

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Mr. A. J. Weaver, writing in 'The Progressive Thinker,' presents, not exactly a new, but a somewhat novel and entirely valuable suggestion concerning the old, old problem of the origin of evil. The central thought is that it is vitally bound up with the far-reaching process of Evolution.

'Evil,' in the sense of sin, came with the rise of man, not with his 'fall.' A steam engine may behave badly, but it could never sin. A tiger might be horribly cruel but it could not be morally responsible. A savage might break all the commandments, and yet, in a sense, be almost innocent. Mr. Weaver puts it well:—

If evolution is true, the origin of evil is easily explained. The acts and purposes which we call evil were prominent and powerful in animal life long before man had an existence. Coarseness, brutality, cruelty, treachery, hatred, lust, savagery, fighting, jealousy, killing and other impulses and acts which we call evil were characteristic of the whole animal world and had been for ages.

But they were not evil in the animal, because the animal had no moral nature—no conscience—did not know right from wrong—was not conscious that some acts were injurious to moral progress. The animal mind was too low and undeveloped to have produced any standard of right and wrong.

Whence came this standard—this knowledge of good and evil—of right and wrong? It came with man. Without man it could have no existence. How did man get this knowledge? According to the old theory it came as the result of man's fall. At his first plunge into sin 'he came to know good and evil.' But according to evolution this knowledge came to man for the first time, not as the result of a downward career but as the result of an upward career. It came to him as he rose above the animal plane and became human.

It did not come all at once. Little by little this knowledge dawned upon his mind as his experiences became wider and new lessons in life were learned.

It is evident therefrom that good and evil came into the world together—hand in hand—and that both came as the result of the appearance in man of a moral nature—a nature capable of perceiving a difference in things as to their effect upon the welfare of the human race.

At this season of the year our Town rulers are accustomed to send men round with huge shears to cut the trees on the walks. Wondering why this was done, we ventured to say to one of the destroyers; 'What on earth have the trees done to be mercilessly cut into bunches like that? and what do you expect to get by such a violent repression of life?' He was a sensible

man, and said, 'If we cut like this we shall keep down the growth of the roots.' 'And why do that?' we asked. 'Because the roots lift the pavement,' he replied, and we at once allowed the curtain to go down upon The Tragedy of the trees.

Such is life! Unwittingly, it is what we are doing every day with human souls,—thwarting Nature, at the bidding of personal feeling or of a social prejudice,—repressing life to save the pavement! cutting the free fresh growth to stunt the roots! It is the duty of the alive Spiritualist to sacrifice the pavement to the roots, to let the free and beautiful branches grow, *to make root*; for the human root is soul. Everywhere, we want life and its happy natural expression. But what 'Society' offers us is the shears of death.

We have many thoughts and hopes in common with those of the Swedenborgian community, but occasionally even its best teachers almost startle us. Here, for instance, is a Discourse by one of these, the Rev. Chauncey Giles. In his Sermon-tract, a well-known and not new one, entitled 'The Law of Spiritual Growth,'—we find the following:—

There is not a child even of the tenderest years who is not the possessor of capabilities only less than infinite, and yet these higher planes of the mind must be opened, and at least the outlines of an organisation must be formed here or they never will be. If you fail to do the necessary work in this life, you fail for eternity. If you do not plant in the spring, you cannot reap in the autumn. If you do not begin a spiritual life here, you never can begin it, and thus you cut yourself off for ever from conjunction with the Lord in all the higher forms of your mind, and you lose all the indescribable blessedness of their activities. . . . If you do not begin to love the Lord in this life you never will do it, because man is a mere organ of life, and no life can be received unless there is some form in which to receive it.

We take note of this because the Sermon has been sent to us officially, and in a way to indicate that it is still approved as good seed. We are sorry for that. The seed seems to us to be very ancient and very bad. It is preposterous to make this poor little stage of existence the determiner of eternal spiritual states. A sane universe, a just God, and persistence of spirit-life beyond physical death, demand endless possibilities of evolution and education. Mr. Giles' terrible doctrine concerning children appears to us to be the reverse of sane and just: but it is well to have this matter thought out, apart altogether from the appeal to our feelings.

One of the really helpful ministers in the United States, the Rev. J. F. Meyer, has just published a sermon which takes a broad view of human life, its trials and its consolations. The following passage is full of light:—

Joy, duty and sorrow are the three great words of life. Gratitude, obedience and resignation are the three correlate words of religion. Religion transfigures the whole of life,



because it can transfigure joy and duty and sorrow, and find new and glorious meanings in them all. To enjoy happiness without gratitude is like receiving precious gifts without knowing the giver, or enjoying the opportunity to thank him, or without seeing the meaning of the gift. To obey the voice of conscience, and be loyal to duty without the obedience of faith, is like obeying a voice when we know not whose voice it is, nor whence it comes. It is like trying to steer a ship through rocks and shoals, over a storm-tossed sea, by directions shouted from the shore by unknown voices, instead of having a known and trusted pilot aboard. To endure sorrow without the resignation and patience of faith is to carry a great burden, not knowing who has imposed the burden or whether the carrying of this burden leads to any good or subserves any useful purpose or not. It is to be smitten and wounded in the dark without knowing who has smitten us. It is to receive blows, not knowing whether they are given in anger or in love.

The reference to obeying the voice of conscience and to being loyal to duty may, to some, be perplexing; but it is all right. Conscience, when controlled by prejudice and ignorance, may tell us to do dreadful things; and even the sense of duty, when swayed by a hard or mistaken temper, may make us cruel. But all is well when there is 'the obedience of faith,' faith, in that connection, meaning insight into and apprehension of the true, the beautiful and the good.

Three spiritual stories for the young, by C. A. Eccles, have just been published by Mr. S. Clarke, Manchester. They come under the general title of 'The children's cross'; and, though somewhat overdrawn and involved, are, in many respects, original and unusually thoughtful.

The following bright little poem compels attention. Can any one tell us who wrote it?—though really it does not matter. It belongs to the human race:—

Love wore a threadbare dress of grey,  
And toiled upon the road all day.

Love wielded pick and carried pack,  
And bent to heavy loads the back.

Though meagre fed and sorely tasked,  
Only one wage Love ever asked—

A child's white face to kiss at night,  
A woman's smile by candle light.

#### SPIRITUAL PRAYERS

(From many shrines).

Through all life's tasks, and troubles, and mysteries, as well as in times of pleasantness, teach us, Lord of all, daily to discern Thy working more and more. May our hearts' vision of Thee, the one perfect, abiding, all-merciful God, never be dimmed, whatever be our lot. In prosperous seasons, and in times of adversity; in the hour of strength, and in the night of pain; in dull days, when the world is dreary and those around us seem harsh and evil; in sad days, when our conscience is afraid because of remembered sin; comfort and inspire us with Thy continual help. Lift us from the dust, and bless us with the love that thankfully enjoys, the peace that trustfully surrenders, and the faith that commits to Thy tender mercy all our past, all that we are, all that we shall be. Amen.

**ESOTERIC STUDIES.**—We are informed that the 'Groupe Indépendant d'Études ésotériques,' of France, has recently founded three lodges in England, one at Nottingham, one at Derby, and one at Leicester. The Lodge 'Light and Truth,' of Nottingham, is presided over by Mr. W. Phillips; vice-president, Ch. Détré; secretary, Julien Cahn; treasurer, Dr. G. Elliott. The Lodge of Derby is presided over by Mrs. Alfred Smith; and the Lodge of Leicester by Mrs. De Lille-Smith,

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY, MARCH 19th,

WHEN

DR. WASHINGTON SULLIVAN

WILL GIVE AN ADDRESS ON

'THE HIGHER PANTHEISM.'

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

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

#### SPECIAL NOTICES.

**CLAIRVOYANCE.**—Mr. Alfred Peters gives illustrations of clairvoyance at the rooms of the Alliance every *Thursday*, 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.**—There will be *no meeting* on *Thursday*, the 19th inst. The next meeting (for Members and Associates only) will be held on *Thursday* afternoon, April 2nd, 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.

#### 'THOUGHTS OF A GUILLOTINED HEAD.'

We have received a long communication from M. Ch. Détré in further defence of his contention that the story recently quoted by Mrs. Stannard is altogether fabulous. We regret that with the present pressure on our space we cannot print M. Détré's letter, but must content ourselves with the following extract, from which it will be seen that he claims to speak from personal knowledge:—

'It is Mr. Larelez who said that the pretended experiment took place in 1861. I reply that, long before 1861, the death penalty was not applied in Belgium. I repeat also that the history given by Mr. Larelez is a joke, and I am the more sure of that because I know personally the true author of the joke, who is the celebrated Belgian journalist, Mr. J. Dierickx de Ten Hamme, aged now seventy-eight years, and who knew Wiertz very well. It is Mr. Dierickx who, in the time of Wiertz, said that he was authorised by some doctors to paint in the dissecting room of an hospital and that the doctors were making vivisections in order to please a merchant of pictures! In 1880, I had in Brussels a comic paper, "Le Polichinelle," in which Dierickx was writing with Dr. De Paepe, Ch. Delfosse, and myself; at the same time these friends were with me and some others on a political daily paper, "Le National." Then *ôprepos* of the "Wiertz Museum," for which plenty of ridiculous expenses were made by the Government, it was myself who said that Wiertz had painted under a guillotine the *Three Visions of a Severed Head*, and also *A Second after Death*; Dierickx, at the same time, was publishing several articles, signed Pikkenantje (Flemish "Punch"), among which is all the groundwork of the joke embroidered by Mr. Larelez.'



