

# *Sight:*

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

We have just come across a Note in 'The Literary Guide' which ought to be corrected. It says:—

If Spiritualism were true, in the sense in which its advocates assert it to be true, we ought to get clear, distinct, genuine messages from at least some of the great dead—say, from men like Mr. Bradlaugh and Mr. Gladstone, or from women like George Eliot and Mrs. Oliphant. Yet even when leading but credulous Spiritualists assert that they have received messages from various distinguished persons, we find the less credulous editors of leading Spiritualist journals treating the assertion as the outcome of delusion, and as unworthy of serious notice.

This illustrates what we unfortunately have to be continually saying,—that the scorers do not take the trouble to reflect. We do *not* treat 'as the outcome of delusion and as unworthy of serious notice' the messages that are said to come from Mr. Gladstone, Mr. Bradlaugh, &c. We go no further than to say that though such messages may be interesting in the highest degree, it is bad form or bad policy to accept their professed source as a matter of course. The truth is that a bogus message, with Bradlaugh's or Gladstone's name, if got under perfect test conditions, may be more valuable than a genuine one might be. In certain circumstances it is a better test. We do not care what is said or who says it: the really important matter is:—*Does anything come from behind the scenes?*

We hear that there is actually in existence a Society called 'The British Anti-spiritualistic Society,' whose 'sole object' is 'to expose publicly the trickery which thousands call "Spiritualism."' But, lower down in the circular we have received, the President and Secretary are good enough to say that they undertake to prove that any phenomena we may offer are 'the result either of Science or Charlatany, or of the two combined.' We do not quite know how phenomena can be the result of Science, but it sounds better than the first crude charge of 'trickery,' and we are mildly grateful. We wish the Society success in all its honest efforts to expose trickery and explain puzzles. In doing that it may be regarded as a sort of Branch of The London Spiritualist Alliance.

'A soul's redemption: A Psychological romance,' by Elaine Becker (London: George Redway), may do good by putting ideas into the heads of people who usually take their mental food, such as it is, through novels: and there are a good many ideas in this book of one sort and another, mostly elevating and strongly in our direction, barring the advocacy of reincarnation, which is fatal to Spiritualism pure and simple. So far as we can see, the teachings of

this book concerning 'the departed' would shut up every séance room and, in fact, make a spirit-communion experiment a crime. If there are only 'two classes of spirits that infest the earth—the one, empty shells or shades of our former selves . . . without mind and without soul' (and yet the writer calls them 'spirits'!), and the other 'the earth-bound entity,' the being who, for various reasons, may not be able to get away—then it would be far better, except for missionary purposes, never to open communications with the unseen at all, by way of experiment. It would be too uncertain and too perilous. This writer preaches Spiritualism, but cuts the ground from under it.

The book is written in a familiar and simple style, and, while it brings in many of the subjects of the day, it is happily without the usual hideous or nasty plot. Here and there it needs grammatical revision. 'Do not think that I ridicule anyone for doing what they honestly believe to be their duty' is manifestly wrong.

A late number of 'Humanity' again draws attention to the loathsome practices of some of the boys of Eton College in relation to hare hunting. It appears that these young cads publish an official 'Eton College Chronicle' in which they record with gusto their 'sport' with the hares. Here is a record:—

Feb. 11. Time, 1 hour 20 mins. Very fast. Here the Field spread out to try and pick her up, and she was seen dead beat. . . . Though stiff, she went away very strong, and running past Dorney Vicarage she pointed towards Mr. Barron's farm, but doubling back again through the Vicarage gardens, crossing the road, she was pulled down in a ditch after 20 mins. . . . So we broke her up, and returned home to kennels after a very good hunt.

'Broke her up'! a nice occupation for young English 'gentlemen'! and nice talk for a great English college 'Chronicle'!

Here is another record:—

Feb. 23 Time, 1 hour 50mins. A very good hunt, especially creditable, since scent was only fair, and we were very unlucky to lose this hare, which was beat when she got back to Salt Hill. On the next day we heard that our hare had crawled out of the gate, up the high street to Burnham, and entered a public-house, so done that it could not stand, and was caught by some boys, who came to tell us half-an-hour afterwards, but we had just gone home. Too bad luck for words!

"Too bad luck for words"! says 'Humanity.' "Too bad luck for words," that these young gentlemen did not have the fun of "breaking up" a dead-beat hare that crawled up a street and into a public-house! We hope all humanitarians will do their best to make these matters known.'

We are inclined to think that if fathers and mothers want their boys to grow up true English gentlemen, they must give a wide berth to Eton.

'The John O'Groats Journal' has been printing a long series of controversial letters on 'Is salvation possible after death?' It is pleasant, and a little surprising, to find that in the far-off North of Scotland there is a strong stream of tendency in favour of a reply in the affirmative.

It is pleasant, too, to find that Spiritualism naturally shines in upon the controversy. 'A Christian' says:—

'W. M.' in his closing paragraph classifies 'Universalism with 'Spiritualism.' Well, whether Modern Spiritualism be true or not, the Bible is full of ancient Spiritualism, and 'Sceptic' in his letter emphasises the fact. If the so-called miraculous no longer exists, it is very difficult to believe in its past existence. On this I will not enlarge, and certainly not dogmatise. Every man must satisfy himself, but for my own part, I am inclined to give some heed to the phenomena of Modern Spiritualism, just because they go to support the facts of ancient Spiritualism recorded in the Bible and elsewhere. I do not view them with alarm, as 'W. M.' does, but the opposite. In a materialistic age like the present, I rather hail them as an antidote, and as a proof of the existence of something greater and vaster than matter, even spirit.

'The Open Court' for April and May contains a very elaborately illustrated Paper by the Editor on 'The cross among the North American Indians.' Dr. Carus, of course, is fully aware of the very early introduction of the cross by the whites, on their first coming into contact with the Indians, and his suspicions are probably sufficiently wide awake. But, when full allowances are made for post-Christian influences, it is evident that the cross as a religious symbol was freely used by the Indians in pre-Christian times.

As we have intimated, the illustrations are singularly rich, both in number and kind, and, of course, the Paper is written with knowledge and care. The concluding sentence indicates fairly well its leading thought:—

The cross among the Indians of North America had several meanings of a deeply mystical significance, prominent among which is the idea that it represents the four quarters of the world; yet this thought is not geographical but religious, indicating in the medicine lodge as well as in symbols and in nature at large the divine presence of a spiritual helpfulness and special protection to those who employ the proper methods of conjuration.

The May number of 'Brotherhood' contains an arresting tribute to the new thought of our time. Here is the whole of it:—

#### TELEPATHIC WAVE OF LOVE POWER.

Thought is subtler and more penetrating than electricity. All readers of 'Brotherhood' are invited to join, every day at twelve noon, if possible, in the intense mental realisation of the following truth and sentiment:—

'One Real Life pervades the whole human race, and is pressing forth to fuller recognition and manifestation; we are not really separate independent units, but members one of another; my supreme aim is to work together with the One Love-Life for its peaceful, harmonious, gladsome and perfect realisation everywhere.'

As by wireless telegraphy, this wave of truth and universal benevolence will awake a response in every person who is on a plane of thought to receive it, and will thus further and hasten social evolution. The wave will also come back with fresh power, to everyone who helps in generating it.

And this in a publication which, so far as we know, has no connection with Spiritualism or Psychical Research!

'The Coming Day' for June (London: Williams and Norgate) contains a contribution signed 'J.P.H.' It is entitled 'A dream of the dawn,' which takes the form of a subtle spiritual conversation between the writer and a presence which turns out to be Jesus. The scene of this 'dream' or conversation—it is difficult to decide what to call it—was the yacht 'Argonaut' on its last day's sail, before landing its passengers at Jaffa for Jerusalem.

We are surprised to hear that 'The Two Worlds Publishing Co.' (18, Corporation-street, Manchester), is 'clearing out' a remainder of the Album of Mediums, Workers, and Celebrated Spiritualists, at 1s. each (1s. 4d. by post). The book is really a remarkable one of its kind and, as time goes on, it ought to become increasingly interesting and valuable.

At a meeting of the Council of the London Spiritualist Alliance, last Monday, a very cordial welcome was given to Mr. E. W. Wallis as the Secretary of the Alliance. Mr. Wallis comes to London with a wide and varied experience, gathered in a district where opinions are said to be more robust, and where action is usually more vigorous than in any other part of England, and London can very well do with both. We need not bespeak for an old friend and visitor the kind consideration of London Spiritualists. We may be behind Lancashire in robust thinking and resolute action, but we hope we may claim to be in no wise lacking in friendliness and sympathy. We most earnestly hope, and firmly believe, that both Mr. and Mrs. Wallis will find true friends and satisfying work in London. The harvest truly is plentiful, but the labourers are few.

