

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 789 — VOL. XVI [Registered as] SATURDAY, FEBRUARY 22, 1896. [A. B. B. B. B.] PRICE TWOPENCE.

## NOTES BY THE WAY.

We have received 'Series No. 1' of 'The Spirit-world: Cairndient Thought through Lady Bowyer' (London: 115, Fleet-street). A nobly-printed sixpenny monthly. We wish we could unreservedly praise it: the aim and tendency are so good. But the writing is rather rhapsodical and slovenly, and the pointing is queer. Here is a bit of the poem, 'The Two Kings'—not chosen for its badness, but about the first bit we saw:—

The awful dreaded one  
Capacious his embrace,  
For potentates and mendicants  
All are levelled in his arms,  
He springs upon the sleeping, &c.

Here, nearly every 'stop' (or want of stop) is wrong.

A long Article on 'Man and Woman Compared and Contrasted' contains some keen and some true things: let what are we to say to this!—

Man is created a hard, cold, pure being, with passions.

Woman is created a pure, soft, luxurious being, without passions.

Or this!—

Man is active—demonstrative nature. Woman is calm—responsive nature.

Or this!—

Man is a muscular being of passion. Woman is an ethereal being of sense.

All this must have come from another world. It is not very true here. But the following comparisons and contrasts are good:—

Man is intellectual—abstract creative. Woman is intelligent—imaginatively creative.

Man reasons—judges. Woman knows—acts.

In man, intellect is intricate—character is clear, simple.

In woman, character is intricate—intellect is clear, simple.

Man is a philosopher. Woman a magician.

An old friend has sent us a beautifully-printed Essay, by Carol Norton, on 'Woman's Cause': What the work of the Rev. Mary Baker Eddy, discoverer and founder of Christian Science, has done for it. (Christian Science Society, Boston, U.S.) We hold with Jeremiah, 'The prophet that hath a dream, let him tell a dream.' If the dream seems 'too good to be true,' so much the better. Better dream of an impossible heaven, than be content with an actual hell. Now there is a good deal of hell still in the world, and in what is called 'the civilised world,' too, and we can do with dreams of heaven. Carol Norton's is such a dream, and, as a dream, we welcome it.

Here is a general outlook upon 'Woman's Cause':—

While for ages woman has been steadily ascending to her rightful place as man's co-equal in all the walks of life, yet what was widely known in all parts of the world at the present time as 'Woman's Cause' is the outgrowth of the last quarter of the century, in a peculiar and marked way. In Christendom the 'Woman's Movement' dominates all other questions that relate individual, social, moral and spiritual freedom. Truly says a well-known author: 'The Mother-heart of God will

never be known to the world until translated into terms of speech by mother-hearted women. Law and Love will never balance in the realm of grace until a woman's hand shall hold the scales.' Our nineteenth century civilisation will find that its last quarter has given birth to two vital forces that have already begun to evolve a better state of things. The first is a system of religion that can be truly called scientifically spiritual. The second, the great idea that:—

The woman's cause is man's: they rise or sink  
Together, dearest or godlike, bond or free.  
For woman is not underdeveloped man,  
But diverse. . . .  
Yet in the long years liker must they grow:  
The man be more of woman, she of man:  
Distinct in individualities;  
But like each other even as those who love.  
Then comes the staller Eden back to men;  
Then reigns the world's great bridal, chaste and calm.  
May these things be!

Woman's work for the ages has been essentially religious and ethical. She has touched the chords of human existence to those higher harmonies of Soul, wherein dogma, human intellect and mere speculation have no part. She has given and continues to give to the world the idea of God as Love. In the hours of humanity's greatest need, woman has always voiced the great Mother-heart of God, in words at once firm, loving, compassionate and exalted.

And here is the particular instance supplied by this writer's heroine or leader, Mrs. Eddy:—

By years of patient toil she has formed a system of religious and medical instruction that has already become a boon to thousands of mothers, because of its demonstrable power to strengthen moral character, and inculcate a natural love of the pure and good in the minds of children, and because of the freedom that it brings to families, inasmuch as it heals all manner of disease, destroys the fear of parents, and thus becomes the ever-present friend, the Guardian Angel in the home. She has sounded no minor chords, made no concessions to materialistic conventionalism and blind custom, even though they be hoary with age, nor has she allowed any form of mysticism to enter her teachings as to woman's rights, privileges, and possibilities, sexually, civilly, morally or spiritually. But in every instance bases her arguments for woman's complete emancipation from all that retards the attainment of her divine destiny upon the great foundational stone of the divine creation, that mighty utterance found in the first chapter of Genesis—'God created man in His own image, in the image of God created He him, male and female created He them.'

Mrs. Eddy's work has given dignity to womanhood, made it synonymous with that grace of graces, spiritual discernment, and has given, in words sublime and marvellous, a glimpse of the resurrection state, and of the reflections of the Fatherhood and Motherhood of God.

We have received a copy of 'Internal Respiration: or the Plenary Gift of the Holy Spirit.' By Respiro. Second edition, revised and enlarged (E. W. Allen); apparently Part I. of 'The Brotherhood of the New Life.' We suppose we ought to feel humiliated when we confess that we are not sure of the perfect sanity of this work and of works like it: but we may save our souls if not our sense by admitting that there are depths within depths, and that this may quite rightly be profound and beautiful truth to many.

'The Religious Training of Children,' by Abby Morton Diaz (New York: The Metaphysical Publishing Company), is, in the best sense, a spiritual book. Its opening chapter on 'Our Heavenly Home' is the keynote of the whole: but, with this writer, 'our heavenly home' is here. She does not deny a heavenly home hereafter, but she is very anxious to affirm that it is here. Indeed, she insists upon it that all which we usually assign to some distant 'world' is here—God and His kingdom, and everything to which Jesus bore witness. And so, all through, the book is for spirit and life in all that relates to motive and conduct. It is conceived and written on a very high plane indeed, and presents an ideal view of life and home as intellectually strong as it is spiritually beautiful.

We commend a second edition of 'Earth to Earth Burial, Burial in Deep Sea, Cremation by Fire; the only means for the prevention of the most horrible of deaths, the waking to life in a closed coffin, with directions for preventing burial alive.' (London: Nichols, 23, Oxford-street.) The title is a long one, and rather a startling one; but, without wishing to excite alarm, we are inclined to think that the warning is needed. The pamphlet costs three-pence. It strongly advocates Cremation.

In a quaint little 'weekly record of Islam in England,' called 'The Crescent,' we find a reference to Major-General Blackley's book 'Footsteps of the Lion,' in which he says that there is a small town not far north of Montserrat, where every respectable dog wears a black crape bow on its tail during Lent, and where all animals, including the pig, are compelled to fast on Good Friday. This seems very foolish to us, but we can get used to anything. Do we not tie our candidate's party colours round the necks of our dogs, and even attach them to carriage whips? And, to tell the truth, some things that we do in Lent and on Good Friday have less reason in them than giving the pig's digestion a rest. The Spiritualist, who looks far beyond all the thin external ceremonialism of Religion, is free to put the true value upon all these things, whether north of Montserrat or nearer home.

We entirely agree with 'Scriba' that the questions and answers we invited should be psychical, not theological. With reference to his question, we would remind him of an oft-given explanation, that in spirit-life people can differ as widely as they do here. He tells us that all the spirits from whom he has received communications say there is no Christ. Other visitants say they have seen him, and others say he is God. Some affirm pre-existence and Re-incarnation; others flatly deny both. The reason is surely obvious. 'Opinions differ' there as here. Why not?

#### TRANSITION.

We regret to learn of the decease, on the 9th inst., of Mr. William Arbuthnot, of The Ham, near Newbury. He was a member of the British National Association of Spiritualists, and of the London Spiritualist Alliance, and had been a subscriber to 'LIGHT' from the date of its first publication.

MISS FLORENCE MARRYAT has nearly ready for publication a new novel dealing with Spiritualism, which will shortly be issued through Messrs. Hutchinson and Co., in one-volume form, under the title of 'The Strange Transfiguration of Hannah Stubbs.'

We beg to remind those Subscribers to 'Light' and the London Spiritualist Alliance who have not already renewed their Subscriptions for 1896, that they are now due, and should be forwarded at once to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

## THE FRENCH EXPERIMENTS WITH EUSAPIA.

### AN INTERVIEW WITH MONSIEUR DE ROCHAS.

Mons. de Rochas has prepared an account of the experiments made with Eusapia Paladino last autumn, at l'Agnelas, his country residence, near Grenoble in the French Alps, which will appear in the 'Annales des Sciences Psychiques.\*' It will interest your readers, however, to have a few particulars with regard thereto, meanwhile.

The Committee of Investigation consisted of Mons. de Rochas; Mons. Sabatier, Professor of Natural Science at the University of Montpellier; Mons. Maxwell, Deputy Attorney-General of Limoges; the Comte de Grammont, who is a Doctor of Science; the Baron de Watteville; and Dr. Dariex, the Editor of the 'Annales.'

It was found that the English climate and conditions, combined with the unsatisfactory circumstances which occurred at Cambridge, had depressed Eusapia considerably. Having been most courteously informed by the English investigators, with regard to the results obtained by them, the French Committee, said Mons. de Rochas, decided to take advantage of that information, and to use it in such a way as to avoid any causes which might possibly be considered to have contributed to the unsatisfactory results which occurred at Cambridge.

They therefore set apart a pleasant little house in Mons. de Rochas' garden, for Eusapia, for her to live in, in which she was allowed to take a long rest before the experiments were begun. She was taken out for pleasant drives in the country, and her hosts endeavoured generally to put her in a comfortable and pleasant state, both of mind and of body. The fact that the autumnal climate at Grenoble somewhat resembles that of her native Naples, may have contributed to the successful results which followed.

Only six séances were held between September 20th and 30th, as it was considered desirable not to over-tax her strength. As the medium was in a super-sensitive condition, it was decided that the necessary precautions against fraud should be applied in as unostentatious and unnoticeable a manner as possible, so as to avoid, if possible, giving rise to the idea of fraud in her mind, believing as they did that, once such an idea took form in her mind, it would entail expression, and transform itself into an act by the effect of suggestion.