## MR. RICHARD HARTE.

A gentleman, who was long on very intimate terms with Mr. Harte, has kindly supplied the following interesting particulars regarding our departed friend :—

By the passing over of Richard Harte a most remarkable man has been removed from our midst. A member of one of the oldest Irish families, Richard Harte was born at Coolrus, Co. Limerick, on May 17th, 1840. When only two years old, he lost his father, and during the tender years of childhood he was guided and guarded by his mother, a rarely gifted woman with a highly intellectual mind—guided with a devotion and love only possible in the highest type of womanhood. The years of childhood past, he was sent to St. Columbus College, Dublin, later to Rugby, and finished his scholastic education at Trinity College, Dublin, and at Heidelberg.

Following the advice of a friend, he entered at the Middle Temple and studied law, but after two years of hard work quitted law for medicine, and for another period of two years was a student at St. George's Hospital. But with a mind having a very strong bent towards occultism, he found both law and medicine too narrowing—or as he himself expressed it to me, 'I felt myself getting into a fixed groove, and I feared getting into a rut from which I should be unable to extricate myself.'

Ever of a restless disposition, thirsting for a more complete knowledge of the world—for a knowledge of the various conditions of men, and their modes of life—the year 1870 found him on his way to Australia, where he took up sheep farming on a large scale. Later on he visited the South Sea Islands, gaining fresh experiences and bringing back with him many curious mementos of uncivilised life.

In 1876 Mr. Harte first visited America, where he lectured upon the Irish question. It was in America that he first became acquainted with Madame Blavatsky and Colonel Olcott, resulting in both cases in a life-long friendship. The sojourn in America, with slight intervals of absence, lasted until 1886. In 1887 Mr. Harte went to India, and for nearly three years edited 'The Theosophist' during Colonel Olcott's absence, returning to England in 1891.

Hypnotism, mesmerism, the power of mind over matter, and all their allied subjects, were always the dominating interest of his life. At seventeen years of age he had taken up the study of mesmerism, and, later on, still further pursued the subject under the guidance of Dr. Charcot; and so it is not remarkable to find that on his return to England in 1891 the old love for these subjects should return with redoubled force. With all the energy of his being, with all the power of his mind, he once more threw himself into the study of this great subject, believing that much good could be done for humanity in general by the power of suggestion, even without absolute hypnotic sleep. So for fourteen years has he laboured; his labour entailing a research almost passing comprehension, embracing as it did the reading of works on the subject in almost every modern language—fourteen years of patient, incessant labour, culminating in the book just lately published, 'Hypnotism and the Doctors'—a work perhaps the most remarkable ever written on the subject, as it is a complete review of the birth, growth, and development of hypnotism, to the present day.

Mr. Harte's absolute belief in the control of mind over matter led him to make experiments, with the following results, as written to me immediately after his passing, by an eminent engineer :—

'It may interest you to know that a well-known daily paper retained me to investigate the results of Mr. Harte, who claimed that he had been able by the action of his mind to move matter. In all cases he created a wind and he appeared to cause matters to come up in the teeth of a wind solely by the action of his mind. In some cases he caused only a very slight movement of the air which he said he had found for some reason or other to be necessary.

'The result appeared very convincing, but upon investigation I found that the results obtained by him were purely physical, although he absolutely believed that they were caused by the action of his own mind. Taking advantage, however, of the training he had given to his mind, I said nothing to him, but simply told him how to proceed to make a light aluminium

pivoted rod move when placed under a glass case, with the result, that on Friday last when I tested him he was able to make the aluminium rod move, stop, reverse, and revolve in any direction as I required, he being about eight feet away from the rod.'

Mr. Harte's interest in Spiritualism commenced at the same time as in mesmerism, and brought him into intimate contact with Home, the Eddy brothers, and many other well-known lights in the spiritualistic world. With Home he told me he had many extraordinary experiences and manifestations.

Mr. Harte, to the many, was simply a man of great thinking capacity, great tenacity of purpose—a man who could drive home his argument with a herculean force; but there was withal no trace of egotism. When not talking upon the subjects which had occupied his whole life, he was of the most retiring disposition, almost timid; but to the few who knew him intimately he was a man of infinite tenderness, gentle and lovable as a woman, innocent and guileless as a child. He had no time for the *petits-soins* of life; his thoughts were too deeply engrossed with higher matters to fritter away precious time and thought, or to force his powerful mind to the observance of every little social etiquette. Love for truth was the fundamental part of his character. Always taking the deepest interest in all social problems, his most earnest desire was that by means of education the masses should learn to know their own strength and power, and so learn that 'spirit' not 'matter' is the great motive power of the world; and his greatest hope was that through the means of true education we should at last gain the ideal world where all is love.

Richard Harte passed over in the plenitude of his powers. His last work was his best. He remained with us long enough to demonstrate beyond the shadow of a doubt the power of mind over matter. He had conquered a new world and shown us a new force of which few of us would dare to prophesy the result. That he was a believer in the divinity of the spirit the following extract from his 'New Theology' will best show :—

'If you succeed in looking down into the depths of your own being, you will, I think, feel as if you were looking down into a deep well, far down in the depths of which there shines a light by the aid of which you will perceive that your body, mind, and even soul are but temporary and casual manifestations of that in you which belongs to the monumental world, the "I am I," that seems to those who can sense it in themselves to be like a light or flame, and which has so often been called a spark of fire, or ray of light, from the central divine source of light or fire. This is the "Atma" or "Jiva" of the Hindus—the individualised fraction of the divine consciousness that comes to each one's share, and to each one's care, and which remains unknown even to itself during manifested existence.'

And now he has gone from among us, respected by all who came in contact with him, loved and revered by all who knew him. Of his bodily manifestation there only remain now a few ashes, but above the ashes of that body the genius of it ascends to a larger life and influence—an influence pure and beautiful that will never end.

ALFRED PUSEY-KEITH.

## PREVISION.

To those who believe in prevision, perhaps the following experience may prove interesting. I am not a person nervous of fire, nor have I met with any accidents of this sort during my life; therefore I felt quite irritated when a friend continually repeated, 'Please don't walk about like that—from room to room—with a lighted lamp in your hand.' At last I asked why she so harped on the matter, and was told that there was really no reason, except that she seemed to see me burning, and felt certain that 'fire' would somehow overtake me in this particular house. I laughed; yet ten days later (and when the friend who had so strongly felt my coming peril was in another country) I entered my bedroom at midnight to find it one mass of flames, and myself totally alone to cope with the danger. The fire did not originate with a lamp, but that does not alter the fact that my friend foresaw it.

Paris.

J. SWEETLAND.



## LETTERS FROM MR. J. J. MORSE.

## V.

## SOME REMARKABLE SÉANCES.

Since my previous communication I have voyaged 1,400 miles across the Southern Pacific Ocean, and am now, for the first time, upon New Zealand soil. I reached Dunedin on January 7th. The local work is in the hands of the Dunedin Psychological Society, and it is fortunate in being directed by two gentlemen, brothers, the Messrs. Stables, as secretary and president respectively, both of them exceedingly capable men. On the 9th the society tendered me a public reception, which was a very enjoyable and pleasant occasion, nearly all the members of the body being present. On Sunday, January 11th, I commenced the public lectures, in the handsome Victoria Hall, which was completely filled. The opening meeting was most successful. Each meeting was fully reported on the following day by the two papers 'The Otago Daily Times' and 'The Evening Star'; indeed, the Press, so far, here has been very considerate of my work—quite different from the way in which the Cause was treated thirty years ago. The society has been fortunate in the past in having the assistance of an excellent trance speaker, a Mr. Rough, and that, combined with the visits of Dr. Peebles, and Mrs. Brigham lately, has no doubt done much to educate public opinion in our direction. I remain in this city until the first week in February, then going on to Christchurch and Wellington, and possibly to New Plymouth, the two latter places being on the North Island; this city is on the South Island. I have now had the honour of representing our Cause in the two cities furthest down in the Southern Hemisphere, for the South Pole is the next point! So far, my impressions of New Zealand are decidedly agreeable. Dunedin was originally a Scotch settlement, and is still largely Gaelic as to its inhabitants, and, evidently, the sturdy Scots' character has played an important and successful part in establishing a sound commercial and social community. The city is well built, and bears all the outward indications of prosperity.

Now allow me a brief mention of the séances to which I referred in the closing lines of my previous letter.

Through a mutual friend I was introduced to Mr. T. W. Stanford, a wealthy citizen of Melbourne, and the brother of the late Senator Leland Stanford, of California, the millionaire, and founder of the Columbia University in that State. The séances are held twice weekly, on the evenings of Monday and Friday, in Mr. Stanford's office, in the centre of the city. The incidents are so remarkable, the mediumship so singular, that I will simply state the case as I found it, and, while I have my own convictions, I will leave my readers to form theirs from a simple statement of my own observations.

The medium is a Mr. Charles Bailey, who, Mr. Stanford assures me, has never been outside Australia, in which country he was born. He is apparently about thirty years of age, a quite ordinary man, somewhat like a decent mechanic in manner and appearance. His private conversation does not display any marks of education or culture. The phenomena occurring in his presence are two-fold, physical and mental. First let me describe the phenomenal portions of the manifestations. Occasionally luminous 'hands' appear, and these write short messages to various sitters. The *apports* include the bringing to the circle of 'tablets'—clay and terra cotta—bearing 'Assyrian' inscriptions, figures, and portraits, the inscriptions being in the cuneiform characters; also Arabic manuscripts, and Egyptian papyri, copies of Greek MSS. of remote periods, and by ancient copyists; numerous ancient coins, 'Assyrian, Arabic, Egyptian, Roman and Grecian.' There have also been brought 'African fetish' articles; live snakes, and birds, and flowers, and flower-seeds 'from India'; large bunches of dripping wet sea-weed from the adjacent bay; and quantities of sand from the shore and the mines in the interior of Australia. All the articles that I have described I have seen, for Mr. Stanford possesses an extensive collection obtained at

the séances. As to the genuine nature of the articles there is no question.