#### WHAT IS 'TRUTH'?

The word 'Truth' is equivalent to the Sanskrit word 'Satyam,' and 'Satyam' owes its derivation to the Sanskrit verbal root, 'as' (pronounced 'aus'), meaning 'to be.' So, according to the Rishis of India, the word 'Truth' means that which is, i.e., that which is eternally existent, in contradistinction to that which people may think or people may believe. In the estimation of the Rishis, i.e., the seers of India, the word 'True' was, therefore, a name of the Supreme Reality, which was considered the axiom of all axioms, and the basic truth of all truths. Men who are familiar with Vedic literature know very well that the mantra which the Vedic seers used to repeat mentally when meditating on God, was nothing else but the famous phrase 'Tat Sat.' = 'the Truth,' 'the Truth': and the three well-known names of God—the True, the Good, and the Beautiful—diluted upon by Cousin, of France, form a literal translation of the three names by which the Indian sages contemplated their God thousands and thousands of years ago, i.e., Satyam, Sibam, Sundaram. It will be seen that, according to the Indian Rishis, God is first conceived as the True, then worshipped as the Good, and at last, when the devotee has sufficiently advanced in his communion with the Being of beings, He is loved as the Beautiful. Hence God is Truth and Truth is God, and every fact of Nature that is cognised and accepted as truth is only a manifestation of the Eternal Truth that lies at the bottom of everything. This definition of the word Truth, as, I daresay, will be borne out by Pandit Max Müller, was the principal idea of Vedantic Philosophy of Shankaracharya, who has been considered the greatest thinker that modern India has produced.

K.P.G.

Dacca, Bengal.

#### MILTON—A MEDIUM?

Milton may have been a medium, but he was not a Spiritualist, as we now use the word, for the simple reason that he did not believe that the spirit survived the body. In his 'Christian Doctrine' he asserts that man is one and indivisible, and not compound and separable, and argues long and learnedly to prove that at death man perishes wholly and in every part—body, soul, and spirit. The spirit belongs to whom he refers, or with whom he had to do, were not in his estimation discarnate human beings but some other and higher order of intelligences.

Of course he believed in the resurrection, otherwise he could hardly have been a Christian, but he emphatically rejects all belief in the immortality, or even survival, of the soul and labours to explain away the various texts that imply the contrary.

RICHARD PHILLIPS.

MR. AND MRS. J. J. MORSE were recently made the gratified recipients of a large and magnificent silver tea urn, which was presented to them by Mr. John Venables, late President of the British Lyceum Union, who, with Mrs. Venables, in this manner testified their high appreciation of the excellent work performed by the Editor of the 'Lyceum Banner' and his good wife. The gift was entirely unexpected, which greatly added to the pleasure of the recipients.

'LIGHT' SUSTENTATION FUND.—The Treasurer acknowledges with thanks the receipt of 3½ guineas from Mr. John Waddington; 'A Sincere Friend,' £1; and 10s. from Mrs. Lippincott.

## SPIRITUAL HEALING.

(Continued from page 260.)

The information given by Miss Clark with regard to the liberation of spirits from people whom they obsessed through ignorance of higher possibilities than those presented in the earth life with which they were solely acquainted, throws a valuable light on the usefulness of mediumship and on the redemptive work of the great operators who have opened this avenue of communication between the outer and inner earth planes. It is evident that not only has this door been opened to instruct mortals with regard to the future states into which they must ingress through the portal of death, and thereby prevent them from continuing to fall into the subjective prisons entailed by ignorance of higher possibilities, as in the past, and as herein illustrated, but also in order to enable spirits in the inner earth plane, who are bound in the subjective prisons entailed by fixed illusions or fixed ideas, and who are too gross to perceive and respond to the curative action of progressed spirits, to be liberated from those bonds by being brought to human operators to receive preparatory suggestional curative treatment through mediums, thus entailing sufficient awakening for the internal spiritual operators to be enabled to continue the curative treatment subsequently from their own plane.

This position finds confirmation in the experience of Judge Dailey and Mr. Kiddle. Judge Dailey tells of a most striking instance of spirits bound to earth by ignorance of higher possibilities. They were living in the mines in South Carolina in which they had worked, together with the prisoners they had enslaved and forced to live and die therein. They were only liberated by the fact that he took a medium into that district (under guidance), who saw them, and through whom relation with them could be established, and instruction imparted to them. Some higher spirits had been trying to impress them with the fact of higher possibilities being open to them, but were not perceived or responded to. They remained in prison from sheer ignorance till Judge Dailey was brought there with a medium and conversed with them through her, through which fact the higher spirits who had been trying to do so were able to open up relation with them and the conditions of imprisonment were broken up. Some of these now liberated spirits continue to come to Judge Dailey to thank him for liberating them.

Mr. Kiddle has had a long experience of such work of redemption. He and his guides kindly gave me an opportunity to assist in this work. Spirits in bondage to fixed ideas entailing objective representations to them of black solitude; of lying in sepulchres awaiting the trumpet blast of the Day of Judgment; of being in fetters, &c., are brought by invisible operators to a medium in his house for him to speak to and assist in breaking up the illusions that possess and ensphere them in objective representation (visualisation as in dreams, in somnambulism, or as occurs in hypnotic suggestion, and in the emerging of a fixed idea from the sub-consciousness). Other spirits continue to frequent imaginary bars, places of loose resort, as a reflection of their desires, till taught of higher things, by having a higher chord resounded in their mental natures and brought into relation with the attractive principle of love as represented by their mother, their wife, &c. Others are enslaved in the bonds of pride, of haughtiness, of pomp and ceremonial, such as priests, cardinals. Others again remain held in subservience by 'bosses,' by priests, by managers, whose unaltered mentality continues to express itself in enslaving others, as it did on earth.

Spirits thus possessed by their own fixed ideas and enveloped in the objective presentations thereof, do not see the earth objectively fortunately, or they would obsess and persecute mortals, invade and destroy society. But that is not allowed. Yet neither can they hear or see the more highly evolved spirits. They have to be brought by the action of invisible higher operators to a human medium for relation to be established with them, and curative suggestions brought to bear, and sufficient instruction imparted to awaken them from the subjective illusions which they objectify, in which they exist, and thereby enable the higher operators to carry on the cure by bringing some

spirit they loved to attract them onwards and act as their guide. It is love that constitutes the redemptive force that attracts them onwards, and love is brought to bear through the agency of someone they loved.

This constitutes the 'new and living way' by which the second death of the past is being obviated and replaced by gradual change, under the direction of the great central, invisible operators. It is claimed by some occultists and by mental scientists that the normal, sudden severance of the spirit from the physical body called death, may be replaced by a gradual process of unfoldment of the internal spirit within, by which its radiance slowly transmutes the lower mind and makes the body into its subservient instrument: the footstool. The spirit within builds up a spiritual soul-body within its physical shell. It evolves beyond the state represented by the second death and when it sheds its outer shell it rises direct as a 'chariot of fire' ('mercaba') to purely spiritual states, without being arrested by sojourn in the inner earth plane. If this is so in some cases on the outer earth, so also the 'second death' is being now transcended in the inner earth plane by the action of the great operators above, the angelic architects, who are the real engineers of modern psychism and who are breaking through the discrete degrees of being which have divided our universe into planes in the past, and bringing the whole into oneness in individualised consciousness as well as in the *a priori* Deific consciousness.

The leaders of the Theosophists may worthily give their attention to these observations, which are based on experiences they cannot contravene but which traverse their own teachings and demonstrate the usefulness of mediums and of Spiritualism. It would appear that a considerable proportion of the spirits that manifest through or communicate through mediums, in public séances, are of this inner earth plane, and it is only after redemptive work of this character that they discover their true position, gather up their transiently lost memories and acquire the desire to progress. And it is to be observed that curative suggestion is the means of treatment used in these disturbed mental states in the inner earth plane, as well as on the outer.

Mediums being in relation with both the inner and outer earth planes, present the means of reaching from this plane these unprogressed spirits who cannot see or hear the higher operators. They are in closer relation with the human mental plane. It is evident, consequently, that mediums present a means of useful service to unprogressed spirits in the inner earth plane as well as in the outer. This should give cause for reflection to those who speak slightly of these missionaries of the higher powers, as also to those who too willingly give credence to and repeat unverified accusations against them.

An important consideration arises here. It is evident that the majority of people who pass into the inner earth plane through death belong to what we call the masses. It is probably because of this fact that the majority of mediums are developed from the same ranks, so as to facilitate the approach of the 'masses' in the inner earth plane. Deity does not acknowledge our social caste distinctions and narrow prejudices but recognises all selves as parts of Him-Her-self.

Mr. Kiddle holds that suicides and people who die accidental deaths, curtailing the normal expression of their potential vital energy, take from the body the unexpended part of their earthly vitality, and are consequently in closer relation with the earth than others; and he holds that it is probably spirits of this order who obsess mortals. The experiences recounted by Miss Clark coincide with this view. M. de Rochas has faced cases of obsession also in curative treatment; notably one by ex-General Boulanger, which would confirm this view. Yet Miss Clark shows us in spiritual-healing, how, while liberating the patient, such spirits can be assisted towards progress. Surely such a process is more humane and altruistic than trying to banish them by magical pentagrams or by magical swords. Mr. Kiddle and Judge Dailey, on the other hand, show us how the unprogressed spirits imprisoned in their subjective illusions in the inner earth plane, may be liberated by being brought to mediums to be suggested.

