences which are none the less real for that reason, which possibly are far more fundamentally related to consciousness and reality than any experiences relating to fluidic emanations can be, but which cannot be locally tested by experiments of this character.

Since writing the above I have found in a book by M. Gabriel Delanne, 'L'âme est Immortelle,' a statement made, on the authority of Dr. Paul Joire, to the effect that the latter



assured himself by observation that when the operator was divided from the sensitive by four or five persons there was 'regular and progressive delay in the sensation experienced by the hypnotised subject. This,' says M. Delanne, 'would evidently not occur if this sensation was produced by a mental suggestion of the operator.'

This perhaps answers to *some* extent the question I have wished to put. It would be interesting to know if the correctness of this deduction has been verified by frequent repetition of the experiment.

H. A. D.

## TWO BODIES A PIECE—OR THREE?

In reply to the communication of 'E. D. G.,' published in 'LIGHT' of February 14th, permit me to say that if 'E. D. G.' will study the first two Epistles with the aid of a little intuition, and a desire to make solid sense of the argument, I think he will see that St. Paul uses the word 'body' in several senses, just as we have to do to-day, on account of the paucity of material language to express immaterial conceptions. His usual word for the physical body is 'the flesh,' or 'our mortal body,' except in certain instances where the meaning cannot be mistaken. But he often employs the term 'body' to denote the personality, or the individuality in its present manifestation, apart from the material casing, as, for instance, where he repeatedly speaks of our separate personalities forming one body or extended individuality in Christ, and of the redemption of the 'body,' or personality (Rom. viii. 23).

The translation of 'psychic' by 'natural' occurs again in 1 Cor. ii. 14, where 'the natural (psychic) man' evidently refers to the ordinary mental faculties, not to the mere outer casing. 'Psychic' men, in the phraseology of the Gnosis of that age, meant men having mental faculties without spiritual insight. They, too, had souls which would survive the death of the body, but without attaining to the higher 'eternal' life of the 'pneumatic' or spiritually-minded man. This soul had its 'body' or form, in which it would manifest on its own plane, but the 'psychic' man had in addition a spirit within the soul, with its own form of expression through the third, or 'pneumatic' body.

All this may seem complicated, but it is in accordance with the thought of the first two centuries, taken for granted by the writer of the Epistles, and is simplicity itself as compared with the modern theosophical conception, or with the pseudognosis of the Alexandrian school. Theosophy gives us at least four bodies in addition to the outer one, corresponding to the five 'koshas' or envelopes of the Vedanta philosophy.

It is quite agreed that Paul speaks of body, soul, and spirit; but the body here stands for the first of three vital principles. These are: (1) the animal (instinctive, reflex-automatic); (2) the human (mental, volitional); (3) the divine (spiritual, intuitional). Each of these, being principles, not forms, requires a body or envelope in which to manifest or express itself on its own plane; hence the three bodies I have referred to, the mortal, psychic, and pneumatic; or temporary, progressive, and perfected or eternal.

J. B. SHIPLEY.

## 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.*

### Spiritualism in Montreal.

SIR,—May I inquire through the columns of 'LIGHT' whether there is a society of Spiritualists in Montreal, Canada? Possibly some of your readers may be able to give me this information. As I am likely to make my home there before long, I should as a Spiritualist, for some years devoted heart and soul to the philosophy of spirit return, and to the demonstration of the fact, feel grateful to hear if there are any societies in existence in Montreal, or any persons claiming to be Spiritualists.

If there are any such it will lessen the grief of leaving England considerably, for 'the tie that binds our hearts in holy love,' and 'the fellowship of kindred souls,' will be something to look forward to when I am leaving my old friends behind me.

ELIZAVETTA IVANOVNA.

### 'The Christ Life.'

SIR,—The letter in the current issue of 'LIGHT,' signed 'Lois Barraclough,' which raises a question about 'The Christ Life,' in connection with a recent lecture of mine, calls for some reply.