Regarding the mental phenomena, the controls are remarkable. These include 'Dr. E. Robinson,' who passed away in 1864, and who during his life filled the chair of Syro-Chaldaic literature in the Theological Seminary of New York, and was well known as the discoverer of what was named, in his honour, 'Robinson's Arch,' at Jerusalem; 'Dr. Whitcombe,' a former resident of Melbourne; also the 'Rev. Mr. White,' of the same city, and 'Rev. Professor Julian Woods,' of Adelaide, S.A. There are also an Italian, Signor Valletti, and a Londoner, of the coster type, calling himself 'Mr. Brooks'; while two Hindoos, 'Abdul' and 'Selim,' and a Persian, whose name I do not now recall (with others occasionally), are the controls usually in evidence.

I was able to attend four of the meetings, and also had a private interview with one of the controls, at his special request—'Dr. Robinson,' who is a most striking personality. He talks fluently, and in a most cultured fashion, concerning ancient history; and his familiarity with Assyria, Persia, and Egypt is no superficial chatter, but rests, to all appearance, upon actual knowledge, and is accompanied with a wealth of detail most remarkable in itself. Indeed, under the control of these influences the medium changes into a man of culture, with the manners of a gentleman, and the inflections of education. The broken English of the 'Italian' sounds exactly as it would if used by such a native, and the peculiarities of the 'Hindoos' are all equally marked and vivid; while 'Mr. Brooks' is just a vulgar cockney, who I found, on questioning him, was quite familiar with London and its shady side of life. Indeed, he was one of the old-time bird fanciers of Seven Dials, which he knew quite well, and he had 'done time,' as he expressed it. In no case was there any mixing of identities, and each control was at all times perfectly distinct from any other. Two actors also control, 'Mr. C. Creswick' and 'Mr. G. V. Brookes,' but it was not my fortune to hear them.

In my possession are two of the 'tablets,' one with a portrait upon it, which is said to be that of 'Tiglath Pileser,' the other, 'Nimrod' in the act of slaying an Assyrian bull. A third 'tablet' has been brought for me since I left Melbourne. I also have a sprig cut from a plant grown in the circle—from a mango seed, I think it was. This plant was manipulated by 'Abdul,' the 'Hindoo' control, whom I heard hold a conversation in Hindustani with a linguist who was present on the occasion.

Now a few words as to the conditions under which the séances are held and the phenomena produced. In the first place, all present are there in every case by Mr. Stanford's sole invitation, and no one pays anything; indeed, money will not under any circumstances secure admission, while the medium is not permitted to invite anyone, nor bring any friend or acquaintance with him, under any pretext whatever. The medium is entirely paid for his attendance by Mr. Stanford. Each evening Mr. Stanford thoroughly searches Mr. Bailey, as I know from personal observation; so it is impossible that the articles brought are concealed on the person of the medium. Prior to the commencement of the sitting Mr. Bailey rarely speaks to anyone present; as a rule he simply comes in and takes his seat at the table immediately before the proceedings commence. The *apports* come in the dark, but the facts of the searching must be set against the darkness, as well as the nature of the articles which come. The alternatives are, collusion among the sitters, or with Mr. Stanford. As the medium does not know who will be present, the first issue can be dismissed; while Mr. Stanford's position in society, and the fact that he is the sole support of the séances, disposes of the second suggestion. And, most important, the nature of the *apports* is such that they could not be bought anywhere in the Colonies, nor could the 'tablets' be forged therein. Such, briefly put, are the facts as they have come under my own personal observation. The large number of articles which Mr. Stanford has accumulated is testimony to either the most remarkable fraud, or to the most wonderful evidences of spirit power that the annals of mediumship record. My opinion is that the phenomena are genuine.

During my visits I found the company included many notable



people. I met there, for instance, Ex-Judge Casey, a retired Melbourne judge; Mrs. Millar, president of the Woman's Suffrage League; Mr. Clement Wragge, the Government astronomer, besides other professional and commercial men of standing in the city. The popular minister, the Rev. Dr. Strong, has also attended, and all testify to the remarkable character of the mediumship of Mr. Bailey. I dined at the house of a well-known Melbourne lawyer, and there met at dinner Mr. James Smith, one of the oldest and ablest journalist *littérateurs* in the Colonies, who has written on these phenomena, and he is profoundly convinced of their genuineness. However, I have said enough and must now leave the matter to the judgment of my readers.

Dunedin, New Zealand.

January 20th, 1903.

### A SEER OF THE ALPS.

It may well be doubted whether 'Obermann' would be at all known to the average English literary student but for the fine stanzas of Matthew Arnold, who found his wanderings in Switzerland charged with a deeper interest and a finer rapture as he thought of the hermit in shepherd's garb who passed meditative days by the Lake of Geneva.

If it be admitted that poetry is indeed 'a criticism of life,' it may, perhaps, be further conceded that it is in the power of the poet to establish in some sort a critical canon of philosophy or of art. In such a case some may receive without undue scepticism the dictum of the poet-critic who acclaimed the author of 'Obermann' as, in point of clear insight into the mystery of Nature, the peer of Goethe and Wordsworth:—

'Yet of the spirits who have reigned  
In this our troubled day,  
I know but two who have attained—  
Save thee—to see their way.'

This is a bold claim, but it receives strong endorsement in the admirable critical introduction with which Mr. Waite prefaces his presentation of Etienne Pivert de Senancour's philosophical letters. With the genesis of 'Obermann' we are not, of course, greatly concerned, but rather with its connection with, and bearing upon, questions of psychic or mystical importance. The manner of its introduction to the world ranks as one of the curiosities of literary history, for, like the 'Rowley Poems' of Chatterton, and the 'Ossian' of Macpherson, 'Obermann' was put forward as the work of a recluse dwelling in the forest of Fontainebleau. It was a far less culpable deception than the two more notable instances mentioned, and it was certainly less ingenious, for, with a naïveté which is both amusing and intelligible, Senancour wrote a long preface intended to prove that the book could by no possibility be the work of its reputed author!

However, as already mentioned, the interest of the work for readers of a journal of 'psychical, occult, and mystical research' rests rather in its affinities to that particular branch of inquiry. These relationships, it must be admitted, are not many, and are mainly implicit, but they are of decided interest and value to students of mysticism on its literary side (one is tempted, sometimes, to wonder whether there is any other).

In the first place it is noteworthy that Mr. Waite finds a connecting link between Senancour and Louis Claude de Saint-Martin, the 'Unknown Philosopher,' whose 'Life' (also by Mr. Waite) was reviewed in these columns some time ago; and this link is discernible from the standpoint both of comparison and of contrast. Senancour, we learn, was a reflective rather than a bookish man. So far as his thought was coloured by books, the influence of the occult philosopher, Cornelius Agrippa, of Eckhartshausen (remarkable for his supremely mystical work, 'The Cloud upon the Sanctuary'), and of Saint-Martin is, in Mr. Waite's opinion, most apparent. He was, nevertheless, a first-hand thinker, the pupil of Nature

and of experience, like Saint-Martin, but in this respect the main points of resemblance between the two cease, and a strong antithesis is seen in the intense faith and devotion of Saint-Martin, ever 'intent on God,' on the one hand, and Senancour, world-weary and suicidal even amongst the 'gentian-flowered' passes and majestic peaks of the Alps, on the other. But even so, since the pilgrim must learn caution as well as confidence, the failures and foibles of Senancour may be studied by some, at least, with as much profit as the inspiring utterances of the stronger and more balanced thinker. And since the interest of Senancour is the more personal of the two, the darker aspects are needed to complete the picture.

'The important point about "Obermann" is that it is a soul recounting its experiences, recording its speculations, and registering its questionings in the valley of the shadow.' Thus says Mr. Waite, who thereby puts into a sentence the scope and character of the work. As to Senancour's claim to be regarded as one of the *illuminati*, a mystic and a seer, the following passage from the introduction to the work will be read with interest, especially by those who find attraction in the subject of 'cosmic consciousness':—

'It was the consciousness of the soul, of the things which are not seen and eternal, of God and our part in God and immortality, which brought Senancour to the enjoyment of a certain measure of the light which has come upon the souls of a growing concourse of persons in the present day, is transforming thought and must ultimately transform life, and though in a certain sense the fullest experience of this light is almost necessarily reserved for a few, it is also destined to influence very largely the age and the world at large.'

Here we have the heart of the matter, the vital reality that, diffused through a body of literary work like an informing spirit in a fleshly form, gave it animation and permanence. Here obviously is the secret which has baffled at least one critic of 'Obermann,' who has confessed his inability to perceive why the work—with its frequent trivialities and inept attempts at humour—should have survived, and what such an authority as Matthew Arnold could possibly have seen in it. It is Senancour's 'half-conscious, half-instinctive contact with the Infinite and Eternal' that is felt by the reader who has attained to something beyond the merely literary sensitiveness. That there are many tares in the wheat will surprise none, least of all those familiar with the aberrations and incongruities of the psychical side of things as expressed through a human medium. In Blake the reaction from the psychical tension took the form of ecstasy and exuberance; to Senancour it brought gloom and unbelief, weariness, satiety, and disillusion, which tinged his highest thought and obscured his deepest insight.