Under these conditions very satisfactory results were obtained, full particulars of which will appear in the 'Annales.' Several photographs were taken, showing how the medium was held, and the position into which the objects were moved during the séance.

The most striking fact consisted in an experiment improvised on the spur of the moment, and which was made in full daylight, in which Eusapia was requested to hold her fingers at each side of a spring letter-weigher with circular dial. On her holding her fingers at a distance of about two inches from each side of the machine, the recording arrow moved round the full register of the dial. This was repeated several times. Finally, on her gradually drawing her hands (while retaining them on each side of the machine) along the surface of the table, the machine followed her hands till it fell over the edge of the table on to the ground. This experiment confirms a somewhat similar one made at Varsovie, in which a bell, suspended on an arch of wire, was made to swing and ring without contact.

On another occasion, the table was violently moved about in the full light, and followed Eusapia's closed hands, when they were held about four inches from the table. On another occasion, with Eusapia entranced and in the dark-

\*Felix Alcan, Publisher, 108, Boulevard St. Germain, Paris.

ness, she was lifted up while seated on a chair, and placed, with her chair, on to the table. Again, in similar conditions, a chair which stood behind her was lifted up and placed on the arms of one of the committee. A photographic record was taken of the positions resulting from this phenomenon.

It will interest your readers to learn that Mons. de Rochas is preparing a new book on 'The Externalisation of Motive Power.' This work will present a record of the various experiments made with Eusapia by different scientific men, on consecutive occasions, in several European capitals. It will also include descriptions of phenomena of similar character which have occurred in the presence of Home and Slade, as well as in the presence of temporary or provisional mediums; that is, of girls who have presented such characteristics during a period of several months, about the time of puberty, after which the phenomena have ceased. This book will be illustrated with a series of instantaneous photographs showing tables in a state of levitation, and other incidents referred to.

### THE THEORY OF THE DOUBLE.

BY DR. ALFRED RUSSEL WALLACE.

In 'Borderland' for January Mr. Stead gives an account, with full details and proofs, of the appearance of the double of Mrs. A. at a church in a suburb of London, seven or eight miles distant from her own house, where she was at the time ill in bed. She was seen at the church by Mr. Stead himself and by several of his family, who knew her perfectly, as well as by the clergyman, the deacons, and other persons. She remained there from about 7.5 to 8.30 p.m., was offered a hymn-book, which she held as given to her, but did not otherwise use; and when leaving, a few minutes before the congregation, pushed open the swing door and was not seen again. At her own house she was very ill with spasms, in the afternoon. The doctor came to see her between five and six, and ordered her to go to bed; her servants and a relation saw her in bed asleep between six and seven, and again saw her asleep about nine, when she awoke, and finished writing a letter in bed to Mr. Stead, telling him of her illness. The whole testimony is, as Mr. Stead says, absolutely conclusive that she could not possibly, in any normal way, have gone from her own house to this distant part of London, and returned to her house and bed at the times when she was seen there. Hence he concludes that this is, perhaps, the most perfectly attested case of a 'double' on record.

Now, if we take these facts as perfectly established, it is interesting to ask what they really prove, and by what theory they may best be explained. Mr. Stead gives no theory, except what is implied by the use of the term 'double,' and by his preliminary statement that it is a problem relating to the 'personality,' and that 'there is no chasm to be bridged in its case between the living and the dead.' He apparently believes, therefore, as do most 'Psychical Researchers,' that the double is really some portion of the 'personality' of the individual whose image appears, and is in some unknown way produced by that individual alone.

Now the misfortune of holding so fast by this theory, and treating 'doubles' as quite distinct from, and much more easily investigated phenomena than, 'ghosts,' is that the many distinct ways in which the phenomena *may* have been produced are entirely overlooked, or not thought worthy of careful consideration. In this case of Mrs. A., for example, the appearance may conceivably, and in strict analogy with known facts, have been produced in four distinct ways, which may be thus briefly stated:—

(1) A true 'double,' or ghost, of Mrs. A. produced by the agency of her own spirit.

(2) An apparent 'double,' or lifelike image of her, produced by spirits, as in materialisations.

(3) A real person, who is a medium, transfigured and impressed to act as the double of Mrs. A.

(4) Mrs. A., herself *in trance*, conveyed by her guides to and from the church where she appeared, and impressed to act as she did act.

I myself have not yet met with any sufficient evidence to prove that the first theory is the true one in this or any other case. The second seems to me to be the most frequent and most probable explanation of 'doubles.' The third is a possible method, as there are numerous cases of mediums being so 'transfigured' as to resemble other persons. The fourth may not be very common, but seems to me to accord best with the phenomena that actually occurred in the case of Mrs. A. My reasons for this belief are as follows:—

(1) It is a most suggestive fact that during the whole period she was in the church—7.5 to 8.30 p.m.—she was seen by no one in her own house, but was believed by all to be asleep in bed from about 6.30 to 9.0. This offered ample time for her trance to be deepened, for dressing herself unconsciously, for her conveyance almost instantaneously (as Mrs. Guppy, Mr. Williams, and Mr. Henderson were conveyed), across a considerable part of London, to and from the church.

(2) She behaved in the church as if in a trance. She did not see or recognise Mr. Stead, although he looked straight at her as she walked out. She sat still during all the service, taking a hymn-book when offered her, but making no use of it, and not noticing the collection box when held before her.

(3) She entered the church late, and left it before any of the congregation. This would imply that time was limited, it being necessary that her going and returning should be unnoticed. Such a deep trance as was needed for this journey may have been actually remedial, and have enabled her, when she awoke at nine o'clock, to finish her letter to Mr. Stead, and thus lead to the remarkable body of proof he was able to collect.

(4) She had been seized, on the previous Sunday, with 'an almost uncontrollable desire' to attend the service in that particular church. She was, however, very ill, and Mr. Stead made her promise not to attempt to go until quite strong. Such an intense desire to go to a particular church by a lady, who, we are told, is very sceptical, was evidently not normal, and may have been induced in her for the purpose of preparing for, and calling attention to, the remarkable test phenomenon that was to be produced on the following Sunday.

These four considerations seem to me to point to the explanation that it was Mrs. A. *herself* who appeared at Mr. Stead's church on Sunday evening, October 13th, of last year. If it is objected, as it probably will be by Mr. Stead and the Psychical Researchers, that this explanation is absurdly improbable and incapable of proof, I reply, that it is not antecedently more improbable than any of the other explanations, and that it is in harmony with well-attested facts. The case of the conveyance of Mrs. Guppy from her own house at Holloway to a room in the centre of London where a séance was being held is, I venture to say, quite as well attested as is the appearance of Mrs. A. at church when she could not have been there by normal means. For the information of Mr. Stead and of the younger Spiritualists, I will briefly recapitulate the facts. Mrs. Guppy and her lady companion were together making up the week's accounts, Mrs. Guppy standing before the fire with a pen and paper, putting down items of expenditure which her companion was giving her. Suddenly there was silence, and the lady, looking up, found Mrs. Guppy gone. She was surprised, and after some little time went to look

for her, but she was not in the house. About an hour later she was brought home by two friends in a cab. They stated that, holding a séance in a dark room, with the doors locked, they heard a slight noise, and, on lighting up, Mrs. Guppy was found standing on the middle of the table, in her slippers, bareheaded, with a pen in one hand and notebook or paper in the other, *the ink of the last entry being still wet*. The door was locked. Mrs. Guppy was somewhat dazed and frightened. She stated that while engaged as above described she suddenly, without any sense of motion, found herself in darkness and heard strange voices. I knew several of the parties concerned in this strange operation, and had their statements direct. The whole details were at once published in the 'Spiritualist' newspaper, and the correspondence of the time at both ends was such that only a few minutes could have elapsed between Mrs. Guppy's disappearance from Holloway and re-appearance in the locked séance room. Now, as Mr. Stead says with regard to Mrs. A.'s double, the only alternative to a real supernormal phenomenon in this case is that there was an elaborate conspiracy of some dozen people, almost all honest, and even enthusiastic inquirers into Spiritualism, to deceive their fellow workers and the public. The evidence for a supernormal transference was here about as complete as it possibly could be; and in the case of Mr. Henderson it was, if I remember, equally complete. Yet such astounding phenomena were then so new that few, even among Spiritualists, believed in them. But many things have happened since that period (I have no reference at hand to the year), and now I presume all advanced Spiritualists who have read the records accept the phenomenon as a genuine one. At all events, my contention is, that the evidence for it is fully as complete as for the appearance of Mrs. A.'s material, force-exerting supposed double; and, this being so, it affords the best and least-difficult means of explaining that appearance. Everything points to its having been a real person in a trance, impelled to act by some outside power, and conveyed to and from the church by some abnormal agency.

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#### MORSE'S LIBRARY.

On Friday, February 14th, Morse's Library held one of its usual Members' Social Evenings, the first since the departure of Mr. J. J. Morse for San Francisco. Cards of invitation were sent to all members; upwards of thirty-five responded, among whom were Mrs. Bliss, Mrs. W. Rae, Miss Rowan Vincent, Mrs. Moffatt, Mrs. Long, Mrs. Westphal, Miss Jessie Dixon, Mrs. and Miss Brinkley, Miss Dickie, Mrs. Fell, Mr., Mrs. and Miss J. J. Vango, Mrs. Doorne, Mrs. Gilbert, Miss Porter, Miss Alice Hunt, Miss Nellie Dixon, Mr. J. Martin, Mr. Willsher, Mr. H. Rumford, Mr. Ray, Mr. W. J. Sherman, Mr. W. Wright, Mr. McLellan, Mr. W. J. Parker, Mrs. and Miss Morse, &c. All were cordially received and welcomed by Mrs. Morse and the librarian. The evening was devoted to music and social intercourse. The musical programme was very effectively rendered. Miss Jessie Dixon, as on previous occasions, charmed the company with her brilliant rendering of Botterill's 'Pack Clouds Away' and Gotsford-Dick's 'The Myrtle Tree.' The company were also privileged to have amongst them a very prominent singer, a Spiritualist, who is engaged in some of the best public concerts given in London, at St. James's Hall and elsewhere, who gracefully sang no less than five songs, amongst them 'Thou'rt like a flower,' by Liszt; Hillier's 'Be Thou with me'; Schumann's 'Ich grolle nicht'; 'The Asra' by Rubenstein; and Carl Bohn's 'Verlassen.' During an interval in the musical programme the company adjourned for the choice refreshments provided, after which the music was again continued, and included songs, &c., from Miss Alice Hunt, Miss Morse, Miss Brinkley, Mr. Willsher, Mr. McLellan, and a recitation by Mr. J. Martin. The meeting was bright and brotherly, and was another of those triumphs in the way of social gatherings which Morse's Library has gained so much commendation for initiating.—H. R. R.