This will explain to some why impartial justice should be claimed for mediums, as instruments in the hands of the great central operators who are working for human progress.

It is no doubt because of the useful function they thus fulfil, that the transcendent operators continue to use mediums, in spite of the fact that their human imperfections are reflected in and qualify the phenomena projected through them. The toleration of the minor evils so entailed, exhibited by higher beings in the pursuit of greater good, should carry a lesson to us mortals to make allowance for the faults in recognising the benefits achieved. To wilfully restrict and concentrate our attention on the imperfections inherent in the process, only obscures our own vision and prevents us from seeing the light that shineth in the darkness. Owl-like, we restrict our observation to the phenomena of the darkness and 'deny' the good. This would appear to be a necessary accompaniment of experimentation limited to the observation of external effects merely, in which causes are ignored. The solution of these problems evidently requires the equilibration of induction by inferential deduction. The *a posteriori* will never be grasped as long as the *a priori* is ignored. Till investigation is raised to the domain of the operators, and thus comprises the causes, the phenomena will never be understood; otherwise appearances only are dealt with and 'reality' ignored.

QUESTOR VITÆ.

#### STUDIES IN HYPNOTISM.

We have given our readers, from time to time, information regarding some important experiments, carried on by Colonel de Rochas and M. Jules Bois, in exemplification of the exteriorised sensibility exhibited by certain hypnotic subjects. Some further particulars of these researches are contributed by Mr. Frederic Lees in an interesting article in the June issue of the 'Humanitarian.' Mr. Lees says:—

M. Jules Bois for many months past has been making a series of experiments with two hypnotic subjects, Mdlles. Lina and Myriam, whose cases cannot fail to be of the highest interest to all who are interested in questions of hypnotism and psychology.

To avoid confusing the very distinct characteristics of Mdlles. Lina and Myriam I shall describe each in turn.

The first, Mdlle. Lina, is a young woman of considerable beauty of face and form. She is, or was formerly, a model; and she has, in her time, sat for many Paris painters and sculptors, including M. Falguière. The greater part of her life has been passed amid artistic surroundings, and she may be said to have become saturated with a certain amount of artistic feeling. Not that she shows this to any marked degree when in her normal state. Awake, she does not impress you as particularly intelligent, she has tendencies only towards what is artistic. It is only when hypnotised that these tendencies become accentuated, and that there arise some remarkable exemplifications of her powers. Briefly stated, Mdlle. Lina's manifestations may be divided under three heads:—

I.—Those connected with the exteriorisation of her sensibility.

II.—Those in which there is a change of her personality expressed by attitudes.

III.—Those which are purely automatic.

Let us examine in their proper order the phenomena coming under these three heads.

The magnetic sleep is induced by Mdlle. Lina herself. She presses a certain spot (invisible and, even in the normal state, insensible to pain) on her throat. Immediately her whole body, as in the case of other hypnotic subjects, becomes insensible. But, if she feels nothing when, for example, her skin is pricked with a pin, her sensibility has, on the other hand, become exteriorised. She is enveloped with what in her waking moments she herself has called 'her astral body'—that is, within about a foot of her body, and passing round her, is a zone of sensibility which, if pinched or pricked, makes her experience pain. Other more conclusive experiments than this very simple one to exemplify the subject's exteriorised sensibility have been made by Colonel de Rochas, the administrator of the Polytechnic School, to whom, I believe, belongs the honour of having discovered Mdlle. Lina, and who has had her under his observation for some considerable time. Placing a glass

full of water within the zone, he found, upon removing it, that the water partook of Mdlle. Lina's sensibility for some ten minutes or more. As an instance of this, when the water was pricked with a pin, the subject felt pain. . . . A similar experiment to that of placing a glass of water in the zone of sensibility was performed with a wax image. This has led many to think that there may be something, after all, in the *envoûtements* of the Middle Ages. Others regard the phenomena as belonging to the order of suggestion

Mdlle. Lina also exhibits other phenomena, M. Bois tells me. She can hear with the tips of her fingers if, for instance, she is holding the two wires of a telephonè, one in each hand. Here, however, I must point out that we have only the subject's word for this, and no objective tests can be applied. Similar statements, bearing on disturbance of sensation, have been made before by hypnotic subjects, but they have never been substantiated.

Of far more value are the phenomena which come under the second head, which I have named 'change of personality expressed by attitudes.' For example, when in the hypnotic state Mdlle. Lina will imitate, by means of gestures, *never by words*, any character which is suggested to her—that is, she will imitate that character's actions *as far as they are known to her*. In other words, she unites her reminiscences of the character suggested, and gives her interpretation of it in gestures and movements. Considered from an artistic point of view, it will at once be seen that the subject's power in this direction should be of the greatest value to painters and sculptors. As a matter of fact, she has already been of inestimable service. A sculptor or painter needing a figure representing Sorrow, or Joy, or Hate, uses, in the ordinary course of events, one of the models of the studios, making up for their deficiencies of posture or expression by drawing upon his imagination. Suppose that he found a model who was capable of expressing at will, and as long as possible, the most violent passions or the most delicate sentiments not only with the face but with the body, and you will be able to form some idea of the use Mdlle. Lina can be to him. My meaning will be better understood by giving some account of the experiments which Colonel de Rochas has already made with this hypnotic subject. On several occasions, as stated above, artists have already made use of Mdlle. Lina. It was found to be quite easy to make her represent veritable pictures, and one for which she was a model is, I believe, on view at this year's Salon. On one occasion, when in her normal condition, she was made to pose as a nymph bending down to seize, at the bottom of its long stalk, a brilliantly-coloured flower. Her attitude was graceful enough; but the composition lacked life. Colonel de Rochas hypnotised her, and placed a flower in her hand, and suggested to her that she would hear what the flower said to her in its language—that is, by means of its perfume: the flower's joy at seeing the sun rise and hearing the birds sing. Gradually the young woman's face took an expression of intense pleasure, and the true expression for the picture was obtained. On another occasion, a sculptor made use of Mdlle. Lina when composing a subject for a medal—'La Nature soulevant ses voiles devant le savant.' But by far the finest pose which Colonel de Rochas has ever seen her in was once when she appeared before a number of artists. He suggested to her that, as she was one of the most beautiful models in Paris, it would be quite sufficient to show them the perfection of her form to obtain their forgiveness for having kept them waiting, as she had done that particular day by arriving late. Mdlle. Lina immediately withdrew the pin which retained her loose woollen covering and placed herself in an attitude of superb defiance. Her head was raised, her eyes looked straight before her, in short, she personified exactly the central figure of the picture 'Phryné devant le tribunal des Héliastres.'

Interesting though those two groups of phenomena may be, and especially the second, the most important still remains to be described. Like most, if not all, hypnotic subjects, Mdlle. Lina is sensitive to music to an extraordinary degree. Certain people, even when not hypnotised, are, as nearly everyone will have observed, transported by musical sounds. But this French model is more than entranced—she translates music into the language of motion. Some striking experiments in this respect were recently made by M. Jules Bois at the Bodinière Theatre in Paris.

Musical notes, it was found, had a particular and never changing effect upon her. When scales were played—in any key whatever—the limbs of the subject were successively put in motion, commencing with the lower limbs, the legs, and gradually mounting by way of the body and arms towards the head, if running up the scales ; *vice versa* if running down the scales. If a piece of music, especially dance music, was played on the piano with both hands, her gestures were divided into two groups : those of the upper part of the body, which interpreted the melody ; those of the lower part of the body, which were controlled by the rhythm of the bass. Thus, Mdlle. Lina has been able to interpret, in a perfectly intelligent manner, a large number of dances, ancient and foreign, with a knowledge of which she most certainly was not acquainted in her normal state of mind and body. One of the most remarkable instances of this may well be given here as related by Colonel de Rochas. Upon a certain occasion a few months ago a gentleman who was very sceptical of Mdlle. Lina's power was asked to play a piece of dance music on the piano. He consented to do so, and proceeded to play while the young woman danced. Suddenly the player—a composer of some ability—stopped, and, turning to those present, said : 'I am astounded. While improvising I played an old Polish dance which I heard in my youth, and which is certainly unknown to Lina as it is to all of you. And she has just danced it with the gestures, steps, and attitudes of the Poles whom I saw in former years !' In a similar way to this Mdlle. Lina has interpreted Breton and Javanese dance music admirably—at least, as far as is known, and one can only rely on the word of those acquainted with these dances, who have also seen her dance.

Colonel de Rochas thinks that these movements are those which would be made by other hypnotic subjects if they were so susceptible to musical sounds as she is. Could this be shown to be so it would go far to prove his contention that 'each passion and sentiment affects the heart and modifies the circulation of blood in the brain in such a manner as to hyperæsthesiate the motor centres of the limbs and the muscles of the face.'