First, let me say, I never speak of principles, to advocate them, except from personal experience of my own. So that I do not 'try' (as Lois Barraclough words it) 'to apply the Christ-life to practical modern life,' but I have so applied it, and do so apply it, and know what I say to be fact. It *may* follow from one's adoption of the Christ-life that one may be called to deprivation and death. But it does not *necessarily* follow (as I pointed out clearly in my lecture). Only, each individual must be content to accept whatever results to himself from that adoption. Jesus was content with the cross; at least He was content to accept it in agony, as necessary to Himself. On the other hand, Plotinus lived a long life of prosperity among friends. The fact is that from surrender to the Ideal, when truly and completely made, there comes to one a flow of whatever is necessary to achieve that Ideal. Hence one may put body, soul, and spirit, all one's abilities and resources, freely at the service and the mercy of one's fellows, and still be able, out of the love that others, and heaven itself, have for one, to 'give lectures in hired halls, join learned societies, and appear on platforms in decent attire.' And one can do this quite irrespective of climate; India and Greenland, all 'climates,' are one and the same place, as far as the principle is concerned. To believe otherwise is the great heresy that destroys the value of Renan's 'Vie de Jésus.'—Yours, &c.,

JOHN COLEMAN KENWORTHY.

### 'Mr. W. H. Edwards.'

SIR,—Referring to the letter in 'LIGHT,' of February 14th, from 'A. M., Brighton,' permit me to state as a matter of public interest—and especially to your readers—that the case referred to was a far more serious one than could be generally inferred from the facts communicated. When the case was entrusted to me it was described as gastritis with locomotor ataxy and violent retchings after the slightest nourishment. In the opinion of the medical attendant paralysis could not be averted, and he had arranged for the sustenance of the patient by feeding by injection. At this stage Mrs. A. M. placed herself in communication with me, owing to reading Mr. W. J. Sharpe's letter which had appeared in 'LIGHT' describing my successful treatment in his case, and she described in detail the full circumstances, with the result that I undertook her son's case, to the satisfaction of all concerned. By drawing off the inflammation from the congested abdomen and acted against powerfully magnetising the whole diaphragm and abdomen, he was able to take and retain nourishment; and as I was further able to locate the particular brain ganglia governing the involuntary system, which had suffered in proportion, this was also powerfully magnetised for the purpose of augmenting the depleted neuro-vital fluid of the brain. Within four weeks all symptoms of irritation, gastritis, and locomotor ataxy had disappeared. The importance to the public is this: Here was a case in which the best medical skill, aided by galvanic batteries and modern appliances, failed to arrest the fast-approaching collapse of the patient; but by the application of neuro-vital magnetism scientifically applied to the weakened constitution, aided and directed by controlling spirit guides, the patient is restored to perfect health. On behalf of neuro-vital magnetism (not hypnotism or suggestion) as a scientific fact in therapeutics, I venture to suggest that the case should be recorded.

WM. HY. EDWARDS.

247, Ivydale-road, Nunhead.

### Mr. Husk's Seances.

SIR,—I trust that Mr. Husk may be induced to accept your excellent suggestion to arrange a series of test seances with accredited persons. Personally I have seen much at his seances for which there seems no other explanation than that the phenomena are as spiritual as they purport to be. On the other hand, there is the grave objection of total darkness; and even some of Mr. Husk's kindest critics must often ask themselves whether it is not possible that they may have been deluded. Willing as they may be to believe the best, they have no actual proof; and it is an unfortunate fact that some of our mediums are not always able or willing to assist an honest and critical inquirer. It would be a distinct gain to inquirers and the cause of Spiritualism generally, as well as to the medium himself, to have Mr. Husk's gifts established beyond all question.

F. E.



**Mr. Bournsell.**

SIR,—I write to advise you that the letter of Mr. Parkinson, which appeared in 'LIGHT,' has done me more good than he evidently intended, *i.e.*, it brought to me so many friends, visitors, and correspondents—all well-wishers—that I now feel very weak and must have rest. If you will kindly grant me a small space in 'LIGHT' it may prevent disappointment to your kind readers who wish me to experiment with them.