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THE religion of a nation is its impulse towards an ideal; it is therefore in all its forms essentially a sacred movement.—G. MATHESON, D.D.

#### UNEXPLAINED PHENOMENA.

As an example of the persistence of certain kinds of unexplained phenomena we translate the following account from the 'Annali dello Spiritismo.' The narrative was first printed in Dresden in 1750, by Giovanni Michael Fleischer, who states that the original was deposited in the Royal Library at Dresden:—

At Schwartzbach, a village in Saxony, about half an hour's journey from Rentendorf, during the illness of its curate, the clerical duties were performed by one Frederick Christian Schilling, who subsequently obtained the post, after the curate's death, and as the widow of his predecessor felt unable, in consequence of ill-health, to direct the new establishment, he took his brother and two sisters to reside with him. There was also in the house a maidservant, fifteen years of age. In the beginning of July, 1749, this family was disturbed during evening prayer by loud knocking at the window, and thought it a prank of some tippler, although, on looking out, they were unable to see any living creature, who, in order to reach the window, would have had to do some climbing; and, besides, there was in the immediate vicinity a by no means good tempered watch-dog. On July 15th the clergyman's two sisters and the servant were out in a field busily cutting some hay when they became a mark for stone throwing. Under the impression that it was a coarse joke of some yokel, or perhaps a malevolent trick, they examined all the bushes, but without result. Then as the stones increased and became dangerous, they had to cease work and go home, still persecuted along the road and into the village by projectiles, without discovering who threw them. Fleischer observes that the ladies never saw the stones until they fell, and only by the rolling on the ground could they guess from which direction they came. Reaching home, they told what had happened and complained about the annoyance. While at supper, with doors and windows securely closed, a stone fell on the table, and at the same time others struck the girl in the kitchen, and the dog on its chain. On the following day the clergyman accompanied the ladies to the field and remained watching. Briefly, it is said that he perceived a flight of stones fall around and about his sisters. A few were hurled with the greatest violence, while others appeared to come down gradually as if supported by some hand. But he could not discover where they came from, since he did not see even one while flying through the air. The frightened women at last sought refuge under a neighbouring tree, but the trouble did not cease even there, for quite a shower of stones came pouring through the branches. They then returned home, without, however, finding the hoped-for rest, as the annoyance continued. While the servant was in the clergyman's room doing it up, and at a time when he happened to be present, she was made a target for stones, although doors and windows were all shut. On the third day Schilling went to consult Fleischer, who narrates the story, and who, before investigating the matter, maintained that the whole affair must be some trick to which the maidservant was privy; but on visiting the scenes of the disturbance, he changed his opinion because the phenomena occurred whether she was present or absent. Then he examined the whole house and its surroundings without discovering anything of a suspicious nature, although the disturbances, instead of diminishing, increased. At the beginning, the showers were harmless, because the stones barely touched the people, but the circumstances changed, and day by day the projectiles became more troublesome and dangerous. While they fell in one room they were heard falling in another, and even in the courtyard. The first object of the bombardment was the servant, then the clergyman's elder sister was marked out; the men, and the widow of the late curate, enjoyed, on the contrary, almost complete immunity. At first the phenomena occurred only during the day, but afterwards extended to the night, so that the two sisters had to cover their heads with hats to avoid being hurt. Fleischer, who noted everything, was perplexed at not seeing the projectiles until they struck, and by the circumstance that they fell in places securely shut in from outside aim. To explain this, he thought it possible they were decomposed molecularly and then re-composed, and, finally, he set the whole thing down to the devil. With a few interruptions the phenomena lasted in the above form till August 15th, growing from bad to worse, when a new performance was introduced—a bird's song, which although exceedingly beautiful to listen to, became

so intolerable in its persistence that the elder sister went to stay with some friends. Then the younger sister fled and the elder had to return. In addition to the stone throwing, the laces, and particularly the servant, received from time to time sundry cuffs and blows, the sounds of which could be heard at a distance. The washing hung out to dry was torn down, crumpled and scattered about. The victims were followed and stoned in the road and open country, where it was humanly impossible for any person to remain concealed. Only in the houses of others were they exempted from molestation, and if they happened to get angry and rebuke the invisible actor, the persecution became bitter and really serious. One would have had to be blind and deaf to justify denial of the facts, as they were visible and audible in broad day and in closed rooms. A curious circumstance happened one morning when Schilling had to preach a somewhat solemn discourse. The widow of the deceased clergyman was reading the Bible in her own room when the door opened and Schilling appeared, wearing a changed and troubled look. To her invitation to enter he paid no attention and withdrew, shutting the door. A short time afterwards he reappeared in his usual guise, and being asked about his previous visit, said in astonishment that he had just that moment left his own room. At last a tailor, who had been called in to work at the vicarage, was seriously wounded in the arm by one of the stones, and from that time the phenomena gradually diminished in frequency and intensity, and finally entirely ceased.

#### DISEASES ORIGINATE IN THE ASTRAL BODY!

'The Theosophist,' publishes a curious article entitled, 'The Astral Body and Diseases,' a translation from the French of 'one of a series of remarkable essays that have been written by a medium in the famous circle which has met weekly at the palace of the late Duchess of Pomar.' We quote a few paragraphs:—

Most diseases do not originate in the physical body, but manifest themselves in the latter from disorders, more or less serious, occurring in the astral body. It is the astral body that is the real body, which maintains and determines the appropriate functions of the cells. . . . The organs are modelled on the astral body, which contains the spiritual thought-form destined for each of them, and holds the compendium of vitality and growth necessary to the individual for his birth, development, and life, and which is touched by the exterior causes that bring on diseases: as it is also the astral body that determines the pathologic disturbances in the animal body when its functions are out of harmony with the physical body. . . . Man draws the necessary elements for the sustenance of life from two sources: the material and the psychic; the former is supplied through the alimentary substances in his food and through the air; the latter through the psychic forces contained in the food which he absorbs and also draws from the universal life through his astral body.

A number of diseases are caused from the lack of understanding the psychic qualities of the food that we absorb; the forms of nourishment that best harmonise with the equilibrium of the normal life are those we draw from the vegetable kingdom, because the psychic force inherent in the vegetables is passive and has only a negative and not very forcible influence, while the food taken from the animal world possesses an active psychic force, which tends, not to absorb itself in a person's animal life, but to act independently of him.

The best food and medicine are the plants that grow in one's native soil; these tend to keep up 'equilibrium' between the astral and physical bodies, and when this equilibrium is maintained, bacilli and microbes do not become active: but if the astral body loses its power, as it does, for example, through *fever*, the physical body becomes a hot-bed for propagation of active microbes. Again, we are told:—

The medicine acts, through its astral, on the astral of the patient, not through its physical elements on the physical body. . . . The gift of divining the medicinal properties of plants is a true revelation, not given to all the world, and especially not with in country places, and sometimes hereditary in families.

Minerals, not having been transformed or spiritualised by the life principle, are as inappropriate for medicine

as for food, and invariably do more harm than good, but:—

Whatever their nature may be, the medicines are effective through the idea they express. The idea contained in the medicine is the opposite to the one expressed in the disease.

Medicine is, therefore, a medium between two spiritual things (the disease and its remedy), and for it the will can be substituted; that is to say, disease can be cured by mesmerism; but:—

The real magnetism, the one that heals and relieves, is not a personal power depending on the possessor, or on his will; it has a higher origin; it is from God. That is the reason why, at the feet of miraculous statues, faith has produced sudden cures; the believing soul has been magnetically cured by the Universal Soul, which has come in contact with outstreaming currents from the kneeling crowd, by the power emanating from the marble or wooden image, which has become living, under the influence of the ardent will power concentrated therein.

In some respects this 'alleged spirit teaching,' as the 'Theosophist' calls it, bears some resemblance to the alleged Mahatmic revelations.

#### APPARITION AT THE TIME OF DEATH.

A friend of mine, Mr. W., living near Upper Deal, heard the following story from a man he employs, and was sufficiently interested to interview the old woman chiefly concerned, who lives not far off. He heard from herself what he wrote down for me, and what I have copied for 'LIGHT.' My friend says he has no doubt that she will be quite ready to answer any inquiries on the subject. I enclose names and addresses in full—not for publicity, at least for the present.—M.B.:—

'I was in bed one morning, about six o'clock, and just going to get up—I think it was April 26th, 1882, but I forget dates; I will get the card (!) from my daughter so that you may have it correct. Suddenly I saw clouds of smoke in the room. They seemed blowing past me, and then, suddenly, as they passed, I saw my son George's face, looking at me and holding out his arms as if he wanted to come to me. Several times his face appeared to me, but my husband, who was by my side, could see nothing, and only laughed at what he called my fancy. Then the smoke grew very thick for a moment, and then cleared away as suddenly as it came.

I told my neighbours about it, and a lady came to me and wrote down the date of what she called my vision. In due time came the news to me that my son had been blown up on board H.M.S. Dotterel, in the Straits of Magellan, and the date corresponded with the date of my vision, which had been written down.

Strange to say, my surviving son also saw his brother's face at the same time I did. He was a gunner in the R.A., and when the Dotterel was lost was confined in the cells at Malta for some breach of discipline. His cell was suddenly lit up as with a blaze of fire, and in the midst of it he plainly saw his brother's face and figure. It was but for a moment, and then was gone. He mentioned what he had seen to several persons, but was only laughed at. A short time afterwards, one of the non-coms. came up to him with a paper, and asked him if he hadn't a brother serving in H.M.S. Dotterel. He said, 'Yes.' 'Then I'm afraid you have lost him. The Dotterel has been blown up with all hands.' On looking at the paper, he found this had happened at the very time he had seen his brother in a blaze of fire.