Other experiments of a similar character were made in the presence of M. Elie Poirée, Conservateur de la Bibliothèque Sainte-Geneviève, who is an accomplished musician. He and M. Bois noticed that isolated notes produced a quiver or trembling over the whole of the subject's body, the character of this sensation varying with the absolute height and intensity of the note : agreeable, if comprised in the sonorous scale of notes, disagreeable, if the note was very high or very low. When the scale was ascended, the first note acted like an isolated note as described above ; then, as the notes rose, the movements abandoned the feet and legs and localised themselves in the trunk, &c. Such music as the 'Miserere' produced an effect of sorrow ; compositions like the 'Marseillaise,' tragic decision. Finally, on one occasion, M. Jules Bois took Mdlle. Lina to see the well-known tenor of the Opéra, M. Maurel, who hummed some Italian airs to her. The young woman at once interpreted these airs by gestures and expressions identical with those which the famous singer had succeeded in discovering only after many years of patient work.

Mdlle. Myriam, the second hypnotic subject to whom I refer, was brought to the notice of M. Jules Bois by Dr. Bérillon, who has a *clinique* at the Institut Psycho-physiologique in the Rue Saint-André des Arts, where hypnotism is used for curing bad habits in children and others. Madame B— (Myriam is only her 'stage' name, just as Lina is the name by which this model is known in scientific circles) is a lady who earns her living by painting miniatures, menus, Christmas-cards, &c., and she contracted a habit, when at work, of sucking her brush—much to the detriment of her health. Failing to break off the habit, she went to Dr. Bérillon to be cured by suggestion, and it was when under hypnotic influence that that scientist observed she was possessed of a gift of 'exteriorisation of ideas.' Whereas Mdlle. Lina reproduces by attitudes suggestions made to her, Mdlle. Myriam, possessed of 'verbal imagination,' speaks as well as acts the suggestions. M. Bois has made many interesting experiments with her. For example, by suggesting to her that she was some historical personage such as Jeanne d'Arc, or some type of the present day (an

advocate, or a fashionable lady), she at once acted the personage she believed herself to be—acted not only with the proper gestures, but also in regard to language. M. Charles Richet, Professor of Psychology at the Sorbonne, has called this 'la comédie vraie.'

In Mdlle. Lina's case there is artistic beauty and grace ; Mdlle. Myriam possesses unusual intelligence, she has an imaginative, poetic mind. And yet, normally, Mdlle. Myriam is unable to give expression to her thoughts, just as some people possess ideas but cannot write them down. Comparing the gestures and attitudes of the two subjects, those of Mdlle. Lina are naturally the more imposing, owing to the fact that she is a woman of greater physical beauty, besides having a natural aptitude for placing herself in striking poses. However, Mdlle. Myriam's power of verbal expression fully compensates for any deficiency there may be in the expressiveness of her gestures.

Many are the theories which will be put forward to explain these phenomena. The Spiritualist will say that they are caused by the intervention of spirits ; the occultist will speak to you of the forces of Nature ; the scientist will come forward with an explanation which he contends is the simplest and most natural. M. Jules Bois' theory is that the phenomena of both Lina and Myriam are examples of the *rêve automatique*. Dreams arise from suggestions which we receive when awake. Asleep, ideas which have been forgotten flock on the scene one after the other. Mdlle. Myriam's dream is quite automatic. True, her dream is directed, as it were, by the person who has suggested to her to act the part of some particular character ; but she it is who furnishes the substance, she draws not upon her imagination—for she invents nothing—but upon the hidden scraps of knowledge which she has accumulated in her reading and apparently forgotten.

#### MIND AND MATTER.

Can matter think ? Does the brain know ? Is life a function of matter ? Is matter a 'condition' of life ? What constitutes sensation ? Are not ideas as 'real' as atoms ? Professor Tyndall wrote : 'The passage from the psychics of the brain to the corresponding facts of consciousness is unthinkable.'

It cannot be too frequently stated that materialism affords us no satisfactory solution to the problems of consciousness and personal identity. Edward Berdoe, M.R.C.S. &c., ably enforced this fact in 'The Echo' for May 31st, in reply to a correspondent in a previous issue. He said :—

Materialism can never account for the consciousness of personal identity. All the elements and atoms of the brain are in perpetual change and circulation, yet the man, the ego, remains the same. The soul feels itself to be distinct from the external world, and no materialistic theory accounts for the self-activity and spontaneity which is characteristic of mind. Whether the soul exists after death is a question which cannot be settled off-hand from reading a chapter or two in a manual of physiology. That in brain disease or mutilation of the organ of mind the intellectual faculties suffer change or even partial extinction proves no more than the fact that a damaged musical instrument cannot efficiently express the effort of a great composer to delight an audience with his music.

In the same issue of 'The Echo' F. S. Ross (B.A. Cantab.) denied that our "inner life" is a function of the grey matter of our cerebral convolutions. He quoted Professor Allman's declaration that, 'Between thought and the phenomena of matter there is not only no connection, but no conceivable connection,' and also Buchner's admission that 'Before you can get mind out of matter and force you want an unknown X.' Mr. Ross shrewdly asked : 'Will your correspondent kindly explain to me how a substance like the human brain can think ? If brain substance can think why not my penholder ?'

LONDON SPIRITUALIST ALLIANCE, LTD.—Mr. E. W. Wallis was cordially received by the Council at their meeting on Monday last, and was unanimously appointed Secretary to the Alliance. At the same meeting three new Members were elected and seven new Associates. A Committee was also appointed for inquiry and experiments in relation to spirit or psychic photography.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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EDITOR ... ... ... ... E. DAWSON ROGERS.  
*Assisted by a Staff of able Contributors.*

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## Light,

A Journal of Psychical, Occult, and Mystical Research.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane W.C.

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### SECOND SIGHT.

Just a little behind the scenes, they who look on observe a noteworthy increase of interest and belief in what, for want of a better phrase, is called 'second sight.' It is quite possible that seership may soon be the most efficient agent for convincing people who think at all that there is indeed a *hernein*, whatever may be the truth about a hereafter. The records of the past and the present, from the Old Testament to the Transactions of the Psychical Research Society and the columns of 'LIGHT,' bear witness to the great fact of a sight within or beyond what the world calls 'sight.' It is sometimes called 'clairvoyance'; it is occasionally confused with premonition; it is known as 'the discerning of spirits'; it may be watered down to 'suggestion' or 'thought-transference.' But there it is—a sight of things, in

The light that never was on sea or land.

Our own belief is that the cases of second or spirit sight which are not recorded surpass at least in number those which are talked about or set down. The time will come when this inner sight may emerge from its veil, woven partly by ignorance and partly by fear, and be welcomed before God and man in the open light of day. The time may even come when it will be the normal possession of mankind and be no more uncanny than ether, telegraphy, or the Röntgen rays.

Such are the obvious thoughts that occurred to us after reading Alexander Mackenzie's new book (published by Mr. Eneas Mackay, Stirling), on 'The prophecies of the Brahan Seer (Coinneach Odhar Fiosachte),' with its Introductory chapter by Andrew Lang, satirical as ever, but with a somewhat stronger touch of belief. It contains an account of the Seer and a large selection of his prophecies, sorted thus by the compiler:—'Prophecies which might be attributed to natural shrewdness,' 'Prophecies unfulfilled,' 'Prophecies as to the fulfilment of which there is a doubt,' and 'Prophecies wholly or partly fulfilled'; the latter largely predominating.

The Seer was born at Baile-na-Cille, in the parish of Uig and Island of Lews, about the beginning of the seventeenth century. He was but a poor man, though his wonderful powers apparently attracted much attention, and from persons in high places, by one of whom, so the story runs, he was barbarously murdered. The records or traditions are precise and, as given here, they are most alluring, especially as so many are backed up by narratives which reveal startling fulfilments of the predictions.

But it is not with these stories that we set out to deal. What specially took our fancy was Mr. Lang's spicy little Introduction and the author's quaint first chapter. Mr. Lang is, as our readers know, a great favourite of ours. His fun is so serious and yet so gay; his style is so simple and yet so brilliant; his handling of the enemy is so delicate and yet so convincing, that we can never have too much of him. We are gratified to find him starting out with the remark that he can 'unblushingly confess the belief that there probably are occasional instances of second sight, that is, of "premonition." ' 'I know,' he adds, 'too many examples among persons of my acquaintance . . . to have any doubt about the matter.' 'Hegel,' he reminds us, 'was of the same opinion, and was not ashamed to include second sight in his vast philosophic system' (*Philosophie der Geistes*). As to the *modus*, he has no theory; and he is wisest so: but that does not prevent him saying: 'If there is a psychical element in man, if there is something more than a mechanical result of physical processes in nerve, brain and blood, then we cannot set any limit to the range of "knowledge supernormally acquired." ' 'Time and space are only hallucinations,' as a philosopher has audaciously remarked.' In the course of his far too brief Introduction Mr. Lang tells more than one story personally vouched for by himself. This one in particular has value: 'On June 15th (last year) a lady, well known to me, and in various fields of literature, told me that, calling on another lady the day before, she had seen a vision of a man, previously unknown to her, who thrust a knife into her friend's left side. I offered to bet £100 against fulfilment. In autumn, my friend, again calling at the same house, met the man of her vision on the doorsteps. Entering, she found her friend dying, as her constitution did not rally after an operation on her left side, performed by the man of the vision, who was a surgeon.'