Those who know Mr. Waite's work (it has long been familiar to readers of 'LIGHT') will not need to be assured that the translation and editorial notes are able and scholarly performances. For the rest, it may be said that apart from his attainments as a seer, Senancour, in the person of 'Obermann,' is not without interest as a human document; there is much of speculation, description, and even gossip, in his letters, and certain 'purple patches' in the way of Alpine word painting. It is, indeed, not to be supposed that a sensitive man, living the life of a 'solitary' amongst the Alps, and there recording his experiences, should fail to say something of interest to the general reader.

To quote once more from one of the two fine poems on 'Obermann,' by Matthew Arnold, Senancour

' . . . pursued a lonely road  
His eyes on Nature's plan,  
Neither made man too much a God  
Nor God too much a man.'

But the hermit of the Alps would remain an interesting study if only as an evidence of the power and dominance of the spiritual element which is almost the sole explanation of the survival of his works, and of the fact that his tomb in Paris, with its pathetic inscription, 'Eternity be thou my refuge,' is the goal of many a pious literary pilgrimage. 'He was, in fact,' says Mr. Waite, 'a man of vision, and he belongs at his best to eternity.'

DAVID GOW.

\* 'Obermann.' By ETIENNE PIVERT DE SENANCOUR. Translated, with biographical and critical introduction, by Arthur Edward Waite. (London: Philip Welby. 6s. net.)



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### VIBRATIONISTS?

We are strongly inclined to think that the time is coming when we shall be able to entirely drop,—and we shall be glad to drop,—the name 'Materialist.' Nobody now—at all events nobody worth stopping for—seems inclined to accept it. Even the sturdy German and American Monists have long repudiated it, and men like our own Huxley made a wry face over it. It is true that what these men said or say amounts to the same thing as 'Materialism,' except when they face about and repudiate it: but, in so much as they never failed to insist upon a mysterious factor they called 'Force' or some name equivalent, and never failed to acknowledge, or even to insist, that nature's processes in relation to matter are incomprehensible, we may very well conclude that any way they were, and are, materialists *and something else*. In a sense, they also recognise, if they do not worship, an, or the, 'Unknown God.'

The fact is that some such name as 'Vibrationists' may turn out to be a good substitute for 'Materialists'; for every school of thought, thinking from the laboratory, now holds that all appearances and all sensations ultimately depend upon vibratory conditions of the atoms, or that atoms themselves are only expressions in space of thrills of we know not what, produced we know not how. Beyond that, none of them professes to go: 'the rest is silence.'

But what of the Spiritualist? Is he any better off? Can he go beyond these same vibrations, and report anything concerning their causes? We doubt it. In this quest he is practically side by side with the so-called 'Materialist,'—Vibrationists both. Neither can explain the 'what' or the 'how.'

In this, the Theists of every school are also in the same case; and they can escape it only by anthropomorphising their *Theos*: and the more they do that the more they lose Him: and the strange fact emerges that in order to retain belief in God it is necessary to dissipate everything which, in the sphere of matter, and on our physical plane, we recognise as personality. That may disturb the serenity of some good Theists. If so, it can only be because they have never been impelled to think the matter out. Let them try.

The so-called Materialist, the Spiritualist and the Theist, then, are, in relation to the primary mystery, side by side. The one recognises the mystery and offers no explanation: the others, having also no solution of the

mystery, infer something beyond it or within it, adequate to its magnitude and subtilty, and further assert that from within this mystery indications of intelligence and personality have emerged. The Spiritualist, in particular, while fully recognising that the mystery of matter is unsolved, and that perhaps the mystery of the Primal Source of the universal order and energy is and will for ever be unsolvable, insists upon it that experiment has demonstrated the existence of beings of some kind behind the veil, and further insists that these beings claim to be, and apparently are, persons who have previously existed in the flesh upon this earth. Further, he cannot go: or, if he attempts it, it is evident that he is the veriest Monist of them all. All he can do legitimately is to draw intellectual inferences from observed facts. An object is moved, signals are clicked upon an unprepared surface and without physical appliances, voices are heard, forms appear, previsions are experienced, thoughts are conveyed (through space, shall we say?—but what is space?) without the known means of communication, keen thoughts and clear details are given as from alert personalities. What is to be done with these facts, by those whose experiments give such results? By 'an intellectual necessity,' to use Tyndall's phrase, the inference must be drawn that there are people behind the veil,—that the mystery contains life, that it is inhabited, and that consciousness and personality therefore do not belong to this physical plane only. We may not be able to explain this to our brother Vibrationists who have not experimented in this direction, or whose experiments have not yielded similar results; but that matters nothing. Our brother Vibrationists,—once called 'Materialists,'—admit that they cannot explain the atom, or the cause of the vibrations which cause it or manifest through it: and, to tell the honest truth, the atom is as great a mystery as a spirit or as God.

It is at this point that the Theist comes in. Joining his brother Vibrationists, he is entitled to insist that all they know is only inference. They see matter—or what they call matter—behaving in a certain way, and they draw an inference: they see atoms behaving in a certain way, and they again draw inferences, and invent names. They call certain modes of manifestation of atoms 'heat,' 'ice,' 'light,' 'electricity,' and so forth: they peer over the edge beyond the last experiment, and see—Mystery; and again they infer, with their eyes shut, or with eyes peering into thickest darkness; but they infer—that, after all, they are beaten. Why, then, asks the Theist, should not I infer? You infer modes of motion and vibrations of atoms: why should not I infer something equivalent to intention where so much looks intended? I also take advantage of Tyndall's 'intellectual necessity,' and I say I am driven to infer something or some one adequate to all this. Who set the vibrations spinning? and from whose mighty heart came the pregnant thrills which, beginning with vibrations in atoms, end (for the present) in seas and skies, in hills and meadows, in orchards and harvest-fields, in prophets and seers and poets and Christs? True, I cannot explain it all; neither can you explain your more limited area of observation; but my inference seems more inevitable than yours, by so much as the intellect is more real than matter, and the life more enduring than the form.

And the Theist is right: and yet he also may be a Monist still. All he does is to begin where the mere physical Vibrationist ends, until he translates, in terms of eternal mind and intention, joy and love, entreaty and sympathy, the phenomena,—the manifestations,—which are only for a day.



## THE CORRESPONDENCE OF PHYSICAL AND PSYCHICAL DEVELOPMENTS.

Now that wireless telegraphy is engaging public attention, it may be interesting to refer to the striking parallelism between this physical fact and telepathy and thought-transference, as also between another recent discovery—the Röntgen rays—and clairvoyance. It is all the more important to do so because, when we apprehend the correspondence between the two regions of research, we can safely infer from one to the other for enlightenment upon doubtful points in either. We shall not be satisfied with the general analogy, but pursue it into detail, to the possible advancement of science in one if not in both departments.

Not being an expert in electrical science, I can, and for the present purpose need, only deal with broad facts now known to everyone. To begin with the universal or all-round diffusion of the electric current from a centre of discharge. That, of course, is nothing new. It was the original datum from which practical telegraphy started, and it has been well said, that had we known only 'wireless' telegraphy without the recent inventions in receptive instruments, the material conductor (wire) which concentrates and directs the current must have been considered the true improvement and development of the system, requiring less power in transmission, less sensitivity in the instrument of reception, and securing confinement to the intended point of communication. So that, as regards the practical utility of wireless telegraphy, the only questions now are (1) Whether the power of discharge can be or is sufficiently increased; and (2) Whether the instrument of reception can be or is sufficiently improved to secure, at less cost, the advantages of concentrating conductivity otherwise only afforded by the wire. And this is alleged to have been accomplished by a special process of 'attuning' the instrument, so that it, and it alone, can appropriately respond to the signals. We have now to consider both these points, the force and the attunement, in relation to telepathy (telæsthesia) and thought-transference.

In telæsthesia, a mental shock, a sudden perturbation, such as occurs in accidents, alarm, extreme solicitude, or it may be in joyful surprise, on the part of the 'agent' (transmitter), is the first indispensable requisite for the telepathic impact. The second requisite is sensitivity in the recipient, who must, generally, be attuned to the agent, that is, be in special connection or *rapprochement* with him or her. I say 'generally,' because under the head of telepathy come those occasional intimations at a distance, of great catastrophes giving a collective shock to multitudes involved in them. As these collective shocks signify a mightier force of projection or propagation, they dispense with special relation, and discover the latent race-sympathy in recipients whose subliminal sensitivity rises above the threshold more easily than in others, and who are also not mentally pre-occupied. (Mental pre-occupation, it must here be observed, as it masks the impressions which pour on us all subliminally, preventing their coming to open consciousness, is a chief reason why telepathy is not a fact of common consciousness.)

In thought-transference, on the other hand, the force of projection is not a shock sustained by the agent, and so transmitted, and we have to distinguish at least three different modes or conditions of its occurrence. The most familiar of these is the 'blending of spheres,' which requires physical proximity. Another is the case of the mesmerist and his subject, when the attunement of the latter is sufficient for intellectual projection by will, which is usually much less powerful than the spontaneity of emotional agitation. The third case, though I am personally convinced of it, and believe it to be of universal prevalence, has received little attention, is quite unrecognised by the public, and must be admitted to be hypothetical. It covers the large class of intellectual coincidences, and depends on the intellectual attunement of minds, or their addiction to the same pursuits of thought and study. Such persons, though strangers to one another, are in true intellectual *rapprochement*, and their minds are fused in a sphere of community higher than the physical. The thought of one easily

becomes the thought of another, and nothing is more undiscoverable than the 'original' claim to some notable conceptions in science and philosophy. So, also, Nathaniel Hawthorne\* wrote of 'those who draw in the unuttered breath of an original thinker, and thus become imbued with a false originality.' And I have heard of chess players who fear to set their minds intently on the move they know their opponent ought to make lest they should so suggest it.