13, Richmond-road,  
Shepherd's Bush, W.  
February 22nd, 1903.

R. A. BOURNSSELL.  
(Per W. A. B.)

**Battersea Spiritualist Church.—Fifty-fifth Anniversary of Modern Spiritualism.**

SIR,—As March 31st next will herald the fifty-fifth anniversary of the 'Rochester Knockings' and consequently of the movement known as Modern Spiritualism, the committee of this church have decided to celebrate the event by a *conversazione* to be held at Battersea Town Hall, on Tuesday evening, March 31st. Mrs. Effie Bathe has very kindly promised her assistance with an *original* monologue, 'An Essay on Man,' and Madame St. Clair with a recitation, whilst promises of support have been graciously given by Miss MacCreadie, Mrs. Wallis, Mr. George Spriggs, and Mr. J. J. Vango. I shall be greatly obliged if friends willing to help in filling up the programme, or in any other manner likely to assist in the success of the evening, will please communicate with me.

The profits to be derived from the *conversazione* will be devoted to the cost of the handsome church organ which the society has lately acquired.

40, Marney-road,  
Clapham Common, S.W.

WILL J. PITT,  
Secretary.

**SOCIETY WORK.**

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 7 p.m., Mr. R. King.—P. G.

WOLVERHAMPTON.—CLEVELAND-STREET.—On Sunday last we had the pleasure of listening to Mr. Leeder, of Nottingham, and good has resulted from his able addresses in which the truths of Spiritualism were driven home.—J. D.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an excellent trance address on 'Surprises from Spirit Life.' Meetings every Sunday at 7 p.m.; *séance* follows.—H. T. R.

PORTSMOUTH.—ALEXANDRA HALL.—Owing partly to some correspondence in a local paper, and partly to the popularity of Mrs. Crompton, we were favoured with exceptionally large audiences on Sunday last. Mrs. Crompton's addresses and clairvoyance were extremely good and it is hoped that the interest aroused will lead to further good results.—E. H. T.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. A. V. Peters occupied this platform on Sunday last, and after a few remarks relative to the 'Reality of Spiritualism,' gave twenty-four clairvoyant descriptions, twenty of which were fully recognised. On Sunday next, at 7 p.m., Mr. J. W. Boulding will deliver an address; doors open at 6.30 p.m.—S. J. WATTS.

CARDIFF.—ANDREW'S HALL, ST. MARY-STREET.—On Sunday last, Mr. Geo. Harris occupied the platform both morning and evening. The subject in the evening was 'The Pathway to the Kingdom.' This was the last service held in Queen-street Hall, as our meetings on and after Sunday next will be in Andrew's Hall, St. Mary-street.—C. J. C.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. G. Tayler Gwinn presided and a splendid address by Mr. R. King on 'The Self and its Sheaths; Man: What he is here and his destiny,' was received with much applause. On Sunday next, at 3 and 7 p.m., conference of the London Spiritualists' Union.—W. H. SUCH, Hon. Sec.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Sunday last Mr. Lashbrook gave a splendid address on 'The Spirit Within Us—Our Life's Star,' which was highly appreciated by a large audience. At the after-meeting, Mr. Bennett and others gave psychometry and clairvoyance. On Sunday next, Mrs. Pickles, trance medium.—H. SEDDON.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. G. Cole delivered a splendidly practical address on 'The Use of Formulæ and Prayer.' A good audience listened with much interest, as it was shown how earnest and sincere prayer could be, and was answered, without the necessity of imagining a contravention of natural law. On Sunday next Mr. Cole will speak upon 'The Mediumship of Andrew Jackson Davis.'—W. F. L.

PLYMOUTH.—13, MORLEY-STREET.—On the 18th inst., a successful and enjoyable meeting was held, and on Sunday last, Mr. Prince gave an instructive address, and Mrs. Trueman's clairvoyance was, as usual, clear and successful. Captain Greenway ably presided. Speaker on Sunday next, Captain Greenway.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday, the 15th inst., Mr. J. W. Boulding delivered addresses to large and appreciative audiences on 'Some Thoughts about God,' and 'The True Story of the Resurrection.' In this latter subject the lecturer was specially brilliant, and gave an instructive address.—J. M.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last Mrs. Roberts, of Leicester, gave excellent clairvoyance to a crowded audience. Out of the twenty-one descriptions of spirit friends given seventeen were fully recognised. Miss Porter presided. On Sunday next the society will commence meetings at the Athenæum (see advertisement).—P. H.