Mr. Lang is fond of administering a flip to the scoffer as he parts with him. He does it here. 'It may be urged,' he says, 'that to inquire seriously into such things is to encourage superstition. But if inquiry merely unearthed failure and imposture, even superstition would be discouraged.'

But we must not forget Mr. Mackenzie's taking first chapter. He, too, is satirical. He almost begs pardon from the modern men of science for referring to the Bible,—a book 'only suited for an unenlightened age in which men like Shakespeare, Milton, Newton, Bacon, and such unscientific men could be considered distinguished.' And the clergy get their jacketing, too, for their inconsistency. How urgently they impress upon us that ministering angels attend the dying Christian, and yet, if we take them at their word, and suggest the possibility of holding communion with them, 'our heathen ideas and devious wanderings from the safe channel of clerical orthodoxy and consistent inconsistency would be howled against, and paraded before the faithful as the grossest superstition.'

It is perfectly true, and we are mightily pleased to see the double-faced performer unmasks. It is high time. The high and mighty scientist is bad enough, but he has at all events one story to tell, and he very fairly sticks to it; but the clerical person who professes to believe in his Bible and in angel-hoverers around death-beds, and who yet denounces us for attempting to prove the truth of both is something very much like a fraud.

We have nothing but a very cordial welcome for all these serious testimonies to the reality of the world within the world, the sense behind the sense, the sphere that is dominated by the soul. We care little for explanations: we may, indeed, be a long way from the possibility of explanations: but that matters not. We want what the New Testament calls 'the evidence of things not seen': and the Church needs it as much as the world.

A TRIBUTE TO THE MEMORY  
OF  
NEWTON CROSLAND.

By 'AN OLD INVESTIGATOR.'

There are very few Spiritualists living at the present time who are fully aware how much is due to Newton Crosland (who died on May 18th last), as one of the earliest and boldest pioneers of Spiritualism.

At the present time a person may state that he has seen phenomena, and is acquainted with facts, which prove that communication with the spirit world is possible, and yet he will not be hooted at, and told he is a madman, or a fool. Of course I exclude those learned gentlemen who write for some of our popular papers, and who imagine they possess a monopoly of all knowledge. These individuals are still so ignorant that they class under one head Spiritualists, fools, mediums, tricksters, swindlers, impostors, and liars. Such persons, however, are rapidly passing away, and as the human intellect becomes more aware of the importance of facts, and less influenced by ignorant prejudice, and pre-conceived opinion, they will die out like the Dodo and Great Auk, and will, in the future, be referred to, merely as remnants of the dark ages.

When, in the year 1855, Newton Crosland first took a prominent part in Spiritualism, such ignorance and prejudice prevailed, that to admit one's self a believer in facts which we had seen, was sufficient to justify a medical man in giving a certificate of our being lunatics. Crosland, however, was not deterred by these dangers, but was bold enough to give a lecture on the subject at the Mechanics' Institution, Deptford, on February 27th, 1856.

He shortly afterwards published a small book termed 'Apparitions,' which was the first book on Spiritualism published in England with the name and address of the author.

The results of this bold proceeding were, Newton Crosland states, that 'Old friends pitied and deserted us. Some people would not ride in the same railway carriage with me. Some would not pass close to our house; they crossed over to the other side. Others would not engage servants that left our employment. My partner and clerks left me in a body. My foreign agencies were withdrawn, and at one fell swoop I lost £600 per annum.'

We read that in olden times men were persecuted, and even burnt, for standing up for the cause of truth; but only forty-three years ago persecution, as far as the law permitted, was practised, and by people claiming to be Christians, or by men who claimed to be scientific, and to be guided by facts.

It was on Sunday, December 21st, 1856, that I made the acquaintance of Newton Crosland. I was asked to dine with him, and to witness such spiritual phenomena as might occur. Up to that date I had no knowledge whatever of spiritual phenomena, but having had a scientific education, I was fairly able to judge what could be accomplished by trick or conjuring, by so-called scientific machinery, and by the influence of the surroundings. When, therefore, proofs were given me, which could not have been given except by some power then unknown to science, I realised the fact that a new world was opened to me, and I resolved that to closely investigate this should be the main object of my future.

Newton Crosland's system of investigation was what may be termed 'two-fold.' He endeavoured to learn and also to teach, and in the following manner. Having found that, besides himself, his wife, and the young lady (the medium), there were two friends who harmonised with the conditions, he arranged that on one day (Thursday) each week, this party of five should dine together, and after dinner should sit for such manifestations, or instructions, as might be

given. Nothing was allowed to interfere with these meetings, and no outsider was permitted to be present. After a few of these meetings, the party ceased almost to pay much attention to the movements of inanimate bodies in the room, the most interesting subjects being the instruction given by our invisible friends, as to the laws which governed spiritual communications; how mentally and physically we could develop; how to maintain our health; and the reasons why certain persons were incapable of even comprehending the importance of spiritual phenomena.

During more than two years these weekly meetings occurred, and I cannot find that since then, any spiritual circle has succeeded in becoming acquainted with the laws governing these communications, even half as efficiently as was made known to the special circle at Newton Crosland's. When the same five people sat together each week, the phenomena that occurred were such as would even now be considered astounding.

Crosland, however, considered that to keep all such matters limited to five people was not just; he therefore gave one, and sometimes two days a week, for strangers, (limited to one or two) to dine and witness the phenomena. No sooner did a stranger join our circle than the manifestations became very weak, and not until this stranger had been present several times could we obtain satisfactory results. The reasons for such failures were clearly explained by our invisible friends. Now, when we hear of the proceedings of certain gentlemen who believe they are fairly investigating spiritual phenomena, and succeed in obtaining no results, we are astounded at the ignorance they display of the elementary laws which govern the occurrences, of which they set themselves up as competent investigators.

It was at the house of Newton Crosland that Mr. and Mrs. S. C. Hall had their introduction to spiritual phenomena. Mr. Hall was at first slightly disposed to teach rather than to learn, but he soon overcame this weakness, and the manner in which he helped to make the facts of Spiritualism known prove what an able missionary he became.

William and Mary Howitt, and Miss Howitt were frequent visitors at Newton Crosland's, and W. Howitt became a stalwart champion of Spiritualism. The late Robert Chambers had his first experience of the phenomena at Crosland's house. It was also there that the late Professor John Tyndall came one evening, professedly to investigate. His proceedings were such, that he broke all the laws by which the phenomena occurred, yet phenomena did occur, but he failed to comprehend them. It was little short of pitiable, to see a man who had the reputation of being infallible in science, behaving like a spoilt child. He informed us that he was acquainted with all the laws of Nature, and that *a priori* he knew that what we stated we had seen occur, was impossible; he therefore intended merely to devote his attention to discover how we were deceived, or how we attempted to deceive others.

Numerous other men of science, and note, came to see. The results were as curious as they were interesting. In some cases the physical manifestations were powerful, but the visitors seemed really incompetent to comprehend them. Like the late Sir David Brewster, they would say that the table *appeared* to rise in the air without contact, and objects in the room, and at a distance from any one, *appeared* to move, but whether or not they really moved, they could not venture to state. Others again would carefully test the phenomena, and at the termination of the séance, would volunteer the remark, that there was no use denying the facts, and the only possible solution was, that invisible beings were the agents who had produced the phenomena, and given the messages. Then these same individuals, a few days afterwards, would state that, on thinking over the matter, they had come to the

conclusion that nothing had occurred at the séance which was not easily explained by tricks, or collusion, and they did not care to repeat their visit.

These peculiar attributes of the human mind puzzled us, and we asked our invisible friends to give us some explanation. Their reply was curious but interesting : 'The spiritual nature of many persons is so dormant, that they are utterly incompetent to perceive, or comprehend, anything of a spiritual nature. They cannot distinguish the difference between a conjuring trick, and an actual spiritual phenomenon. Their natures, therefore, being so materialistic, they accept the material explanation. During their visit here their spiritual nature was partially awakened, but on returning to their usual surroundings, and companions, it again became dormant, and the facts they had witnessed ceased to produce any effects. No man can comprehend anything, when he has not in his nature the capacity to perceive it.'

Newton Crosland bore patiently the insults and ridicule of many of his guests. This was the more remarkable, as he was by nature a fighter, and disposed to be somewhat self-opinionated and dogmatic. It was probably these attributes that enabled him forty-five years ago to stand firm against an opposition, that really amounted to persecution. In recent years these attributes caused many of his friends to become cool with him.

I, one of his oldest friends, would receive from him a letter, little short of abusive, in which he would assure me I was wrong, unsound, and weak in my reasoning. I would meet him on his own ground, and pelt him with facts and arguments. He would shortly reply and would confess he had been wrong, and was much obliged to me for having proved him so.

Newton Crosland was a thoroughly kind-hearted, good man, who would sacrifice much for the cause of truth.

Those who can now state that they are convinced of the fact of spiritual communication, without incurring the risk of being put into a lunatic asylum, are perhaps not aware how much they owe to Crosland's bold statements years ago when mediums were scarce, and when confirmed and experienced Spiritualists, numbered few more than the fingers on our two hands. He was enabled to do his work because he had, almost as a daily visitor to his house, a young lady whose powers, and high teaching, were such as to far transcend those of any medium since that time. Those who were permitted to receive this teaching, and witness the phenomena, may consider themselves fortunate.