Thus of the two conditions, force of transmission and receptive attunement, telæsthesia lays most stress on the former, thought-transference on the latter. No intellectual power of projection can communicate to another a thought for which that other is not intellectually ready. But given that condition, the thought need only be clear and definite, or, as it were, clean-cut, to reach its context, wherever that may be found with sufficient fitness, and disengagement from conflicting pre-conceptions. But in telæsthesia most depends on the intensity of the originating emotion, which is often found to produce its effect on subjects not in the very closest affinity of regard or interest. And this fact, taken in connection with what I have called race-telepathy, is not unimportant for our parallel. For it signifies that human emotion is, like electricity, a force of universal diffusion, propagating its waves, so to speak, on every side. As to the attunement of the recipient, by which the impact is caught and raised to consciousness, that is, in various degrees, reached by corresponding degrees of the originating energy. Deepest of all, and latent in most, is the humanitarian or race sympathy, which refers us to an ideal universal organism and unity of animation. But if we look only to the conditions of actual community of consciousness, such as telepathy at present reveals, we shall have to conceive that organism as inchoate. The nerves—the wires of the system—are only traceable between specially related centres, and there is no synæsthesia of the grand body of humanity. But wireless telegraphy, if brought to perfection, would be the physical prophecy of corresponding psychical community. For, though the nerves of the organic body have just been called its 'wires,' it was the function of the wire, to isolate and direct, that was meant. A nerveless diffusion of sensibility would mean confusion of function and disturbance at every point. The 'nervous system' is usually spoken of as though it were the condition of sensibility itself, whereas it really is a system of differentiation and localisation. It was remarked by Hufeland† that 'the external apparatus (of sense) serves only for higher intensity and concentration, and is not the ground of sensation itself, but only of its external moment.' A general sensibility without differentiated conduction is, indeed, a recognised stage of animal development, that of a very low organisation. But in itself, it is far from being a mere survival or recurrence of earlier nature. It is a great though still little recognised law of progress, that a rudimentary condition is not dropped in development, but is raised to a new potency and significance, in furtherance of the cosmic aim. Nay more, in this elevation it assumes the character of a superior condition to the organic differentiation which provisionally superseded and masked it, and tends in its turn to suppress the latter, while taking to itself, and again raising, the special function of differentiation which was at first won by apparent loss of community. This is an *ethical* development of nature herself, or the subservience to spiritual purpose of a character which fell into abeyance during the organic preparation for such subservience, but is now re-manifest in spiritual significance. We shall never understand 'progress' till we cease to conceive it under the form of the level line, and recognise it as *spiral*, that is, as resuming in circular ascent all that it dropped in the rectilinear advance along a surface, but always on a higher plane of life and understanding. All that we leave behind we must pick up again, but with the new use and logic which were mediated by its provisional abandonment. So the common sensibility which was at first at a low grade of animality, and inferior to the special conductivity of the differentiated physical organism, revives as a *distinct* immediacy; one, that is, which

\* 'Mosses from an Old Manse.'

† 'Ueber Sympathie.' Weimar. 1822.



is not, as before, without direction and definitude, but carries these advantages up into a new system, in which lines of force are established by intelligent sympathy, the old blind sympathy becoming a regulated susceptibility to all impressions. The aim of the merely physical in nature is to secure distinct functional aptitude through differentiation, and the tendency is all separative. But this aim achieved, the original unity or community craves expression, though not now as pointless and unlocalised, but to find itself at and in every point as the message of all the rest. That is wireless telegraphy on the psychical plane. It supposes the higher degree of energy which comes from faith in receptivity, the potency of prayer, so to speak, which is sure of answer. It also supposes the more perfect attunement of each to the message of all, the sense that I am not without you, that my identity is involved in yours. The whole is in every part. Community having found itself intelligently *through* external means, no longer needs that mediation, and can discard its 'wire.' It 'knows the way' without guidance by a material track.

We have a familiar instance of this in psychology. A 'train of association,' as it is called, at first conducts the mind by severally distinct stages from an idea at the beginning of the journey, to one otherwise without apparent connection with it at the end. But with the frequent accomplishment of this journey, the intermediate moments of thought drop out of consciousness, and the first idea of the series immediately suggests the last. And this intuitive fore-shortening of mental process, this mediated immediacy, is the very fact of all promptitude and facility, alike in thought and in action. If we consider it, the sense of time itself is nothing but this preparatory labour. A human intelligence, raised to perfection by the integration of *all* its experience, would not envisage its moments as successive or in the abstract severality of the time-form. These particulars would coalesce to a wholeness of ideal significance which would be seen as their unitary truth and reality. They would be 'aufgehoben' or suspended in their result; just as, when we have grasped the meaning of a spoken or written sentence, its sensible elements—the words composing it—yield their prominence to that of the intelligence they mediate, as is also the case with the several notes of a harmony. The sense of time is the sense of separateness in the factors of our experience. This sense of separateness, again, is simply a retardation of the relating process, the imperfect mediation of the particulars which should hasten to give themselves up to (into) wholeness or completion. All tedium is arrest of mediation, the condition of mind in which the medium is not known in that character, but seems the very fact and reality of experience; it is the child's misery in the obstructed transition from word to meaning, from sense to intelligence.

But to return to telepathy as an intimation of the spiritual potentiality of sympathy. Within the range of our sympathy we are ubiquitous. Distance between minds is nothing but lack of sympathy or 'attunement.' No space divides them, but only state, which is the psychical equivalent to locality. It is only the false centre of egoism that is exclusive. But till we are enlightened by a religious philosophy, our impenetrability stands for our very individuality, just as this used to be supposed the primary truth of 'matter.' Our individuality is, in truth, not a point of exclusion but of reflexion. For when we refer ourselves to the universal Centre, that communicates to one point all the points of the circumference, because they are all, as to their motive and spirit, in that Centre. When we are attuned to the Unity we are attuned to all the differentiated expression of the Unity. And in that perfectly telepathic community there could be no message of evil, for the life-current of supply would meet all demand in the organic Unity of the Whole.

Nothing is more important to understand than the function and end of mediation. It serves to bring externals into known relation. This accomplished, relation gradually comes to the front as not less vital than the terms related, or rather as the very spring of vitality in the latter. At the 'moment,' or stage of mediation, we have got the fact of relation, but it is conceived as external, and therefore as dependent on the medium

—the 'wire.' But the more, by this means, we find ourselves in the Whole, the more does the idea of intercourse take hold of us as the very essential or truth of life, and the more obvious does it become that the external mediation of this truth is only provisional, waiting on our perfect assimilation of it. It is then seen that the problem is one of the development of energy and of attunement, and that the medium is only indispensable by reason of defect in these conditions. Physically, the energy is developed by drawing on an immanent reserve of activity, the mighty sources of electricity which we learn to release and bring into our service. And the instrumental attunement is a development of physically sympathetic response to impact, according to the developed speciality of the latter. Now, what corresponds psychically or spiritually to these two conditions of development, which are the conditions of dispensing with mediation? What, in the first place, develops the force of appeal, that is, of its transmission? At present we do not know it as appeal at all, but only as a spontaneous *elan* of emotional agitation, without intelligence or purpose. It is a magic of Nature, not of mind. So that we must answer our question through the mediation of another question: What is it that makes the realising force of mind inferior to that of nature? Paracelsus gave us the answer long ago, and it is confirmed by what we know of our ordinary organic powers and their arrest or paralysis in exceptional moments of doubt, as also by a principal cause of failure in our deliberate enterprises. Our want of power is want of faith in our power, or in the power that is given to us, but of which doubt of the gift prevents appropriation. Whether that doubt is suggested by ourselves or by another, whether we are thus self-hypnotised or hypnotised by another, it is equally fatal to effective effort. That is too familiar now to need illustration on the ordinary ground of experiment. But we are slow to supply it to the higher magic of life, or to refer the impotence of the human will for the immediate control and command of nature to the same cause. Wildly hyperbolic still seems to us the assurance we have on authority we have been taught to revere as divine (*e.g.* Mark xi. 23), 'Whoever shall say . . . and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass, he shall have whatsoever he saith.' We have all heard of the case of Müller and his orphanage at Bristol, but few of us have that 'faith as a grain of mustard seed' which would make such cases common. And so, in relation to Nature and human beings, we still believe only in the external mediation, supposing that to be the last word of our affinity, and all communication to be dependent on it. We have not dreamed of 'wireless' potentialities in the psychical region. Faith, then, in the delegated powers of man as the Viceroy of Nature, and as racially 'solid,' is the condition of release of those illimitable powers, as also, in the first place, of the immediacy of racial communication. The second condition of the latter is the 'attunement.' Our sympathy must be co-extensive and co-intensive with our *faculty* of response, and the latter must have an exact adaptation to the need, so that the message will be 'isolated' for the quarters to which it is rightly addressed, and there will be no interpretable impact on recipients whose sympathy could only be distress. In short, all organic differentiation would be carried up into a region of immediacy. The force of telepathy would subserve the distinctness of thought-transference, and all the old external mediation of the incarnate state would have become superfluous, and that state itself would remain only for the spiritually uneducated, as we all are now.