Old Mrs. G. says there are many here who will vouch for the truth of her story. She says she will get and show me the card (!) giving the date. Her daughter, who is living at Westgate, has it in her keeping. W. E. W.

#### NEW PUBLICATIONS.

- 'Lucifer,' February. London: 7, Duke-street, Adelphi, W.C. Price 1s. 6d.
- 'The Spiritual Review,' February. London: 113, Edgware-road, W. Price 6d.
- 'The Review of Reviews,' February. London: 125, Fleet-street, E.C. Price 6d.
- 'The Metaphysical Magazine,' February. London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 2s. 6d.
- 'The Theosophist,' February. London agents: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. Price 2s.

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI,  
LONDON, W.C.  
SATURDAY, FEBRUARY 22nd, 1896.

EDITOR ... .. E. DAWSON ROGERS.  
Assisted by a Staff of able Contributors.

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

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

### HEARING VOICES.

'Invention' is publishing a series of Articles 'by a clairaudient,' on 'Insanity often a Natural Phenomenon.' They are all, like the title, somewhat 'lunatic.' Surely insanity, whatever it is and whatever its cause, is *always* 'a natural phenomenon.' When will speakers and writers on these and kindred subjects grasp the elementary truth that all is natural?

If this writer is putting down his experiences in good faith, he has certainly passed through a rather horrid mental and psychical by-way; and, if his inferences are sound, he draws aside the curtain that but thinly hides and muffles an ocean of subtle influences which, if understood, would go far towards explaining the world's insanity and crime on the one hand, and its inspiration and devotion on the other. It may not be pleasant—in truth, it is the reverse of pleasant—to be told that the brain is a sort of telephone plate, sensitive and responsive beyond all telling, which can be and is used by the unseen powers—often malignant—to shock, to baffle, to push into insanity or crime. But it is likely enough to be true. What we feel, however, in reading these Articles, is that the writer is as horribly one-sided as he has been horribly miserable. He paints with a big brush, and uses only tar. We feel also that he must have been immensely to blame; for he certainly met his malady as a confederate, and seemed to do his best to play into the hands of his unseen tormentors.

A brief consideration of his case may be generally useful. His experiences turned entirely upon the hearing of voices. These he divides into:—

(1) Nebulous or almost inaudible voices, almost cognate with nascent ideas, often indistinguishable; these frequently are received during the night season whilst the victim is asleep. As causes of wrong thought and wrong action, these are the most dangerous.

(2) Voices received at all times, clear, distinct, unmistakable, telephonic, musical in tone, all degrees of loudness and intensity, voices of children, women, or men. These are likely to be obeyed, and are more potent than we can possibly imagine.

Here is a description of the second class:—

What happens in such a case is as follows:—A clairaudient is passing another foot passenger when he hears something said by the other passer-by. He looks up and finds abuse is coming from the other's head with all the harmonies of exact distance, but the lips do not move, neither are such voices produced by any ventriloquism, they are merely projected thoughts; moreover, some of these are probably not even sensed by the conscious brain which propels them.

Here is a glimpse of his own experiences—the beginning of them:—

A cab drew up at my door just after I had gone to bed, and a merry boisterous party got out, and in passing my window

apparently shouted out some facts which concerned me a very great deal, but I thought very little of the affair, for I knew some of the party. A few days afterwards, in the early morning, I was astonished to hear my name called out in the street by a man, with all the loudness of a town crier, and I was told to leave my house or my throat would be cut. On looking out of the window I could only see a man, apparently a workman, passing up the street, and some workmen who had begun their work on some buildings opposite my house but forty yards distant, and who had heard nothing. From this time I frequently received communications, apparently from others, but never in any direct way. As the summer passed on, abuse came from all sorts of people, then terrible threats of vengeance; wherever I went I was certain to hear threats. I took my young children to Kestern Common, just as the orchards were white and pink with pear and apple blossoms. A stout lady in black silk was on the verge of the common and she seemed to avoid me; a party of children distributed over the common seemed during the day encouraged by someone to shout out ominous threats.

Then came later summer, with night, morning, and day experiences. At night several policemen appeared to congregate under my bedroom window, and to enter my neighbour's house and to affect me by threats almost to maniacal excitement. In the morning workmen appeared to threaten me, and finally, all the morning and day were spent attending to the threatening voices; they dominated me, terrified me, dazed me. Often the burden of the threats related to others, so that I would go to such or send for them, surprised to find them alive and unharmed, and more surprised still to find all friendly towards me and ignorant of all such matters.

This kind of thing went on practically all along, at all times and places; the subject of these experiences apparently being fully aware that something abnormal was happening to him. 'Finally,' he says, 'I was obliged to confess that I was accusing others wrongfully.' 'I could find no human enemies; only those of my own brain.' And yet he seems to have gone on with his confederacy, taking the voices seriously, writing to his doctors about them, 'with respect to my wishes should I be shot'; but, so far as we can make out, never making any self-reliant and genial effort to comprehend his position, and understand and question his tormentors or to escape from them. In these circumstances, he did the best thing he could do, confederated with his friends and retired into an asylum. He was fortunate. The entirely new conditions drifted him away from the old associations of ideas. When he told the attendant, after his first night, that voices had told him during the night that his wife's throat had been cut and that his daughter had been violated, that stolid gentleman simply said, 'All that was in your own head,' and then he became 'calm and docile,' and replied, 'How strange it is!' He then went to billiards, chummed with the inmates, got instructive looks through other people's cracks, began to think some things were 'funny,' went in for bat and ball, becoming an expert catcher, after about six weeks went to the convalescent home amongst the pine woods of the Surrey hills, rambled for days with the ladies and attendants, gathering blackberries, wild flowers, and heather, ending with cards, billiards, and music and dancing in the evening. So through 'good comradeship, pleasant friendship, enjoyment of life, hope of home dawns,' he found his way back.

Looking back, the writer of these queer Articles, comparing his own case with many others, believes that 'a good per centage of homicides and suicides are induced murders, not induced by spirits at all, nor by diseased conditions, but by others, sometimes arising as natural phenomena but in many cases wilfully induced from various motives.' We are afraid that the roots of his old trouble are discernible in this sentence, but it will suffice to emphasise the opinion that suggestion may be strong enough, in certain brain conditions, to culminate in voice or what seems like voice. We are continually being told that in spirit-life there is nothing answering to what we know as voice. Thought

answers at once to thought, and that is as real as or more real than voice; may it not be so in cases such as that we are considering?—just as in dream the only imagined scene may seem not only real but intensely real.

Of course many will say, This case only shows the desirability of keeping on this side of the Borderland, and having nothing to do with Spiritualism. We are not so sure of that. We should first have to prove that we *can* keep entirely on this side of the Borderland. Perhaps the very best thing we can do for our happiness and safeguarding here may be to know what the Borderland is, and what are our relationships to it. What if insanity and crime, brooding and despondency, rioting and lust, as well as heavenly inspiration and hopefulness, with all their subtle grades, have to do with this very Borderland? Would it not be well to know something of our dangers and helps—of our enemies and friends? If the victim of these voices had been a good and well-instructed Spiritualist, he would have been informed and equipped at the beginning. He would not have been caught unprepared. Some day, perhaps, our physicians will pay attention to this stupendous subject, and pass over into Borderland with their inquiries and experiments. Then, perchance, they will be able to give a satisfactory answer to poor Macbeth's piteous cry,

Canst thou not minister to a mind diseased?

Then perchance we shall awaken to the immense discovery, that hearing voices need not be regarded as a disease at all—that it may be only the first opening of glorious doors. What if, at first, it is the mighty rushing wind that comes, or the fire? If God is God and He has not abdicated in favour of the Devil,—there will surely come, if we hold on, the 'still small voice.' What if the real 'cure' is, not to hear no more, but to hear all and understand?

#### LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on the evening of Friday, March 6th, at 7 for 7.30, when an address will be given by Mr. E. W. Wallis, of Manchester, on 'Pressing Present-day Problems for Spiritualists'—to be followed by answers to questions.

#### MURDEROUS MILLINERY.

We clip the following from the 'Daily News' of Wednesday last:—

From Tyn-y-Flynon, Barmouth, we have received an earnestly-worded appeal to English women on behalf of the lovely bird which is fast being exterminated to supply a demand created by them—the little egret, or white heron. 'Aigrettes,' or 'ospreys' as they are called, are the shoulder plumelets of the little egret, or white heron, who just before, during, and immediately after her nest-building season wears them as part of her bridal array. Mr. Hudson has described how aigrettes are obtained. The egret, which at other times is a solitary bird, is gregarious at breeding times. Then egrets congregate to the number of three or four hundred. The hunter chooses his time when the young birds are fully fledged, but not yet able to fly, because then the parent birds will not go far from their nests. 'I have seen,' says Mr. Hudson, 'how they act when the heronry is approached by a man. They take wing and hover in a cloud over his head—their boldness, broad wings, and slow flight making it as easy as possible to shoot them down. And when the killing is finished, and the few handfuls of coveted feathers have been plucked out, the slaughtered birds are left in a white heap to fester in the sun and wind, in sight of their orphaned young that cry for food and are not fed.' Is it not incredible that, knowing this, kind-hearted women—who would 'not hurt a fly'—still continue to adorn themselves with the trophies of this pitiless slaughter? and that even those who shrink from the barbarity of it do not scruple to wear close imitations of the little egret's nuptial plumes, and are not ashamed to pretend to be as heartless as the rest?

#### PSYCHICAL POWERS—SOME PRACTICAL SUGGESTIONS FOR THEIR DEVELOPMENT.

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

*Address delivered before the Members of the London Spiritualist Alliance, in the French Drawing Room, St. James's Hall, on the evening of Friday, February 7th, 1896.*

MR. PRESIDENT, LADIES, AND GENTLEMEN,—In addressing you on the subject of psychical powers, I must explain to you at once that I mean by that term something more than is generally understood.