UNION OF LONDON SPIRITUALISTS.—The monthly conference will be held on Sunday next, at the Workman's Hall, West Ham-lane, Stratford, E. At 3 p.m. a paper will be read by Mr. Alfred Clegg, on 'Congregational Singing.' Discussion and tea to follow. At 7 p.m., Messrs. G. Tayler Gwinn, H. Brooks, Alfred Clegg, Mrs. Roberts, and others will give addresses.—HENRY BROOKS, Gen. Sec.

DUNDEE SOCIETY OF SPIRITUALISTS.—Mr. Warner Clark, late resident speaker at Birkenhead, has addressed four public meetings of our society and also given a short address to our Lyceum children. His uplifting and stimulating addresses were listened to with marked attention, and must have made a deep impression on all who heard them. We shall be delighted to have Mr. Clark again.—JAS. MURRAY, Sec.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last a very instructive morning circle was held. At the evening service Mr. Huxley delivered an eloquent address, under spirit influence, which aroused much interest. The afternoon circle was largely attended and very uplifting. On Sunday next, at 11 a.m., public circle; at 6.45 p.m., Miss A. V. Earle will deliver an address; and at 8 p.m., a public *séance* will be held. Our 'social' will be announced next week.—VERAX.

FINSBURY PARK.—19, STROUD GREEN-ROAD (FIRST FLOOR).—On Sunday last Mr. Medcalf gave his reasons for being a Spiritualist. He began to preach at the early age of fifteen, and for many years was a local preacher among the Methodists, good results following his labours. In Spiritualism he subsequently found truth, and the decisive moment came when his father materialised and held a long conversation with him in the dialect of his native county. Service on Sunday next, at 7 p.m. Wednesday, at 8 p.m.—T. B.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last the morning public circle was remarkably well-attended and much good work was done. At the evening service a large and attentive audience listened to a striking address by Mr. W. E. Long upon 'In the Spirit.' The satisfactory progress of our church is exceedingly gratifying. On Sunday next, at 11 a.m., public circle; investigators particularly invited; at 6.30 p.m., Mrs. John Checketts will give an inspirational address.—J. C.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mrs. Checketts delivered a good inspirational address on 'Death and the Hereafter.' Miss Bixby gave a few clairvoyant descriptions, and Miss C. Greenman obliged with a solo. Mr. Imison presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., open meeting. On Tuesday, at 7 p.m., Band of Hope, for which helpers are seriously needed. On Thursday, at 8.30 p.m., spiritual discussion class. On Saturday, at 8.30 p.m., social evening.—E. BIXBY.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—A delightful evening was spent with Mrs. Boddington last Sunday. Her subject: 'Spiritualism and Poesy,' showed a clear grasp of the poems of our best authors. She claimed that poetry is the soul's best method of expression. Miss Nita Clavering beautifully rendered two solos and Mr. Pennachine also contributed a solo. Speaker on Sunday next, Mr. Mitchell, of Australia; at 3.30 p.m., Lyceum. On Thursday, at 8.15 p.m., public circle, conducted by Mrs. Boddington.—B.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESEADEN-ROAD.—On Sunday last, Mr. Jno. Kinsman paid a welcome visit and spoke on 'The Art of Happiness,' prefacing his address by a fine reading, 'The Knowledge that Brings Peace.' Mr. Belstead, who presided, made a touching reference to the 'passing on' of Sidney, the son of Mr. C. A. Wright, a former secretary. All friends who know the family will, we are sure, join in the sympathy which was so feelingly expressed. On Sunday next, Mr. A. V. Peters will give clairvoyance. On Wednesday, March 4th, social gathering.—A. J. C.