Little need be added at present on the other parallel—that between the Röntgen rays and clairvoyance. The former open to physical vision the interior of bodies; that is, it is a physical clairvoyance. It dispenses with the mediation of surgical disclosure. I confess I know little of this development of science, or of the account that scientific men give of it. But I am struck by the fact that it is another approach to immediacy in the physical world, as true clairvoyance is to a far higher extent, and with larger range, in the psychical.

The object of these remarks is not simply to call attention to a coincidence as such, but especially to bring into view



the uniformity of physical and spiritual process. In natural science, in life, and in thought, we see the same three moments: (1) Undeveloped immediacy; (2) loss of immediacy in mediation; (3) restoration of immediacy through mediation. Or again: (1) unity without difference; (2) difference without unity; (3) unity in difference. 'There is no gain except by loss.' But the negative is never final or 'for itself'; it but subverts the higher affirmation, and mediates resurrection of the negated in more systematic truth or more perfect life. Death immortalises. That which Hegel says of 'refutation' in philosophy, that 'to refute is to exhibit the dialectical movement in the principle of the philosophy which is refuted, and thus reduce [raise] it to a constituent member of a higher and more concrete form of the Idea,' is equally true, *sub modo*, of the negative moment in all progress whatever, which leaves nothing finally behind, but brings everything to a luminous transfiguration in its ultimate relativity and truth.

And there is another law illustrated by the foregoing considerations. It is, that the process of ascent is represented by level progress, just as a three-dimensional object is shown on a surface by perspective. The advance of natural science on its own plane (e.g., that of telegraphy) indicates the stages of ascent from nature to spirit. The law of mediation, or the function of negativity, is the same in both. In wireless telegraphy we are still on the plane of physical mediation, but the mediation is economised. The process to universal telepathy being that from the plane of physical organic mediation, is to dispense with that mediation altogether. Process on the same plane is only *improvement*, but this improvement follows the same laws, and represents the same stages, as that from plane to plane, the result of which is *transformation*. Physical powers at their highest development are only a surface intimation of spiritual powers.

C. C. M.

#### HAND-READING.\*

There is much clearly expressed information upon this fascinating subject, in a recently published 'Guide to Hand-Reading,' by 'Phanos' (Nichols and Co.). The author's endeavour has been to present a study of the hand from a strictly logical standpoint. He divides his compact little work into two parts: the first dealing with the shape, texture of the skin, and colour of the hand; the second with its lines and markings. The different types of hand are carefully distinguished, and their value, as indicators of character, is explained. It would appear that quite as much, if not more, may be learned of a person's temperament and disposition from his hand as from his face. The fingers in particular are great tell-tales. The nails have a chapter all to themselves, and are said to afford reliable indications as to health and constitutional tendencies. We note, in passing, that white spots upon the nails are not to be taken as signifying 'gifts to come,' but as evidence of an overstrung condition of the nerves. The description of the lines of the hand, and the explanation of the rules for reading them occupy the last thirteen chapters of the book. Each of the prominent lines is systematically taken, studied and interpreted; irregularities and markings are also considered, and their meanings revealed. The student is advised not to attempt a reading without first examining both hands, and he is cautioned against predicting death, madness, or any other serious fatality likely to be dwelt upon by a too sensitive mind. The text has the advantage of nine full-sized plates and forty-eight other illustrations. The former are remarkably well executed, and the latter are of great help in elucidating certain minor points of difficulty.

The book should take a high place in the literature of palmistry, and readily become a recognised manual of the science.

A. B.

\* 'Guide to Hand-Reading.' By 'PHANOS.' Publishers: Nichols and Co., 34, Hart-street, W.C., and also at Office of 'LIGHT.' 3s. 10d.

CORRECTION.—The close of the second paragraph of my letter on p. 107 should read: 'but the "pneumatic" man had in addition a spirit within the soul.' The slip is my own. J. B. SHIPLEY.

#### SPIRIT PHOTOGRAPHY.

##### MR. PARKINSON'S TEST SÉANCES.

In response to the invitation of Mr. James Parkinson, of Liverpool, as contained in your issue of February 14th, we, the undersigned, made an appointment with him for a sitting at which the so-called test conditions, as laid down by him, were to be observed, viz. :—

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

We visited him at his home on February 22nd, and six pictures were taken by him, the said conditions in each case being carefully observed, and we beg to report as follows :—

A package of Imperial Ordinary half-plates was purchased by us on Saturday, the 21st inst., and the package was sealed immediately with sealing wax, and brought by us on the following day, and retained in our possession.

In each case the plate was signed and placed by us in the dark slide, the slide being carefully examined.

We examined the camera but did not detect anything to arouse suspicion.

In each case we either developed our own negatives or placed them in the developing dish and watched them during the process—the sitter and 'form' developing simultaneously.

The unused plates were not left in the dark room, but were handed by us to each sitter in turn, and when we left the dark room the door was locked and the key kept by the sitters.

Every precaution that we could suggest to each other at the time was taken, and we (especially those who have had sittings with Mr. B.) were very much surprised by the result, viz. : that with each sitter, when the negative was developed, there appeared a 'form,' presumably a 'psychic' 'form.'

We cannot suggest any explanation as to the *modus operandi*, but Mr. Parkinson assures us that he is the producer of the 'forms,' and that the 'ghosts' are the pictures of living persons, with the exception of those of Mr. John Lamont and Mrs. Catlow.

Mr. Parkinson informs us that it is his intention to forward you prints from each negative.

We send you this report in accordance with Mr. Parkinson's stipulation 'the result to be published.'

JAMES ANDERSON.

ARTHUR HILL.

FRANCES A. CHISWELL.

ESTHER VENABLES (Walsall).

S. S. CHISWELL.

Liverpool.

February 22nd, 1903.

I have read the report of Mr. Parkinson's test séance held on the 22nd ult., and beg to say that I had a séance with Mr. Parkinson on the 21st ult. under the same test conditions, and obtained exactly similar results, in company with a lady sitter.

Liverpool.

WM. CORRIE.

[We have received excellent prints from the negatives referred to, and they are at our office for inspection. They present no appearance of double exposure, and if it had been claimed for them that they were really genuine psychic pictures they might well pass as such.—ED. 'LIGHT.']

#### TO CORRESPONDENTS.

We regret the necessity of holding over for another issue our report of Mr. Herbert Burrows' recent Address to the London Spiritualist Alliance; and the same remark applies to communications received from J. Parkinson, 'B.R.D.,' 'E.T.D.,' 'J.S.,' 'Gem,' 'C.S.,' 'H.A.G.,' 'A.J.C.,' 'A.B.,' 'M.M.H.,' 'A.H.,' 'Lucien Spero,' 'K.S.,' 'K.C.,' 'J.F.,' 'Madame Bianca Unorna,' 'H.R.C.,' Joseph de Kronhelm, 'H.F.K.,' 'B.J.,' 'L.H.,' 'Verax,' and several others.



## THE GERMAN PSYCHICAL JOURNALS.

'Psychische Studien' for February, has a fly leaf edged with black, inserted after the journal had gone to press, with a short and very appreciative notice of the late Mr. Alexander Aksakof, who, it will be remembered, was the founder and first editor of that journal, which, in spite of several changes in the editorship, has always maintained its character as a high-class monthly, devoted to occultism and kindred subjects.

I may perhaps be permitted to say that in my brief acquaintance with Mr. Aksakof, during his last visit to England, I was greatly impressed with his extreme amiability and kind-heartedness, as well as with his disinterestedness and energy in the cause of Spiritism, and I cannot but rejoice that he is now freed from his long-continued sufferings.

In 'Uebersinnliche Welt,' Signor Enrico Carreras continues his account of séances with the Roman medium, Politi, and among other articles of interest is one by Colonel de Rochas, entitled the 'Fluid Hypothesis,' of which I subjoin the following paragraphs, as they prove that the Colonel recognises the 'fluid,' which is almost identical with Mesmer's 'magnetism' and Reichenbach's 'Od,' as the medium through which transcendental manifestations are capable of being produced:—

'Official science is gradually becoming forced to acknowledge the facts produced by magnetisers; but it obstinately refuses to recognise the presence of a peculiar fluid emanating from the human body as the actual operating cause.

'The existence, however, of this fluid is being confirmed by thousands of experiments, as well as by the finely acute perceptions of sensitives. The hypothesis of such a fluid alone makes possible a reasonable explanation of magnetic phenomena and the exploration of new discoveries, since it affords inquirers a sound foundation on which to work.'

The writer describes some experiments with Politi, and also with a Madame Lambert, a friend of his, who is a strong medium, with whom Colonel de Rochas has been in the habit of experimenting for some twelve years. Of this lady he writes, in conclusion:—

'During my experiments with Madame Lambert I have witnessed other phenomena, which must, however, be supplemented by those with other mediums before they can serve as a foundation for any theory. Thus much may, in the meantime, be asserted, that one should not, as some have done, attribute to thought-transference the phenomena which took place between De Albertis and Politi, because I have obtained the same results with Madame Lambert; and yet for many years I have vainly endeavoured to make her susceptible to mental suggestion.'

Politi, he elsewhere says, is highly susceptible, and very easily hypnotised.

The only allusion to the 'Rothe case' in the German journals is contained in the following paragraph from the 'Uebersinnliche Welt':—

'Where is Jentsch? The long period of imprisonment prior to trial in the case of the well-known medium Rothe, has called forth in many circles expressions not only of astonishment but of displeasure. The delay is not, however, the fault of the legal procedure but is owing to the extraordinary behaviour of the equally well-known Herr Jentsch, the medium's former impressario, who has avoided the probably incriminating evidence against him by his flight from Berlin. If any of our readers are cognisant of his whereabouts, they would do well, in the interest of justice or humanity, to acquaint the judge of the court of inquiry with the fact. Herr Jentsch certainly has no inclination to do this himself, since in the haste of departure he has taken with him the common treasury.'