Societies in the Western world, during this last half century, have been experimenting in the phenomena of mediumship, trance, automatism, crystal-gazing, telepathy, and psychometry, and have come to recognise the existence of certain abnormal powers in persons, when in a passive or somnambulant state, to which they have given the names of clairaudience, clairvoyance, automatic utterance, automatic writing, impressionability, and so forth; which powers are classed under the general term of psychical powers, because the best explanation of them is that they depend on the presence in our bodies of some subtler, finer grade of matter, which may be called for distinction psychic matter; and, as it is a law that the finer the grade of matter the quicker the vibrations of energy to which it will respond, so this psychic matter will respond to the vibrations of mind just as the ether responds to the vibrations of light, which the atmosphere is too gross to do.

Those of us who claim to be in converse with beings who dwell solely in, and whose bodies are composed solely of, this finer psychic matter, find the same law prevailing even in their world—and that there are grades of refinement of matter even with them—and, consequently, that the phenomena of clairvoyance and so forth prevail, too, among them, whenever a body in a grosser grade is beginning to absorb into its nature particles of finer grades that can respond to the mental energies of the grades above them.

But there is a one-sided view of these powers, which has arisen, perhaps, from the way in which they were discovered, and which I wish to correct. It is, that they all are of a passive nature; that they all require a surrender of our individuality or consciousness; that they are all receptive.

It has not been generally noticed that they all have a double side, one passive and receptive, and one active and projective.

In Telepathy and Clairvoyance, for instance, we recognise the psychic power of the Recipients and the Seers. We even call them Psychics, but we do not generally recognise that the power of the operator is equally a psychical one; we do not talk of operators as good psychics. And yet one spirit differs from another spirit in the power to impress, equally as much as in the power to be impressed. To control a lower being and infuse him with our nature is equally a psychic power as to respond in sympathy to the inspiration of a higher being. You see, then, the wider sense in which I want you to understand the term, Psychical Powers. I want you to think of the development of these active positive powers as well as of the passive negative ones, so that you can use each at its right time—the active when you are in contact with an inferior being—incarnate or ex-carnate—the passive when in contact with a superior.

This recognition of these active powers being a part of our psychic nature, a part requiring development, is a view which would infuse a new nature into the movement of Spiritualism, if it were more widely recognised. In fact, it is greatly to the absence of this recognition that I attribute the fatal results of loss of self-control which have so often accrued to those who have surrendered, for money or otherwise, the disproportionate part of their living hours to the state of passive automatism and receptivity, thereby neglecting the necessity of equally employing the positive side of their nature. This has been their ruin; this, and also the ignoring of the golden precept of safety which I have just mentioned, viz., the surrendering of our individuality only to the higher, and not to the lower, spiritual beings indiscriminately. Let us then cultivate both sides of our nature equally, and let us keep this golden rule, and there will be no danger in the development of mediumship; no stigma on the cause of Spiritualism.

Now to do this we want some new institutions and practices in our movement. The séance and the circle and other in-

stitutions at present in use are useful enough for the purpose of conviction, intercourse, guidance and inspiration; but there are no opportunities there to develop the more active psychical powers. From the nature of the circumstances, we on this plane, at séances, have to be in the passive receptive frame of mind; those on the other side of the curtain are the only ones in the séance room practising the positive qualities of the soul. We want therefore institutions, training schools, gymnasiums as it were, where we can practise our active psychical powers: places and gatherings where opportunities and facilities are given for developing the concentration of the attention by practices like crystal gazing, for developing the clear creation of things in thought by practices like visualisation, for developing the projecting of these clear-formed ideas into the minds around us by practices in thought-projection and telepathy, for developing the controlling of others by practice in magnetising, for developing the projection of our astral bodies and the senses of our astral eyes and ears by practice in statovolemism, psychometry, and normal clairvoyance. Some of us here in London, as many of you may be aware, have already inaugurated gatherings for these purposes, and I think we may already say that we have found that the regular opportunities for exercise and the stimulus of mutual association afforded by such an institution have been of great help to us in starting and maintaining this practice, and we should be glad to see the starting of similar experiments everywhere in the movement of spiritualistic and psychical research.

I think it would be as well, also, if we gave these active psychic powers a special name. It would help on the general recognition of them by the public. We call the acquisition of the passive psychic power Mediumship; why not call the acquisition of the active ones Magianship? Let our movement, then, encourage the development of Magianship as well as of Mediumship, and let it recognise the fact that Mediumship without Magianship, and Magianship without Mediumship, are equally harmful to the individual soul. Inscribe that motto on your memories. I cannot give you a more valuable suggestion than this; but if you wish more explicit directions in these explorations of the hidden world now being revealed, I have some other suggestions to offer which may be of some practical help towards acquiring these magical and sensitive powers.

The first thing is to acquire the moral and mental energy to commence our studies and practices earnestly, to discover how to find time for them, how to be ready to go to any inconvenience and trouble to acquire them, and to conquer all the previously acquired habits which militate against the new habits. For, after all, it is the energy to begin that most of us lack. We call it 'want of time,' but it is really want of energy or determination. Energetic determination can always find time. Besides, psychic development does not require length of time. It is the development of ourselves as spirits, and spirit has little care of time. Spirit reckons by intensity and reiteration; spirit expands by intentness and regular rhythmical repetition on the one hand, and a quiet yielding on the other to the all-pervading inrush of the universal life which, infilling the receptive fibres of our spiritual being, causes the silent outgrowth of the new faculties without effort on our parts. A few minutes, a few seconds, spent with intense concentration, and daily repeated at the same time and in the same circumstances, is worth more than hours of inattentive practice.

Psychical education is like musical education in this respect—give daily regular practice, however short, and, provided it is accompanied by concentration of attention, the faculty of the accomplishment will seem to grow on us of itself, as if the soul of the musical neophyte were beginning to take root in the soul of the musical world and to draw the sap into its outmost branches until they expand into the leaves of the faculties of artistic expression. There, then, is a practical suggestion for the cultivation of psychical powers. Cultivate them as you would your musical powers. What you want first to acquire, therefore, is the energy, the enthusiasm, the will to concentrate the attention.

And if you want a practical suggestion how to acquire that, I will give it to you. Realise, make real, the true nature of your consciousness and its surroundings; what you are now and what you can be now; what you will be after your transition, and what you can be if you make this new world your own. Examine any cases where want of energy for self-improvement is a symptom of an unhealthy condition and you will find the cause, usually, either in a want of ideas or in the

domination of false ideas on these subjects. Eliminate, therefore, the shadowy, false, miasmatic notions of your possibilities and acquire clear, true, vital ones.

That is a general suggestion, and I will give you also a particular suggestion how this may be best effected. True vital realisation is attained in three ways—by experiment, experience, and reflection or contemplation. If we are lacking in energy to start and continue we shall find we are neglecting one or other of these three, and most probably it is the reflection. Most of us in the Western world who go into psychical and spiritualistic research are content merely to experiment and gain experiences, but we fail to realise what these experiences really imply; we fail to realise our present condition as spiritual beings ourselves, sufficiently to gain energy to expand our natures as such. We are apt to think we have realised the truths of this state, but testing our realisations by the amount of vital force we gain from them, they cannot be very deep. My advice is—contemplate, meditate, reflect; ask yourself questions until your notions become convictions. For instance, are you really convinced of the idea, and are you gaining any strength from the conviction that when you go over to reside permanently in the spirit world, you will only start with the stock of psychic power you have already acquired here in the flesh, and if you neglect yourself as a spirit now, you will have by-and-by to take a back seat, to enter a bottom class, to belong to a low grade of society, to feel yourself classed with the uneducated, unrefined, unprogressed ones; but that if, on the contrary, you have educated your spiritual faculties and natures, you will at once have the right of admission into the circles of the refined, and acting as guides, it may be, to the less progressed? Again, have you vitally convinced yourself of the fact that you have already a spiritual nature and body, which is unfolding out of your animal nature and body; that, if you help it to unfold, you can be as much a spirit now as the visitants that come to you; in fact, that you can have two worlds to live in?

One of these worlds you have awoke in; you are conscious of it, though it is part of your psychic work to make yourself more conscious of it. Still, you are moderately conscious of it, thanks to the fairly-organised body you have inherited and developed. But as regards the new world, we are, at first, only dimly conscious of it—only half-awakening in it. It is our psychic work to rouse ourselves in it, to develop the organism of our psychic bodies and senses so that we can make that other world as real to ourselves as this world is. In fact, mankind on the mental plane are now evolving a similar stage of evolution to that which animal life evolved in ages gone by on the terrestrial plane, when animals gradually and tentatively realised the possibility of living in the atmosphere as well as in the waters, and became amphibious. What the air is to the water, our psychic consciousness is to our sensual consciousness—a finer grade interpenetrating and extending beyond a grosser grade of substance. Every step you take towards the personal realisation of this psychic world is a step made towards the evolution of humanity out into this double nature.

Again, think of the powers and possibilities which lie before you if you have made this inner world in any way as real as the outer world to you. You will have freed yourself from the limitations of your environment; you will have the power of going from one state to the other, according as pleasure or duty invites; just as you have in civilised countries an advantage over savages, in that you can go from your outdoor life to your indoor life, from the open air to your fireside, according as the weather repels or invites you, or your sense of duty calls you this way or that. True! you cannot live in the two worlds at the same time—if by living you mean being aware of particular existence. You cannot be outdoors and indoors at the same time, so far as your physical body is concerned. But you can, by practice and habit of attention, transfer the particular consciousness to either world alternately at your pleasure. However, there is a sense in which you can live in both worlds at once, and that is, by observing your general consciousness as well as your particular consciousness. For it is a law that while the particular consciousness is awake in the one world our general consciousness is awake in the other; in other words—while we feel existence in one world, we feel the shadowing of 'be-ness'—if I may use the word—in the other. If you acquire your spiritual nature now and not wait till death, you will have all the advantages at once that spiritual beings have. You will be able to read the minds and affections of

others, to converse with others without the necessity of spoken words; you will be able to project yourself into other planes of consciousness, and by your finer senses make them real to you; you will be able to transcend the limits of your bodily environment, converse with new associates, discover new kindred, new homes, imbibe the atmospheres and ideas of more refined circles than over the earth possesses. Consequently the desire of expressing your selfish propensities in this world will vanish. Earthly approbation will no longer be a necessity, once you are conscious of higher intelligences in the unseen, whose approval you can feel.