I was one, and I owe to Newton Crosland's kindness this treasure. I can overlook his little weaknesses when I remember his many acts of kindness, and self-sacrifice, to many besides myself.

Several of those who gained their first experience of Spiritualism at Newton Crosland's, afterwards developed as mediums, and became themselves promulgators of the facts, so that the results of his work, spread far beyond the small circle, that used to meet at Hyde Vale, Blackheath.

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MR. THOMAS GRIMSHAW, who has been pastor of the First Spiritualist Church, St. Louis, Mo., U.S.A., has returned for a short visit to his native town Burnley, in Lancashire. He will act as Delegate from the National Spiritualists' Association of the United States and Dominion of Canada to the British National Federation of Spiritualists, at their Annual Conference in Blackpool, in July next. Mr. Grimshaw has laboured acceptably in St. Louis, and will return in September to resume his pastoral duties there. He is a speaker of considerable ability, and will be pleased to make engagements during the next four months ; his address will be 14, Gordon-street, Burnley.

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MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

## THE SPIRITUAL EXPERIENCES OF DR. JOS. RODES BUCHANAN.

Professor J. Rodes Buchanan has set forth in considerable detail, in the 'Light of Truth' (Columbus, Ohio, U.S.A.), his varied psychical and psychometric experiences, and gives the reasons for his confidence in the conclusions to which those experiences have led him. He makes, as it will be seen, some stupendous claims, and our readers will be interested in seeing his own account of what those claims are and how he justifies them. He has devoted many years to careful observation and experiment, and anything he may have to say on the subject is entitled to respectful and unprejudiced attention :—

Not having been a spiritual sinner, I cannot speak of a conversion to Spiritualism, for I have never waited for the truth to come to me. I have been engaged all my life in the active pursuit of truth, endeavouring, without much success, to enlist others in its pursuit, for, as the pursuit of new truth can never be financially profitable, my labours have been somewhat lonely.

My exploration of the brain by all possible methods began in 1835, and in six years resulted in the discovery of the anatomical foundation of the spiritual element in man, which lies in his brain, just in front of the bend in the coronal suture of the skull, as it should lie according to the fundamental laws of the brain. The excitement of that organ called up a vivid realisation of departed friends. My first public demonstration was in the winter of 1841, at Louisville, Ky., in a brilliant fashionable parlour, where I found in Miss Harriet Key as brilliant an intellect as the city contained, united with a psychic temperament. Stimulating the organ of spirituality in her brain, she immediately saw the spirit of her mother standing before her, and fully realised and affirmed it.

In New York in 1842, when demonstrating the phenomena of the brain (having then perfected the science of psychometry) before a committee appointed by a public audience, I found that Mrs. Erenstine L. Rose (an eloquent and very radical public lecturer), very positive in her materialism, was of a psychic temperament, and I astonished her by stimulating her spirituality until she saw and held intercourse with the spirits of her mother and my father, which she fully realised, but said she had always believed such things impossible. The committee reported some of my experiments with her.

In Cleveland, Ohio, I met a young lady medium in whose presence in my apartments strange spiritual sounds were produced, which I could compare only to the creaking of an old-fashioned cider mill. The sounds appeared on a table, and by examination I located them in the marble slab which made the top of the table.

When I was residing in Covington, Ky., and serving as dean of the faculty and professor in the Eclectic Medical Institute (the leading college), we found a good medium in our next neighbour, through whom we had many interesting messages by rapping to the letters of the alphabet. Our spirit friends gave valuable advice. We had a young woman in the kitchen (daughter of the cook), lame from a swollen ankle. After sending her several times to our hospital in Cincinnati without receiving any benefit, I received a prescription from the spirit of Mrs. Buchanan's mother which no physician would have approved, but which made a prompt cure. The medicine was angelica.

My brother-in-law, deceased, Dr. Wakefield, was a good and careful physician, and when consulted on several occasions gave perfect advice, different from what he would have given when in practice, and my father-in-law, Judge Rowan, gave us sound financial advice. But the most interesting experience came through Mrs. Hollis-Billings, at Louisville, by audible voices, which gave valuable instruction, and by spirit writing. She brought me into communication with a most lovely and brilliant lady whom I had greatly esteemed and admired in 1838-41, whose adopted name was Serafina. The conversation was very satisfactory, and then taking a page of notepaper she placed it under the table,

and it was soon filled by spirit writing in a style peculiarly her own, and containing certain peculiar phrases in Spanish, with which she was familiar.

If Mrs. Hollis-Billings had written it with her own hand it would have been a decisive proof of its origin, for no human being (but Serafina herself) could have originated such writing. During the year to which I have referred I was teaching large classes in the college, publishing my 'Journal of Man,' and battling for every species of reform against orthodox bigotry in the college and Church. The phenomena in the Fox family came out and I knew they were true. From 1849 to 1855 I was the only medical scientist to defend them and repel their assailants. I had told my friends I was as well acquainted with the spirit world as they were with Europe.

In 1879-80 I began to verify my assertion by recording the psychometric exploration of the spirit realms. With the unsurpassed psychic talent of Cornelia H. Buchanan I had no more difficulty in becoming acquainted with the characters and lives that have been immortalised by historians than in studying contemporary character in public men, or in the correspondents who from distant countries wrote to her for opinions, advice, or diagnosis. The past was to her as open a book as the present, and during the years in which she portrayed historic characters of whom I then knew nothing I never found her deviating from the truth as far as I could discover. Whether I was familiar with the biography she examined, or entirely unacquainted with it, made no difference, and I learned to rely upon her profound intuition, and found her decision sustained by those whom I considered competent. To me this power of exploring the spirit world was the grandest development of science, and it was well sustained by that profound philosopher, William Denton, in his parallel demonstration of the psychometric power to reveal the hidden phenomena of geology, which are now called Paleontology.

The fact of my thus exploring the spirit world and becoming acquainted with the heroic and benevolent lives of those whose benevolence embraced all humanity when they were on earth, and still reaches out in love, was not unknown in the Summerland, where mental contact makes personal presence. Hence when I wrote to Serafina and placed my letter on the floor under the table in New York, in 1880, I received a most unexpected answer. The medium informed me that she saw the spirit of Serafina, whom she described, but said that she brought another spirit to address me; and when the paper was lifted from the floor it bore the bold pencil writing of a nature congenial to her own. That pencilled message came from St. John, speaking of the great importance of my labours, and promising ultimate success in restoring the long-lost religion of Jesus Christ, which I published in my first volume of 'Primitive Christianity,' after holding it in reserve seventeen years. As this remarkable message was signed by St. John and was produced by the invisible, immaterial spirit power, the only question that could arise was whether it really came from St. John or could have been written by some other spirit. If it came from him it is the most important message that ever came from the higher world, for he was the especial favourite of Jesus, the most spiritual of His disciples, and the most elevated above human passions and follies.

The only way to test the question was by psychometry. When a competent psychometer touches a piece of writing enclosed in an envelope, or places his hand upon the back of the writing, if he has proper ability he can describe the character so accurately that all will recognise it, and also describe the leading thought, sentiment, or feeling embodied in the writing, being himself entirely unacquainted with its source, which is the method in which all correct psychometric experiments are performed. I therefore submitted this writing, properly concealed, to the most reliable psychometer—to Cornelia, who was the nearest to perfection that I have ever found; to Mrs. Dr. Hayden, of New York (who introduced Spiritualism into England), who came nearest to her; and to Dr. J. M. Peebles, who has long been demonstrating his psychometric power in diagnosis of his numerous patients. All three agreed as to its source, St. John, and its character, each describing in different language but

giving similar conceptions of a great spirit devoted personally to Jesus Christ, and writing to me in friendship to encourage my labours for the ultimate success of the spiritual faith which we possess.

If there had been any uncertainty or contradiction in these descriptions I would not have dared publish the message. But the absolute agreement of different parties at different times in such a description was as decisive as the description of a new star or comet by different astronomers in different countries unknown to each other, all coinciding, and is of the very highest class of scientific evidence, for the chances are a million to one against so perfect a coincidence in scientific descriptions of anything unseen and unknown by the psychometers. No such fallacy has ever occurred in my fifty-six years of experimental inquiry. On the contrary, I think a single description by a well-tested, competent and reliable psychometer, under proper conditions, is as worthy of credence as the report of a recognised star in a certain region by the official astronomer of an observatory. But scientific psychometry is such a revolutionary power and is so little known or attended to that orthodoxy can afford to ignore it entirely, and the millions will go on in unthinking ignorance, as they have always done concerning high spiritual phenomena, until they were dragged in one by one by spiritual power.

But this psychic experience is open to the world, and I could force it upon the millions if I could travel as a propagandist for a hundred years. That message has been photographed and it tells the same story of St. John to every psychometer. Concealed like other pictures in an envelope, it tells the same story to every psychometer which it told to Dr. Peebles and the others who first placed their hand on it. Placed in the hands of a psychometric class, concealed in an envelope, they unanimously agree in giving it a character and meaning widely different from anything else that they touch, profound in religious principle—intellectual, philanthropic—and far-seeing.