M. T.

'THE CAR OF PHŒBUS.'—Mr. R. J. Lees has written a clever mystical romance entitled 'The Car of Phœbus' (London: John Long), regarding which, in the prologue, he says: 'For many years I have been a reader in the International Library of the Immortals, from which I have ventured to make a transcript of the love-story of Glarces, Prince of Sahama, which illustrates the immutability of the law that love is strong as death.' The characters are skilfully drawn and the incidents follow each other naturally, leading up to a vividly dramatic climax of absorbing interest in which events move rapidly to an unexpected tragedy. Retribution subsequently overtakes the wrong-doers and the injured Prince triumphs even in death. Clairvoyance and other psychic experiences are introduced with good effect.

## SEANCES WITH MR. C. E. WILLIAMS.

## RESULTS UNSATISFACTORY.

A short time ago we engaged Mr. C. E. Williams to give us a series of séances in our own house. He was to stay with us for a week, during which time he arranged to give us four séances. We agreed to pay him £2 2s. per séance and his second-class return travelling expenses. Mr. Williams stipulated that there should be no sceptics present at the sittings.

Our number consisted of six, being five ladies and a gentleman, all earnest Spiritualists, and the first séance took place on the night following the medium's arrival. We sat round the table in the usual manner, having our little fingers linked. We had not the slightest suspicion of fraud as the circle was being held in our own house.

The usual phenomena occurred; we were touched by invisible hands; a small spirit (?) light floated over our heads; and we heard the supposed voices of 'John King,' 'Uncle,' and 'Christopher.' Then a number of so-called spirit faces appeared in succession. Each face was illuminated by a powerful luminous slate, and bore a striking resemblance to Mr. Williams.

No woman's face appeared, save one which was decidedly masculine, and in fact that of the medium; it was carefully draped up to the nose with white material, no hair being visible on the forehead.

The face of the medium was altered by variously-shaped beards; he wore spectacles for one impersonation, which had the effect of making his eyes look larger; he also twisted his moustache up or down, according to the appearance of the character he wished to assume.

The first suspicion of fraud which was raised in our minds was by his miserable attempt at ventriloquism when he tried to produce the voices of 'Uncle' and 'John King.' However, we did not like to be sceptical so early, and we decided to suspend our judgment until the next sitting.

The latter duly took place on the following night, and was a cabinet séance. The medium requested us to form a horseshoe round the table with linked hands, and he then went into the cabinet. He soon appeared in the full-form character of 'John King,' illuminating his face with a so-called spirit light; then he returned to the cabinet, and presently reappeared disguised as a German workman (whose knowledge of his own language was extremely limited and faulty). The German (?) on leaving the cabinet came into contact with the gas shade, causing a loud noise; this enabled 'Uncle' to make one of his usual pleasantries, to the effect that 'it was only the German knocking his head.' The spirit faces again appeared as on the previous night, and thus ended the second sitting.

On the third night, as some of us were very suspicious, we requested Mr. Williams not to have a cabinet sitting, so we sat round the table as we did at the first séance. The medium soon complained of the way in which one of the ladies was holding his little finger; he told her it was not necessary to hold hands, and he then pushed her nearly on to the next sitter. This enabled him to have his right hand free. We were then touched in turn by the spirit hand (?). When one member of our circle held firmly on to the hand it was violently wrenched away, and thus it struck another sitter across the nose.

'John King' informed us that an 'evil spirit' who was present required forgiveness from one of the sitters. As this was refused, the supposed evil spirit threw the two slates in turn at the head of one of the ladies; luckily, they escaped striking her face! After the slates had been thrown one lady called out, 'This is too much of a trick,' whereupon the medium shouted 'Trick?'

'Yes,' she replied, 'it is so dangerous that I shall leave the circle, if it should occur again.'

We decided to have the last sitting as arranged, in order that we might have another opportunity of verifying our suspicions.

We held the medium's hand firmly, and, as we expected, no phenomena occurred on this occasion, and we had none of the ventriloquial voices purporting to be those of 'John King' and 'Uncle.' Mr. Williams, apparently thinking to frighten us,



announced the presence of an evil spirit, and managed to throw a slate at one of the ladies who was holding him. He then pushed his head well on to the middle of the table and uttered a groaning noise, which he said was the voice of an evil spirit. The third time that Mr. Williams did this, one of the sitters put out her hand and thus came into contact with his head, which had been thrust forward in order to represent the voice as coming from the opposite side of the table! The medium then informed us that there was no power, and that there could be no phenomena that night, so the circle was broken up.

At each séance, after the lights were put out, we were invariably told, by raps, to change our places; the sitters on each side of the medium could distinctly hear him producing the said raps with his free fingers.

At the third sitting, while we were singing, the lady on his right heard him fumbling in his pockets.

Mr. Williams wound up the musical box at each séance, thus giving himself the chance of freeing his hands.

We ourselves experimented after he had left the house, and discovered that we could produce all the phenomena (?), under the same conditions, with the utmost ease. We have given our names and addresses to the Editor.

It was only at the termination of the sittings that we ascertained that Mr. Williams was detected in an attempted fraud some years ago at The Hague, and that the circumstances were fully reported in the Spiritualist papers at the time.

X. Y. Z.

#### A SEANCE WITH MR. PETERS.

My wife and I were present on February 24th, at a séance given at the rooms of the London Spiritualist Alliance, at which Mr. Peters officiated as sensitive for psychometry and trance phenomena. There were about thirty persons present. Many of the company placed articles, such as rings, brooches, gloves, &c., on the table, and, as far as time permitted, Mr. Peters was most successful in psychometrising from these articles as to the conditions of their owners, and giving descriptions of their spirit friends present, in most cases at once recognised.

When the majority of the articles had been thus treated, Mr. Peters suggested that those present whose articles had *not* been psychometrised should draw round the table for a trance séance, to see what our spirit friends could then do for the 'outsiders.'

The trance state being induced, Mr. Peters personated many friends and relatives of those sitting near the table, establishing a rapport between those present and their invisible spirit guides by taking the hands of each in the order selected. These spirit visitations were very remarkable, and very satisfactory to most, if not all, so selected.

Nearly at last Mr. Peters, whose eyes were shut, held out his hand to me, and as soon as we had clasped hands the spirit he was impersonating became emphatically pleased, and said, curiously enough: 'But where is *she*?' The '*she*' I imagined to be my wife, who was sitting some distance off among the 'outsiders,' and she had to come to my side. And thereupon the interesting phase of self-revelment commenced. The control took the hands of both joyfully, placed both together, and said: 'This is good; it's like old times. I joined your two hands together, many years ago.' He married us. But I had almost forgotten this particular incident referred to of forty-seven years back! We had been married really at a registry office; but in Mr. Miall's drawing-room at home the Rev. T. T. Lynch had conducted a short religious service, which was the true union of hand and heart.

To give further proof of his identity he swept his hand frequently across his forehead, and put on other postures with which we were familiar forty years ago in the pulpit. He then spoke of our work together, and referred to a spirit message he had given us (never published), and my old work with him in earth life, and then through his *spirit* for Spiritualism, as I have recorded in 'Spirit Workers in the Home Circle.' Much more intimate conversation occurred, and, turning to the

medium, he said: 'This young man doesn't know me. Nor do *you*!' turning to Mr. Withall by his side.

No. The only people in the room who knew T. T. Lynch in earth life, and since as a spirit worker in our own house, were our two selves. It was as convincing a proof of spirit identity as could be well given. We ourselves had been impressed to go to this gathering; why, we knew not. I thought for quite another purpose, and had not once thought of T. T. Lynch as likely to visit us there, although he often does at home through automatic writing and in other ways.

I had never before seen Mr. Peters, nor had my wife; nor had he, I believe, seen either of us; nor do I suppose he had read 'Spirit Workers,' or at least, with any distinct remembrance of Mr. Lynch's work in our midst. I have no doubt that in a private circle Mr. Peters' valuable gifts would be even better developed.

1, Handen-road, Lee.

MORELL THEOBALD.

#### 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.*

##### 'The Song of the Cross.'

SIR,—I am grateful to Dr. Theobald for his kindly words on my last work 'The Song of the Cross.' I will only ask you to allow me to quote these lines from this book to make it clear what position this work takes up relative to politics. I quote from the preface to 'The Chant of the Labour of Satan':—

'My present work is not to stand by any party in politics, but to lay down principles, which, if followed by Boer and Briton alike, would indeed bring the kingdom of heaven to earth. This miserable war is only one more manifestation of the world-wide disorder caused by the despotism of mammon, and for all I know this hoary tyrant is just as powerful in South Africa as in London.'

I have never been able to associate myself with any party in politics, but inasmuch as I have followed the Christ I have been a Socialist or Communist, and inasmuch as I fail from the latter ideal I am not even worthy of the name of Christian.

JAMES L. MACBETH BAIN.

##### Premature Burial.

SIR,—The recent correspondence in your esteemed paper on the subject of 'Premature Burial' has been of great interest to me. I can speak from personal experience on the subject.