Again, have you realised what secrets of knowledge you can, like Prometheus, steal from Heaven; that there are no societies working for the acquisition of particular knowledges and arts, and for the improvement of society on earth, that have not their counterpart in the heavens; that in the spirit world there are hierarchies, societies, guilds of intelligences, all engaged on the same problems and practices as ourselves on earth; and who have elaborated discoveries far beyond those made by workers here? There is no reason, if you acquire your power as a spirit now, to enter their sphere, why you should not imbibe their advanced ideas and bring them down to our plane. Realise, therefore, all these facts, and the energy to develop yourself will surely be yours.

My next practical suggestion is with regard to your faculty of attention—watch it, train it, until you have it in control. The whole secret of psychic and magic powers lies here; the power of your divinity lies here. As a spirit, wherever you attend in desire, there you are, and wherever you attend in mental conception, there you create. Again, watch your attention until you can distinguish the two opposite kinds of attention; the one—the usual one to us in the beginning of our earthly existence—that looks to the inflow of consciousness from without, and the consequent re-action and outflow or feeling from within; the other—which comes to us only in later life as our psychic nature begins to expand—which attends to the inflow of consciousness from within and the consequent reaction of feeling from without. The thing to acquire is the power of turning the attention either way at will—not to drift, as the majority have to do, from one to the other unconsciously, as the wind or tide of sensations take them for the moment; but to make for yourself a steam-like motive power of an iron will, which, with the machinery of acquired organic habits, will enable you to set the prow of attention to any point of the compass at will.

If you wish for particular advice how to acquire this power, I can tell you that the practice of gazing with the physical and mental eyes and of controlling the breath has been found the most successful. You can practise this at any time. Fix on any spot before you, or take a crystal or disc if you like, and keep on it the attention—understand, I say attention, not the gaze; that is an important secret; do not strain the eyesight at it, strain the attention.

After this, practise your imagination in the same way. Shut your eyes, visualise a point, an object, a mental picture; look at it steadily with the mind's eye, and never take your mental attention from it, resolutely fighting against the innumerable hosts of other images that are sure to come crowding in. Acquire this power and you will have acquired the power not only to impress your thoughts on another, but also to go in spirit to distant places. It is the secret, too, of many other powers.

My next suggestion is that you should watch your consciousness and your frames of mind from a standpoint outside them. Stand apart from your usual self. Create, as it were, an outer ring of consciousness, watching the inner nucleus. In this way you will be extending the threshold of your consciousness. You will be emerging on to a new platform or plane of existence. Consciousness, as it progresses, is always expanding by rings in this way. Let me illustrate this point. Vegetable life lives, but is not conscious of its life. Animal life, and with it animal man, has developed the first ring of a consciousness of the life—a ring which we call sensation. Intellectual human life has developed a further ring, and is conscious of the consciousness of life; and this consciousness of the sensations we call self-consciousness. Psychic and spiritual life, into which mankind is now evolving, goes a step further—the step I am advising you to take—to a consciousness watching the self-consciousness of the sensations. This may be called Conscience, if that word is not used in a restricted sense. Once you can realise this

position or vantage ground of prospect, not only will you begin to dissociate your psychic body from your material body, but you will begin to notice certain facts which escaped your attention in the lower turmoil of self-consciousness.

One of these facts I should like to mention, because I am not aware of anyone else having called public attention to it. It is this. The self-consciousness has on its plane different states, condensed or diffused according to the temperature or the energy of vibration prevailing. It is an exact replica of the law prevailing on the lower plane of matter, where substance has its different states, solid, liquid, and gaseous, according to the energy of vibrations—which we call temperature—prevailing. It is important to notice this, as it may give you the power to alter the state of your self-consciousness if you can alter the grade of your vibrations. You must notice that when the self-consciousness is only affected by the vibrations of sensation and animal life, the consciousness is centripetal and therefore solid. As the vibrations increase under the stimulus of intellectual sentiments, and imagination and sympathies, it becomes more fluidic, less centripetal; the self begins to lose the shape of its personality. Finally, when the self-consciousness is stimulated by the spiritual impulses, such as love, enthusiasm, inspiration, ecstasy, it loses entirely the definite form of its existence and becomes diffused, centrifugal, and pervading; becomes more in the state of universal being—more one with the soul of Nature and Humanity—more in the state of 'cosmopathy,' to use Mr. Myers' new term. In this way you will gain the power of forming your own moods and frames of mind, and will no longer be dependent for your food of happiness and contentment on the interaction of your sense environment; you will wean yourself, as it were, from the breast of outer Nature.

My next advice is, acquire the art of intentness. In whatever world, or plane, or sphere you are, live in it, act in it intensely. Do not live in either world in a vague dream, as so many do, even on this plane, who have never learned how to awake themselves. Sometimes, indeed, the dream-life is necessary, as when you desire rest to your waking consciousness, or when you are passing from the outer world to the inner, or vice-versa. Strive by practising your emotional and intellectual realisation to live in the world where you are, or where you send yourself to. Acquire the power first on this outer plane, and then you will be able to do it on any inner plane. Therefore cultivate, as Wordsworth or Richard Jefferies did, the joy of existing in Nature, and, as Professor Clifford did, the joy of the motion of your limbs and of positive health. Look at the "yellow primrose by the river's brim," or any beauty in Nature, intently; shut your eyes, and try to reproduce it again to your mind's vision as clearly as if you were still looking at it. This is what we call Visualisation. But, more than that, feel its meaning, its symbolism, its parable; love it, live in it, be it!

I believe the beauties and wealth of your spirit homes will depend on the number of things in Nature which you have intently created in your ideas and feelings in this way. For, just consider this fact: In our waking life in this body, whatever we notice in the objective world outside us is flowing in, as it were, and making a corresponding subjective world of ideas and ideals; and the more clearly and definitely we notice, the more clear and definite are our ideas. Now, cut off the inflow of sensations from without, as you do when you withdraw your notice from the outer world by abstraction, or when you induce hypnotic trance, and what do you find? The tide has turned. The subjective world is flowing out and creating the outer world. The entranced subject, or the delirious subject, sees ideas as a substantial objective world. Now, when you leave your material body, you will be naturally cutting off the supply of sensations from the material plane, and you may expect then that the tide will flow from within outwards, and consequently your objective world will be created by your subjective stock of ideas and emotions and ideals. See, therefore, that you garner a good harvest of these now, while you have the golden opportunity; and see also that you link yourselves to as many souls as possible by kindness, sympathy, and aspiration. For in the idea world, where you will then live, there is a community of the ideas that each has harvested—ideas being common property to persons in sympathy or affinity, as the phenomena of telepathy and cosmopathy prove to you even now.

Another piece of advice is—develop both sides of your nature, the active and the passive, equally. There is a mistaken idea prevalent on this subject. It is, that some people are born to

be recipient only and some to be projective, and that each should cultivate only the qualities most natural, neglecting the other side of our nature. You might as well argue that because some of us are born left-handed and some right-handed we should only develop the use of the hand we find most natural. On the contrary, I should say, unless you want to find the other side atrophied by disuse, you should take greater pains to train the less natural part into facility. The person who cultivates both sides will have all the advantages of ambidexterity; the person who cultivates only one side will find a helplessness in certain emergencies.

My last suggestion is—do not forget that psychic development has a moral side as well as an intellectual one. To develop the latter without the former is possible, but disastrous to the happiness of the individual or humanity; it only increases the opportunities for selfishness and egotism. In the East, where the intellectual development of the psychic nature has certainly been reduced to a more systematic practice—whereas we in the West have perhaps paid more attention to systems for the moral development—there, it is said that the higher teachers or Gurus will not teach the secrets of the intellectual psychic craft to their disciples until they have been put through ordeals to test their moral advancement. And when I talk of cultivating the moral nature I do not want you to have the meagre, narrow conception of morality that prevails. It is not a mere blind keeping of commandments, and laws, and social prescriptions; it is not a mere abstinence from the pleasures of sensual self-gratification; it is the creation of something more positive within us, that takes a pleasure in higher and more refined gratifications, such as the sympathy of loving souls, the expression of beauty and harmony, and the expansion of the spiritual nature. There is nothing positively wrong for a soul in its first stages to love sense self-gratification, any more than for a child to love toys and to do right only because it is hidden to. But unless the child is going to remain an idiot all its life, we expect it to grow up into some higher pleasures, such as the realities of social experiences.

Morality, then, is the growth of the stature of our being—the expansion of the self-consciousness from the particular to the universal, from the centre to the circumference. It is a journey we all must take—a progress from the Animal personality to the Angelic individuality, and thence to our Divine Identity—the stages of which journey are well known; first, Self-knowledge—the creation, as I have said, of the outer conscience, watching, controlling, and training the habits of our nuclear selves, just as we watch the temper of the horse we ride, and the dog we hunt with, and train them to our use—not by antagonism, but by love and superiority. When we have thus gained this stage of Self-control, comes the third stage of Self-reverence, where we respect ourselves, not because we abstain from doing what we know to be beneath us, but because we have gained the power of controlling the propensity to do so. From this stage, the soul, standing on its vantage ground, goes on to enlarge the conception of the Ego within it by identifying it more and more with the non-Ego, by living in the life of those we love, and by finding as much gratification therein as in living in our own life; by learning the secret that loving and sympathising create the vital force within us out of which arise health and beauty.