A few evenings since I was experimenting with a few students in my library, and it was delightful to see how perfectly they understood and how finely they described his character, as well as several others, modern and ancient. One impressed them most disagreeably as a fiercely selfish character, and Dr. T. declared it must be some such character as Nero or Caligula. It was a photograph of the bust of Nero. I had two photographs concealed in envelopes—one they thought was probably Ingersoll, the other Talmage, which was the fact.

When I send my spiritual pictures, or good photographs from them, in sealed envelopes to distant correspondents, to be returned unopened, I am accustomed to receive from them satisfactory descriptions, showing that my presence or my absence has no influence on the result. By these decisive scientific experiments all spiritual phenomena may be tested, and I have a number of pictures from fraudulent mediums which psychometry detects.

As 'the gates ajar' are open to psychometric exploration, it follows that the spirits of any sphere explored will be conscious of their friends on earth, and in 1880 responses came when not expected, which are among my choicest treasures. They came within a few months, and I regret that I did not record their dates.

Holding in my hands my pair of slates—the medium sitting near by—I received a bold, striking picture of St. Peter, with the words 'Be ye holy,' on the slate. Anyone would recognise in this picture a bold, commanding personage, very different from St. John, one who would not fear to take a stand in such a city as Rome.

At another time, sitting with my pair of slates in my hands, the medium recognised a distinguished personage coming from a vast distance across the ocean, with a mountain visible in the distance, and heard the words, 'If it was sacred then is it not sacred now?' The figure approached, sitting before us in a scarlet robe, presenting in front of his knees the tables of the law written in some unknown language. As this scene was described it was sketched on the interior part of the lower slate, and I could hear and feel the vibration. No pencil was present.

At the end of about twenty-five minutes I opened the slates and found the picture, representing Moses with the

tables of the law, and the words 'I am' overhead, 'Thy God' below.

When this pair of slates is laid upon the table and the hand of a psychometer placed upon it I never fail to receive a description of Moses, the commanding leader of the Jewish nation, one of the greatest men of antiquity, whose spirit is so strong that with my limited spiritual faculties I can feel his influence, more strong and substantial than any other I have ever felt, and entirely different from the fierce and bloodthirsty character given him by a fictitious history, prepared about a thousand years after his death by Ezra, who brought in the Pagan fiction of Babylon. Moses is one of the grandest figures of all antiquity. He was the sustaining companion of Jesus, and the religion that he gave to his barbarous nation was as near an approach to that of Jesus as his barbarians could receive. He has given me a brief narrative of his life, contradicting some of the stories of the Old Testament. He led only about thirty thousand from Egypt. He told how the tables of the laws were produced by his mediumship.

After Moses was another remarkable experience. A cardboard was placed between the slates and a more commonplace figure was produced upon it—apparently an India ink drawing, though no materials for making such a drawing were in reach. While puzzling over this, I decided to return the picture between the slates, and see if the spirit power would give any information. The medium then said that 'a Greek scribe' was coming to give us the name, and opening the slates, I found below the picture the name Aaron written well in Greek letters.

I had a very remarkable experience about the same time relating to a still more remote antiquity. It was not far from midday. I took my small slate and held it up against the window, the medium promising that Benjamin West and Sir Joshua Reynolds, being present, would give me a remarkable picture, with colour. I didn't hold it more than a minute, and taking it down found on it a picture of a beautiful lady in slightly coloured crayon. Psychometry says it is a picture of Queen Helen, associated with the Trojan war; all agree in that. I have communicated with much more ancient times very reliably, but need not refer to it now.

My experience with Confucius, however, is worth relating to show how mistaken are they who think that familiar communication with antiquity is impossible. Experimenting at New York with a young medium named Philips, his hand moved so rapidly over the paper that I thought he was drawing something like the radii of a fan. But on looking at it I found it was all writing, some of it in reverse order and in the Spanish language. Mr. O'Sullivan and myself experimented with him, placing slates under a chair across the room about twelve feet from us, and getting writings. In one case we found that the slates had a very large leaf introduced between them, fresh and green, about six inches long, on which we found Chinese characters. I took the leaf to some Japanese merchants on Broadway, who translated it thus: 'The spirit of Christ is in our true heart and not an external adornment.' Soon after this a musician's wife, very mediumistic, happened to be in my office in the college, and Confucius spoke to me through her, saying that there was something in my late writing that ought to be corrected, which was true. I had laid the manuscript aside, intending to correct some remarks on religion, but had neglected it. No human being knew anything of it.

The next experience was still more remarkable. A similar cardboard to that marked above was placed between slates not knowing or expecting what might come, and when they were opened after sitting about half an hour we found a fresh oil painting marked J. Baptist, which has been demonstrated by psychometry to be John the Baptist. Moreover, I have had a number of small photographs made from it, and when concealed in envelopes psychometers describe it well, portraying his high religious enthusiasm. The original picture required about a month to harden. I know nothing more marvellous than this in spirit phenomena—the creation of an oil painting, and the perfect representation of the martyred saint of nearly nineteen hundred years ago. It was publicly exhibited in my lecture soon after, and just such spirit pictures have too often been authentically produced to allow any excuse now for scepticism, but ignorant

scepticism has an unconquerable stubbornness, and many a sceptic convinced against his will remains a sceptic still, of which we have many examples.

The picture of John the Baptist, St. John the beloved disciple, St. Peter and Moses, spiritually created, appear in my 'Primitive Christianity' with that of Jesus, which I consider entirely authentic, though produced by an ancient artist, as the spirits who have seen him testify to its correctness. These pictures are scientifically true, for according to the most accurate science of the brain they correspond accurately with their respective characters.

The picture of St. John was differently produced. He has often visited me since my first message from him, and often been seen by mediums—once by Emerson at a public meeting in Boston, soon after which he gave me a most cordial message on closed slates through the mediumship of the famous Dr. C. E. Watkins. When lecturing at Los Angeles in 1893 he was seen in my lecture room by Dr. R., a skilful physician; and a medium arriving at that time an engagement was made through her to attempt to obtain his photograph, to which he assented. We visited a photograph gallery for the picture, for which I sat. The first attempt was not successful, but the second attempt produced the picture which was engraved for my first volume.

The value of these sacred records is greatly enhanced by their subsequent confirmation, during three years of constant intercourse with the ancients, revealing the history of the development and destruction of Christianity. St. John gave his history with some difficulty, as his highly spiritual nature has removed him too far from earth, and he has not become very familiar with the English language. But St. James of Galilee and St. Paul, the boldest heroes of the first century, have spoken with great freedom and accuracy of events persons, and places.

To those who are more familiar with slipshod and credulous proceedings than with scientific methods, the question will occur, how do I positively know that there was no deception—that no false or disguised spirits came in to give false messages? I reply that my sphere has not attracted such, any more than has the scientific sphere of Sir William Crookes, of London, who has related as marvellous phenomena as mine, sustained by the most accurate tests. Of course I have met fraudulent mediums, but I had no difficulty in detecting and discarding them, though they were sustained by the credulous, who condemned me for following the scientific method, but they have all been found out and exposed.

But I have one guarantee of truth which no one else has had, and therefore I know there is no mistake, and that what I have published is more reliable than all that has been produced by Gibbon, Guizot, Schleiermacher and the German theologians, Mosheim, Neander, and fifteen others, Josephus, Eusebius, Origen and Augustine, for these old theologians, blinded by bigotry and credulity, accepted the fictions and forgeries of the first two centuries, and added fictions of their own manufacture, of which Augustine and Eusebius were certainly guilty, and Gibbon, though clear-sighted and honest, could not penetrate the darkness of the first century.

I therefore claim to be the historian of the religion of the first century, for I have the direct testimony of the actors in the Christian and Pagan tragedies.

Cornelia, when she stood by my side, exposed psychometrically the founders of Christianity, and when she ascended she was still my daily companion and counsellor, as she still is. What she sees and hears she reports, and I am as sure of her personal testimony as if I had seen it myself, for her perceptions were keener than mine. She tells me of her reception and her home, tells me of the Apostles, and compares her personal observations recently with what I recorded when she viewed them from earth, and finds no material change necessary. Thus becoming familiar with them, she brings them to me. Devoted as she always was to the truth, and closely, faithfully united to her husband, it is impossible that she should deceive me or that she and the Apostles should tolerate any deception, for they are in the realm of purity and holy benevolence, and as to the true mediumship of Mrs. Longley, upon whom I chiefly relied, no one, so far as I know, ever doubted the

correctness of more than five thousand spirit messages which she delivered at the 'Banner of Light' office through many years, in which she had the co-operation of that wise and pure spirit, my friend, the Rev. John Pierpont, who co-operated with her in her disinterested services for the spirit world in revealing their lives and teaching. That record will go down to posterity hallowed by the reverence of millions.

Whether they will ever rehearse their history to others I do not know. They came to me because they knew I was in absolute sympathy with them and their inspired leader, and seeking to know them. He does not come to earth but we can go to Him if we are qualified by our psychic capacities to perceive His character, and millions will go, and He will be known as our elder and wiser brother, Whose counsel, if obeyed, would have made earth the antechamber of Heaven, as it is destined to be in the far future, when wars are ended.