Some years ago, while seriously ill from typhoid fever, I had an experience which I shall never forget. At the crisis of the disease I became so weak that I was unable to move or speak. I lay as one dead as far as the physical body was concerned, but my brain was as active and clear as in a normal state. The nurse, seeing my condition, poured brandy down my throat but all to no purpose. I could not raise an eyelid. The doctor was sent for. I felt him place the stethoscope over my heart, which had actually stopped beating, and heard him pronounce me dead.

My brain was more keenly alive than ever and for three hours, while awaiting the arrival of the undertaker, I heard distinctly every word spoken among those present. The agony of that time will never be effaced from my memory as the horrible thought came over me that I might be buried alive. In vain did I struggle to raise my eyelids and give some sign of life. It was not until the undertaker entered the room that by a supreme effort of will I was enabled to speak and thus prevent them from consigning me to a fate worse than death. Since that time I have taken an active interest in the subject of 'How to prevent premature burial' and am delighted to know that the society mentioned intend to push the matter before Parliament. It is my belief that thousands are annually buried alive and that consciousness exists in many cases long after the heart has ceased to beat. I base my theory upon the fact that while attached to the Bellevue Hospital, New York, I had occasion to see under the microscope part of the brain of a man who had committed suicide by hanging some twenty-four hours previously. The blood corpuscles still showed distinct signs of life. There is no doubt but that the brain is the last part of the body to die and that death and release of the spirit from the body do not take place until the last blood corpuscle in the brain has ceased to move, which in many cases may be from two to three days.

WM. HARLOW DAVIS, M.D.

Grand Hotel, Nice.



### 'A Passive Writer.'

SIR,—Although I cannot lay claim to the designation implied by 'he,' I am undoubtedly the 'passive writer' referred to in 'Notes by the Way' in 'LIGHT' for February 21st, and I trust you will allow me to give in your paper my reason for discontinuing the writing after the return of the letter marked 'not known.' It is, that I believe no good discarnate being is capable of wilful deception, and think it would be very unwise to allow myself to be used as a medium by one not good. It afterwards occurred to me that, in justice to the communicating being, I ought to ask for an explanation. I did so, and was told that I had made a mistake in the address. I could not understand what it should have been; but sent another letter addressed only to person and town. It was received and answered by one whose name is similar but not identical, to whom I gave an explanation, saying that I should be much obliged to him if he could help me to find the person for whom my first letter was intended. I have not lost the hope that I shall eventually hear from that person.

To the mistake as to the letter 'A,' I attach no importance whatever. I took it for an initial, and cannot see why a discarnate being should be expected to know that certain editors use it instead of 'Anon.'

EMILY PAGE.

### National Union Fund of Benevolence.

SIR,—With your kind permission I wish to acknowledge on behalf of my committee the following contributions to the Fund of Benevolence, received during February, and to cordially thank all who have so kindly sent subscriptions.

Mr. J. Wadsworth, printer, Keighley, has generously donated one hundred collecting books to the Fund of Benevolence, for which he has our hearty thanks. These books have forty sections in each (marked 6d.), and it is thought that there are many Spiritualists who would be willing, if requested, to give a small sum to the fund and yet would not care to send a small amount by post. I shall, therefore, be pleased to know of any friend who will volunteer to take one of these books for the purpose of collecting in aid of this very necessary work of benevolence.

Yours, &c.,

(MRS.) M. H. WALLIS,  
Hon. Financial Secretary.

62, Station-road,  
Church End,  
Finchley, London, N.

Amounts received: Mrs. Bell, 2s. 6d.; Colonel G. Le M. Taylor, £2 10s.; Miss E. S. Boswell Stone, 3s. 6d.; 'L. E.,' 2s. 6d.; 'N. H.,' 5s.; Mrs. A. A. Squires, 2s.; 'W. S.' Manchester, 1s.; 'Truth and Reason,' 10s. 6d.; Mr. Rustomjee Byramjee, 2s. 6d.; Mrs. L. Moore, 15s.—Total, £4 14s. 6d.

### SOCIETY WORK.

ILFORD.—The new hall at the Clock House, Ilford-hill, will be opened on Sunday next, at 7 p.m.; speaker, Mr. Bullen.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last an address by Mr. W. Millard on 'Spiritualism: Its Profound Teaching,' was much appreciated. Meetings every Sunday, at 7 p.m.; séance follows.—H. T. R.

WOLVERHAMPTON.—CLEVELAND-STREET.—On Sunday last large audiences listened to the addresses delivered by the controls of Mr. Woollison. Convincing clairvoyance followed each address. Spiritualism is progressing in Wolverhampton. Speaker on Sunday next, Mr. Meakin.—J. D.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. W. Boulding delivered an eloquent discourse upon 'The True Story of the Resurrection,' which aroused much interest amongst the large audience assembled. Mr. H. Hawkins presided. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyance; doors open at 6.30 p.m.

PLYMOUTH.—13, MORLEY-STREET.—Our week night meetings have been very enjoyable and well attended. On Sunday last Mr. Greenaway gave an instructive and inspiring discourse, and the clairvoyant descriptions by Mrs. Trueman were all fully recognised. Mr. Prince presided. Speaker on Sunday next, Mr. Trueman.—F. T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday last Mr. W. E. Long presided at the morning public circle and gave many striking clairvoyant tests. In the evening Mrs. John Checketts delivered a truly inspired and inspiring address upon 'The Gospel of Hope.' On Sunday next, at 11 a.m., public circle; at 6.30 p.m., Mr. W. E. Long will give an address upon 'Spooks.'—J. C.

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

FINSBURY PARK.—19, STROUD GREEN-ROAD (FIRST FLOOR).—On Sunday evening last, the inspirers of Mrs. Jones dwelt upon the need of the sunshine of happiness and contentment for the welfare of our spirits. After an instructive address by Mr. Wallis, junr., a friend made a few interesting remarks, and spirit friends manifested their presence through Mrs. North's mediumship.—J. A. W. J.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. George Cole gave a rapid survey of the life and mediumship of Andrew Jackson Davis, and particularly enlarged on his teaching with regard to future spheres of existence. The address was listened to with close attention by a good audience. On Sunday next, Mrs. Roberts will address us. A 'Social Evening' on the 19th inst.—W. F. L.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last, Mr. Sherwood delivered an address on 'Is Life Worth Living, and does Spiritualism Answer the Question?' Mrs. Sherwood sang a solo. Speaker on Sunday next, at 7 p.m., Dr. Berks Hutchinson; subject, 'Heaven and Hell: Where are They and What are They?' On Wednesday, at 8 p.m., the Garfield division of the Sons of Temperance will conduct the proceedings.—W. T.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last, Mr. A. V. Peters had a full audience for his address on 'The Future of Spiritualism'—a subject chosen by a friend present. Clairvoyance followed as usual, and the strangers were much interested. We anticipate a large attendance also on Sunday next, when Mr. E. W. Wallis will speak on 'The Final Goal.' Will Mr. Edward Whyte kindly forward his present address, and oblige?—A. J. CASH.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—In the absence of Mr. Mitchell, Mr. R. Boddington kindly gave an interesting review of Christian history. Mr. H. Boddington presided. A circle is being formed for development by magnetic treatment; one or two gentlemen needed. On Thursday, at 8 p.m., public circle. On Sunday next, at 7 p.m., Mrs. Boddington. On Thursday, the 19th inst., Madame Burchell, the Yorkshire psychometrist; tickets sixpence.—B.

CARDIFF.—ANDREW'S HALL, ST. MARY-STREET.—On Sunday last Mr. Mayo, speaking on 'A Signal from the Great Beyond,' showed the fallacy of basing our estimate of the value of spiritual phenomena on the tests and formula of material science. One message from the beyond indisputably proven, if the recipients rightly estimated its value, would be of infinitely greater import to humanity than the recently alleged signals from Mars.—C. J. C.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday evening last our grand opening meeting was presided over by Mr. T. Everitt, and the following well-known workers were also present: Mrs. Everitt, Mrs. Boddington, Mr. Adams, Mr. Howes, Mrs. Graddon Kent, Mr. Mitchell, of Australia, and Miss Porter. The hall was nearly full, and the audience listened with great interest to the several addresses. Speaker on Sunday next, at 7 p.m., Mrs. Checketts, who will be assisted, we hope, by a well-known clairvoyant.—P. HODGINS.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday, February 22nd, Mr. Gatter gave a lecture on 'Spirit Photography,' and exhibited many fine photographs kindly lent by Mr. Glendinning and Mr. Blackwell. Some of the photographs were by Mr. Bournell, and in many instances the spirit forms had been recognised by the sitters. On Sunday last the address was by Mr. Davis, who made an able comparison of Christianity and Spiritualism. Mrs. Webb kindly gave clairvoyance. On Sunday next, Mr. A. Peters will give the first of a series of addresses on 'Ancient Religions,' and will conclude with clairvoyance.—N. RIST.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Tuesday, February 24th, the Clapham Society held its second conversation. The hall was tastefully decorated with palms, ferns, flowers, &c. The varied programme was carried through without a hitch. From the platform, Miss MacCreadie, Miss Anna Chapin, Mr. Ronald Brailey, and Mr. Alfred Peters gave eminently successful clairvoyance, evoking frequent applause. They afterwards retired to rooms set apart for them and gave private séances at nominal fees. We much regret that a severe indisposition prevented Mrs. Manks's appearance. Madame Helen Coleman and Miss Nita Clavering, of the Savoy and other theatres, with Messrs. Dalton, Pennachine, and Runciman, rendered solos with good taste. Selections were also given by the institute band and Mr. F. Slaughter. Our sincere thanks are tendered to all who contributed to the pleasure of the workers and visitors and the success of the meeting.—H. BODDINGTON, Gen. Sec.