The next stage for our soul is to enlarge the field of our loves and sympathies, to sympathise with all creation, to identify ourselves with Humanity with a readiness for self-devotion; to enter more and more into the soul of all Nature, past, present, and to come; to identify ourselves even with principles; to love justice for justice's sake, parity for parity's beauty, perfection for perfection's refinement, love for love's enthusiasm. Doing this, we shall find the brothers and sisters of our soul's nature, and, merging our life into their glorious band until we become one life—atoms vibrating in one organism—we shall emerge back into the parent angel which started our soul's career. Nor is the goal reached here. On, on, we can go, revelling in the sense of being actually the things which, before, we were outside of, until we realise our unity with the universal ocean of being which is circumambient to all the spheres of existence, until we feel ourselves one with the universal throbbing, pulsing atmosphere, ether, mind, that pervades all substance, and, drawing from that infinite store, shall feel that we have coursing through our limbs and organisms the life of a Son of God. This, then, is true morality, which brings with it psychic

growth; this is what the ancients called the God-wisdom, the striving on and on in self-consciousness, until you can realise yourself crowned as a warrior, a prophet, a king, a God. Attain this wisdom, and, like Solomon of old, you will find also added to you all the powers of Magianship and Mediumship.

## 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.]

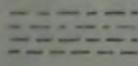
### Astronomy and Psychic Photography.

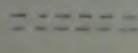
SIR.—The interesting extract from 'La Curiosité,' in your last issue, in which the existence of canals in the planet Mars is said to have been established by photography, causes certain reflections which must surely be worth the attention of your readers. The writer of the article observes: 'Thanks to the labours of Mr. Lowell (a distinguished American astronomer), the existence of these famous canals is to-day unquestionable, since they have been photographed.' Such would, no doubt, be the conclusion also arrived at by other simple-minded people besides astronomers, if they were not given to metaphysical vapourings. Unfortunately, however, the matter is not so easily settled as the ingenuous writer supposes. Are we not told by the all-explaining Psychical Researcher, that even an undoubtedly genuine psychic photograph affords no proof whatever of the existence of the entity it represents? 'Entity, indeed! Ridiculous fallacy! it is only an apparitional thought-form!' Alas for the astronomers, who pin their faith to such flimsy evidence! alas for such misinformed dabblers in science as Sir Robert Ball, who states that the camera has revealed wonders in the heavens which the most powerful telescope known to man failed to register, and who, pitiful to record, accepts these wonders as facts! Alas for a writer in the 'Strand Magazine,' who tells us of ten thousand suns shown by photography in a space hitherto supposed to be void, and who is foolish enough to take these suns *au grand sérieux*. Well, well! so far as the secrets of the camera and the interpretation thereof are concerned, we are at least in good company. 'Those who are not rogues are fools,' is a dictum sometimes applied to Spiritualists, but astronomers have hitherto escaped the definition. Can they consistently do so any longer? M. C. P.

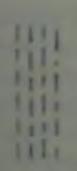
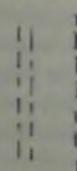
### The New Photography.

SIR.—Accepting as an astounding fact 'The Passage of Matter through Matter,' as demonstrated by the presence, for ten years, of my iron ring on Husk's wrist, does this New Photography not throw its 'new light' on this matter?

For if this new light means a clairvoyant faculty, so to speak, of the newly-discovered longitudinal vibrations, as distinguished from the latitudinal vibrations of our daylight, is it not conceivable that we may have here a clue to the rationale of the passage of matter through matter, as illustrated by the following diagrams?

Let  represent the normal latitudinal vibrations of matter in Husk's wrist in his normal state.

And let  represent the same normal vibrations of matter in the iron ring.

Then let  represent the longitudinal vibrations of atoms in Husk's wrist when in his trance state. And let  represent the longitudinal vibrations of the iron ring when under the control of spiritual power.

Then it would seem that so long as the atoms vibrate latitudinally in both bodies the one substance cannot pass through the other, but it seems conceivable that when the atoms vibrate longitudinally the one body might be capable of passing through the other body.

Spiritual beings have always said that the passage of matter through matter was made possible by the reversal of the polarity of the atoms, and we may ask, does this new discovery in physics not suggest a possible confirmation of that statement?

If so, then have we not in this idea of the potency of the ethereal condition of matter in Crookes's tubes an analogy to the potency of man in his spiritual state?

These remarks do not pretend to be scientific, but only suggestive of a conceivable interpretation of the *modus operandi* in the passage of matter through matter.

Wimbledon.

GEORGE WYLD, M.D.

'Dead Branches.'

SIR,—Your remarks about the 'dead branches' on the theosophical tree seem to me to be fully justified, and it is to be hoped that some responsible person will reply to them satisfactorily. Without in any way wishing to relieve the said responsible person from that painful duty, or deprive him of that pleasure, as the case may be, I should like to point out that the apparently very small income of the Theosophical Society arises in part from a peculiar fiscal arrangement, whereby the branches collect money for society work, and expend it on themselves, forwarding only a small proportion to the centre. Were the dues, donations, &c., all forwarded in gross to headquarters, and the expenses of the branches defrayed out of the general treasury, the apparent income of the society would be much greater.

With regard to the number of Fellows and branches, the expedient of enumerating 'charters issued,' as showing the 'growth of the society,' has always seemed to me to be a very questionable proceeding—like giving the number of certificates of birth issued in this country since the year 1800, when one is asked: What is the present population of Great Britain? But the equivocation in the present case is sought to be justified by explaining that each branch is chiefly valuable as a centre of theosophical propaganda, for which purpose the number of members it contains is of little importance—five active men being better than a hundred lazy ones. Again, it is explained that even if a branch becomes dormant, so long as its charter has not been cancelled, the branch may possibly at any time be revived, which is said to have happened in several instances; and there being no provision in the Rules for cancelling the charters of dormant branches, those charters remain 'alive' indefinitely. It is a bright idea to preserve the birth certificates of the dead, in case somebody should come to life again!

It certainly would be interesting to know how many members the branches average; this is information which only the heads of the society could give. I rather suspect that ten or twelve would be a very high average. The branches of the Theosophical Society are always formed round one or two active and enthusiastic persons, and, when the regular branch attendance is much more than a dozen, jealousies and differences are apt to arise, and the one branch tends to become two branches by the process of 'fission,' or to become no branch by the process of 'fizzle.'

Of course, such centres as the 'Blavatsky Lodge' and the 'Bombay Branch' have considerable roll-calls; but if five or six of the bigger branches were subtracted, I doubt if the active membership of the remaining three hundred odd would average half a dozen; but what is needed are facts, not conjectures.

RICHARD HARTE.

Dr. Dallinger on Miracles and Ghost-Lore.

SIR,—Dr. Dallinger, recently preaching at Burslem, is reported in the daily papers as saying that 'Human imagination could never paint a picture which was not in some way or other based on human knowledge and experience. The creations of Milton, Dante, Goethe, and Shakespeare, as well as of the painter and sculptor, were all suggested by what was within their knowledge. All the ghost-lore of the world had failed to present us with a single case that was not so suggested, and this, in his mind, seemed to show the unreality of ghosts, being only what man's imagination could produce.'

Now, what I have to complain of is the inference to be drawn from the application of the reverend Doctor's hypothesis. Apart, altogether, from the fact that there is abundant proof of the objective reality of the ghost, in materialisation, intelligent movement of matter, &c., I contend that the excellent hypothesis that there is a basis of knowledge and experience for the creations of genius and art is equally true in its application to the question of ghost-lore. It seems to me that the reverend gentleman twists the application of his principle, fearing lest it should tell (as it necessarily does) in favour of a basis in knowledge and experience for the reality of ghosts. If there is any truth at all in Hamlet's ghost, why not in other ghosts? If the genius of Shakespeare was true to the instinct within us of a possibility (through imagination, or phantasm, if you like) of

communication between the world of spirit and mortal, why should not others share in some measure the instinct of the great dramatist? And if subsequent events proved that Hamlet's vision, and the message it delivered, proved the treachery and murder of his father and the profligacy of his mother, why should it be denied that the visions of the seer, the saint, and the clairvoyant of our own day have, in their own knowledge and experience, a basis for these visions and voices from another sphere? It is only true scientific generalisation to suppose that the hypothesis applies all round, and any attempt to limit it to any period of time, or to any one class or type of genius, is to render it worthless altogether, and to destroy all evidence for these things, both in the Bible and out of it, leaving us, of necessity, to blank materialism. It is either altogether false, or it is altogether true, and applies equally to the obscure, despised medium as to Shakespeare, Dante, Paul, or Ezekiel. They all stand or fall together upon the unlimited application of the Doctor's excellent hypothesis, and it is only a general confirmation of Goethe's grand prophetic statement, that what 'art conceives Nature fulfils.' The false stroke in the Doctor's inverted (or perverted) application of his own hypothesis, distinguished the Doctor as an evasive theologian, from his deserved popularity as a candid scientist, even where science conflicts with the theology of his own school. Even supposing ghosts were the product of imagination, the hypothesis demands for them a basis in knowledge and experience, *even for the power to imagine them.* The inference that the contents that make up the ghost already exist in the mind of the seer, tells no more against the humblest clairvoyant than against Hamlet's ghost; if it did, the very proofs of identity for the reality of the risen Jesus, in the nail prints in the hands and feet, would be a proof that it was a subjective vision or dream of the Apoetle's, and the very evidences that were to convince him should have had the opposite effect, because he would naturally think that there would be the print of the nails, before he saw them. The fact that visions, &c., are necessarily conditioned to the limits of the mind colouring and shaping of the seer, will not contradict, but harmonise with, the gradual evolution of all things in nature.

The Doctor, in the morning of the same day, in a true, clear, scientific manner, utterly demolished the *contra-natural* idea of miracle; yet he seems to use the natural and essentially complex nature of the claims of the seer as a proof against the reality of his vision. Does he require that the vision of the seer, or the details of ghost-lore, shall positively have none of its contents reflected in the natural condition of the recipient? If so, he is asking for a revival of the non-natural miracle, which he himself demonstrated as an impossibility. He is asking for a vision of ghost-lore, that has within man nothing to respond to it, and, therefore, nothing to demonstrate its reality, and is as useless to us as the light of the sun would be to a man born blind.

Burslem.

HENRY LLEWELLYN.

'The Recognition of Spirit Photographs.'

SIR,—Under the above heading in last week's 'LIGHT,' 'Willie' writes from Cape Town, dated January 22nd, with reference to the spirit pictures of my wife's father and sister—full particulars of which appeared in 'LIGHT' of the 14th December. He says:—

I cannot refrain from commenting upon an impertinent fraud which has been practised upon Dr. B. T. Hutchinson.

I can speak with authority as regards the photograph, being a close relation of the 'spirits,' and, therefore, better able to judge than many others, and I emphatically assert that it in no way resembles either of the originals.

P.S.—I have enclosed my card, but Dr. Hutchinson will, no doubt, recognise the signature.

After reading this letter I deem it my bounden duty to reply to it, and to place before your readers some lengthy extracts of letters from interested relatives of the deceased parties, viz., wife, daughter, son-in-law, and others, whose evidence, you will see, is diametrically opposed to that of your correspondent, 'Willie.' In case you would like your readers to compare the spirit-pictures, or photographs, with one that was taken some years before the death of the father, as Mrs. E. J. G. (Mrs. H.'s sister, resident here, who, with her husband, also recognise both forms), happened to have a photograph of her father, and has lent it to me, I forward the two in order that any persons who care to do so may inspect them at your office. The ordinary one is a front view, and the psychic in profile, but the *tout ensemble* is perfect from what we all remember of him.

The following is an extract from a letter of Mrs. Joseph Freeman's (my wife's sister), dated No. 2, Daisy-villas, Observatory-road (near Cape Town, South Africa), January 21st, 1896, and written to my wife after the receipt of my letter in 'LIGHT' of December 14th, 1895:—

I cannot realise it yet that poor dear Flo [her sister who appears with her father in the spirit photograph] is gone. Ah, Carrie, do thank dear Berks for the spirit photo. You can never imagine how I felt. I simply could not keep from crying. I knew them *at once, as soon as I turned over the photo*, and simply burst into tears, and am pleased to say that I am fully convinced now of the truth, that it is dear father and old Flo. Joe has given it to mother to-day, as she wants Helen and Willie [her married brother and his wife] to see it. Mother was quite taken aback, and did not know what to say, but that "*it is your father and Florrie.*" Mr. Allnutt [a gentleman well known in the family, and once a great sceptic] knew the faces *at once*, and says it is strange; in fact, he is so taken with the photo that he made Joe retake it, and print him two, as he wants to show it to people. You don't know half how nice I feel since I got this photo, so must thank Berks again.

Mr. Joseph Freeman (the husband of Mrs. Hutchinson's sister), writing from 'Norwood Chambers,' Church-square, Cape Town, January 22nd, 1896, in answer to my letter, says:—

I received your letter and accompanying psychic photographs, and I was *greatly struck* with the resemblance between the female leaning upon the male one, and on comparing the male figure with the photo of Mr. Fick I find a *most striking similarity* of feature and general form of face between the photo taken of him during life and the psychic one. *One face similar might be a coincidence, but two faces and both like is something more than that.* However the photos you sent me may have been produced, personally I have no doubt they are intended to represent Florrie and Mr. Fick, and the intention is very well carried out. Further, I know that no photograph of Florrie was ever taken in that position, nor is any photo of Mr. Fick in existence where he is taken with Florrie as a grown-up young woman, nor have I seen any photo of him in that pose. The facts do away with the possibility of the photographer having got hold of photos and manipulated them. The only possible way of accounting for them, outside of the psychic way, is taking the negative by the photographer and *chancing* to get the figures like the two persons named; or, on the other hand, prejudice on our part as to the resemblance. If precautions against fraud were taken in the studio and dark room, and if *you saw* the resulting negative *whilst still wet* [as I did], and the figures were then there, the chances of error or fraud would be almost entirely eliminated. For myself I am inclined to accept the photos as psychic, and the shadows of those of Mr. Fick and Florrie, his daughter, but should like to test the matter as did the late Traill Taylor and A. Glendinning, both acquainted with the subject, and both friends of mine and visitors at my house in England.

My nephew (Mr. Harry Hutchinson, a chemist), writing from near Mr. Freeman's private residence, Observatory-road, January 22nd, 1896, to his aunt (my wife) says:—

I received uncle's post-card last mail, and was very much taken with the photo manifestations that have taken place. I have seen the photos, and there is not the slightest doubt that the figures are Mr. Fick and Florrie; it is simply marvellous and ought to convince the most sceptical. I may say that I myself am perfectly convinced that Spiritualism is a fact, not to be doubted.

In conclusion, I would like to state that it is a very difficult matter to settle such important questions as the one under consideration by means of newspaper correspondence, and in the face of the recent astounding discoveries in photography by Professors Röntgen and Salvioni, by means of which the human skeleton can be actually photographed, and fractures, dislocations, embedded needles, bullets, &c., clearly detected, or objects inside of opaque boxes made visible to the eye, it is unphilosophical to doubt the fact of psychic photographs, or the power of clairvoyants to read closed books and describe objects within opaque receptacles, and the reality of spirit communion.

BERKS T. HUTCHINSON, D.D.S., L.D.S.

Langholm, 28, The Avenue, Southampton.

[We think that Dr. Hutchinson is right. Comparing the photographs he has sent us, we should say that the likeness is very apparent.—Ed. 'LIGHT'.]

#### A 'Fellow' of the Royal Astronomical Society

SIR,—I rather tremblingly acknowledge that I may be that 'idiot or fanatic' referred to by the 'Fellow' of the Royal Astronomical Society to whom you alluded last week as having complained of certain spiritual literature having been sent to him, one pamphlet by Minot Savage and the other by Dr.

Wallace. I fear I am guilty, as I have sent out a good number of these two pamphlets together lately. I hope for the best, and that suicide will not follow, but really what strange things happen in 'ten minutes' with impetuous 'Fellows.' I would like to cool the fever with a dose of Mr. Shorter's admirable tract, if I only knew how to reach this good 'Fellow.'

Morley House, Nottingham.

BEVAN HARRIS.

### SOCIETY WORK.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mr. and Mrs. Brenchley occupied our platform. Mrs. Brenchley gave seventeen clairvoyant descriptions, nearly all being recognised. On Sunday next Mr. Veitch. Mr. Savage will be the medium for next Friday.—THOS. MCCALLUM.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Walker gave an interesting address on 'Man's Mission on Earth,' the subject being chosen by the audience, and the discourse was highly appreciated. Successful clairvoyance followed. On Sunday next Mr. Dale, at 7 p.m. Thursdays at 8 p.m., public meetings.—E. FLINT, Sec.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last the service was conducted by Mr. E. Adams, the subject of the address being 'Spiritualism in the Home.' We had a good audience, a large number remaining for the after-*séance*, kindly given by Mrs. Dowdall. Speaker next Sunday, Mr. S. Longville upon 'Justice—not Mercy—a Divine Attribute.'—E. A.

SURREY MASONIC HALL, CAMBERWELL.—A large audience was very disappointed on Sunday that Mrs. Bliss was not well enough to attend. A little Indian girl controlled Mrs. Colman, and answered questions according to her knowledge. Mr. H. Boddington made a few interesting remarks. Mr. Long's guides gave an explanatory summing-up of the whole, and very ably occupied the remaining time. Next Sunday, Mr. and Mrs. Brenchley. March 1st, Miss MacCreadie, 6.30; at 8.30, meeting of Temperance branch.—A. E. B.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—The annual conversation and ball will be held in the Cutlers' Hall, on Monday, March 9th. The splendid suite of rooms engaged for this occasion includes the ball-room, drawing-room, lecture-room, &c., so that all may enjoy themselves. Objects of interest will be exhibited. Experiments will be given in mesmerism, hypnotism, psychometry, and clairvoyance; also songs, readings, recitations and short addresses during the evening. Tickets, 2s. each, to be had at the doors on the night, or from W. Hardy, Midland Café.

SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—A grand vocal and instrumental concert at the Workman's Hall, West Ham-lane, Stratford, E., on Thursday, February 27th, in aid of the literature fund of the above. Chairman, W. T. Reynolds, Ph.D. (President, Stratford Society). Musical director, Mr. E. J. Gozzett, assisted by a committee of well-known workers. Doors open at 7.30 for interchange of thought amongst the members and friends, and reception by the committee, who will wear a white ribbon. Concert at 8 p.m. Tickets, 1s., children 6d., may be obtained from the various societies, or from the hon. sec., J. Allen, 115, White Post-lane, Manor Park, E. Trains leave Liverpool-street and Fenchurch-street Stations for Stratford every few minutes.—J. A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Mr. W. T. Cooper, the vice-president of the Marylebone Association, delivered an address dealing with the rudimentary side of the Spiritual Philosophy. The discourse contained some suggestions of considerable value to inquirers, and in particular developed an idea which is too frequently lost sight of, viz., that the evidences of spiritual existence are not confined to the supernatural occurrences at *séance*-rooms. The growing recognition of the inadequacy of the materialistic hypothesis, even amongst thinkers outside the precincts of occult inquiry; the gradual progress of science towards the confines of the physical universe, and the necessity for the realisation by Spiritualists of the deeper significance of their movement—all these points were well handled in Mr. Cooper's address. The suggestion that every mind has a sub-conscious or latent recognition of its immortality—although somewhat conjectural, perhaps—has at least the recommendation of probability. Mr. T. Everitt, the president, occupied the chair, and, following on the address of Mr. Cooper, delivered some remarks relative to the scientific aspect of the question, more particularly in regard to his conceptions of the true nature of matter and force, and their relationship to spirit. He then introduced Miss MacCreadie, the well-known clairvoyante, who gave a series of delineations with gratifying success. The descriptions were accompanied in some cases by names and messages. As is generally the case when clairvoyant delineations are given, the hall was well filled, and the interest displayed throughout was intense. The musical portion of the proceedings included a piano solo, 'An Elizabethan Court Dance,' by Miss Butterworth, the choir mistress; song, 'The Minstrel Boy,' Mr. Sherman, and an anthem, 'The Lord is my Shepherd,' by the choir. On Sunday next, at 7 p.m., Mr. W. E. Long will occupy the platform; subject, 'The Basis of Mediumship.'—D. G.