#### A SERIES OF VISIONS.

I have read in 'LIGHT' Mrs. Russell-Davies' account of her experiences. I am not a medium, nor have I had anything to do with Spiritualists or their work. I only believe in what I have myself seen so often, and by which I know that the spirits communicate with the living.

My first vision occurred when I was six years of age. My grandmother was very ill, and my mother and father were with her in her house in Rotterdam, while we children were with the servants at our home in Charlois, one of the small villages near Rotterdam, at the other side of the Maas. I could not sleep and called the servant, who told me to keep quiet as it was half-past eleven and I ought not to wake baby. Just then I saw my grandmother—how, I could not tell; I was terrified but had the courage not to cry out. I learned later that she passed away just at that hour. I often saw her afterwards on the grass in the garden, or at my window.

My second vision was three nights after my dear mother had passed out of her earthly body. I was thirteen then. Three nights after she died I awoke, and was more clear of mind and more fresh than during most days. I lay silent and quiet when I heard a knock at the window. I paid no heed, but then again and again I heard it. By pinching and shaking I tried to wake my sister, but all in vain. In the meantime the noise continued. I arose, and drawing aside the heavy curtains I saw my mother as plainly as I had ever seen her; she appeared to be transparent. When I tried to embrace her she drew back—and back—and at last faded away. I told my sister, who laughed, and next morning made the whole family laugh about it.

Then there came another visitant from the other world. I had a dear friend in Brussels, and one day, late in the evening, when going to bed, I saw her. When I related the experience the next morning, there was a storm of laughter, which, however, suddenly ceased when a telegram arrived announcing my friend's death the night before. Between my fourteenth and nineteenth year I had many other proofs of another life. Once, under spirit influence, I played in a well-known Dutch family the 12th 'Rapsodie' of Liszt; I, who do not play the piano at all! When I had finished, everybody was astonished, but I was very tired and absent, and do not remember one note of the whole piece.

Once, when in trouble, and feeling that life here was not worth the sorrows and battle for it, I thought about suicide, upon which a hand was laid on my shoulder, and my mother stood before me! And once, the first time I was in London, the Modern Babylon, being without friends, without money, and ignorant of the language, I went to Westminster Bridge to finish everything, but my mother came to me and a voice said: 'Moed!' (courage), and new courage came, and again I began to fight the battle of life. And now I often feel a hand on my forehead, and when that is the case I know that I can work; whereas if that hand is away from me, I know that then I need not try to write, because everything I write will be ordinary and commonplace.

Some little while ago I travelled in a Great Northern Railway carriage to Hornsey. It was a beautiful, dark, cold night. At Harringay two ladies entered and walked out at the other side of the carriage, though the doors

remained closed. I knew them particularly well. They were two old Dutch ladies who used to be our neighbours for years. Some weeks afterwards I received a letter from one of my sisters saying: 'Three weeks ago Mrs. and Miss de Waal died.'

My grandfather and grandmother died on the same day, about a month ago, in Maastricht, and I saw them both in my bedroom here (London), passing through the door and leaving by the window.

Once only I have visited a Spiritualists' séance in London. I was the first person addressed by the medium. 'I see a spirit,' she said, 'she is foreign, from—from—Holland, I should say; she is young still—thirty-nine—she keeps her hand on your shoulder—I hear a name—Henrietta—and another—Lucy, and she has a message for you—"Do not lose courage—there is a future for you."' She paused for a moment, and then went on. 'And another—a child—about ten or nine—she thanks you—and kisses you.' I knew these two spirits very well—the one, my mother, the other a child I once nursed, who died notwithstanding all our care.

Often I hear voices whispering around and above me, in my own or in other languages, but nobody else does so, however near. I am told I should make a good medium, but I could not think of that. If, however, my experiences of the other world can help your science I shall be but too pleased to give them.

LUCY M. FRANSSEN VAN DER WOUW.

#### IN DEFENCE OF REINCARNATION.

It has always been a matter of surprise and amusement to me to read the letters of the late Mr. Newton Crosland, and others who object to the idea of reincarnation. They get so angry and impatient on a subject they seem unable and unwilling to comprehend.

Now why should we mortals consider that one short earthly experience and existence is sufficient for eternity? If our spirits are sent into this world to gain experience and develop their faculties, is it not somewhat presumptuous for people to say that the one experience is enough? One of the most common objections to reincarnation is, 'Oh, I have suffered so here, why should I have to return again? I can gain all the experience I require in the spirit world.' Now I would ask—how do you know you can? If your present incarnation is necessary, why not others? But I prefer to take a higher and better view of this reincarnation question. We are placed here, I take it, not only to improve ourselves but to try and improve others also, and a truly good man or woman who is called away to a well-earned rest, after enjoying the same for a certain time in the world of spirits, will probably, nay, certainly, revisit this earth as a spirit. He or she sees a good work to be done, some great reform needed, a grievous wrong to be righted. Do you imagine that that true and noble spirit would flinch from another earthly existence by which he thinks he could initiate some good and noble work? No! he would willingly, like a brave soldier, offer himself again for service; aye, and perchance for sacrifice; and with the help and counsel of his guides and a prayer to the Almighty Spirit to aid and strengthen him he would once more leave his happy spirit home and descend again to earth as a babe. But, you will say, he does not remember his past life or lives, or his resolves made in the spirit world; the memory is blotted out. Yes, that is true; and a merciful provision too, for how could our poor fragile earthly brain bear the *keen* remembrance of Heaven, or Hell, as the case may be? The tiny babe grows up, and by and bye its good and faithful guides prompt their charge to begin or finish the work he elected to do. Do we Spiritualists ever realise the constant love and labour bestowed upon us by these good guides of ours? How often they must grieve and suffer on our account as they journey with us through life, and are the silent witnesses to our many evil and few good deeds.

Some three and twenty years ago I was attracted to this question of reincarnation and opposed to it, but I resolved to look into the subject without bias or prejudice. One day I called upon a medium, a highly respectable woman, but of no education, and in the course of conversation I asked her if she believed in reincarnation. 'All stuff and nonsense,' was her reply. In another minute she was controlled by a

spirit who laughingly said, 'My medium won't believe it, but reincarnation is a fact all the same,' and for an hour that spirit talked to me on that and many other subjects far beyond the ken of the medium. Soon after my marriage I asked my wife her opinion of reincarnation; and to my surprise and disappointment, she pooh-poohed the subject; but strange to say, all her controls told me, speaking through her own lips, on various occasions, that reincarnation is perfectly true and that they had been on earth as mortals many times, but at considerable intervals in most cases; amounting to two, three, and four centuries. Now mark you, I tried all these spirits and they gave me a taste of their quality. One spirit, 'Dewdrop,' said that in her last incarnation she was a Sioux Indian. It happened that a friend of ours, an officer in the Army, had lived some months amongst the Sioux, so he spoke quite unexpectedly, one evening, in the Sioux language to 'Dewdrop,' who at once answered in the same language and satisfied the questioner. When spirits claim to be foreign spirits it is only right that they should give us some proof positive of their identity, and much charlatanism and humbug would be frustrated if people would really 'try the spirits.' In my somewhat long experience of twenty-three years, I am sorry to say that out of the fifty mediums I have sat with only five were really genuine and truly developed.

With respect to people believing they have been kings or queens or other celebrities in bygone ages, and giving themselves silly airs on the strength of it, one can only pity them, not so much for their credulity as for their snobbishness and vanity. You or I might have been an emperor in our last earth life and a beggar to-day, and most likely, if we could remember our former existences, we should blush for very shame at the pitiful figure we cut, and be prouder of our present rags and tatters than of our late regal robes. The wise man or woman is usually humble in spirit, knowing how prone poor mortals are to make fools of themselves, and how ignorant the wisest man is.

It is just possible, my good friends, who so hate the idea of reincarnation, that you are wrong, so do not be too 'cock sure' in your dogmatic teaching. After all it is not what you and I may wish or desire in the world to come, but what is ordered for us by the Great Spirit, and whether we approve of reincarnation or not, we shall be bound to submit, and if necessary we shall be sent back to school on this earth, either as masters or pupils. For my part I believe that it is absolutely necessary for us to learn about everything pertaining to this planet before we are fit to inhabit a higher one. Eternity is behind and before us, and earth life is so short after all that I cannot look at reincarnation in any other light than as a necessity and a blessing in disguise.

R. H. RUSSELL-DAVIES.

#### 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.*

##### Tennyson and Spiritualism.

SIR,—May I mention, what many of your readers will have observed, that the epitaph quoted in the interesting leading article in 'LIGHT' of May 27th, 'Gone from this room into the next,' is from Tennyson's exquisite poem of 'The Grandmother'? The lines run:—

'So Willy has gone, my beauty, my eldest-born, my flower; But how can I weep for Willy, he has but gone for an hour,— Gone for a minute, my son, from this room into the next; I, too, shall go in a minute. What time have I to be vexed?'

Though Tennyson, unlike his elder brother, was not a Spiritualist, still he had an intuitive perception of some of the great truths on which Spiritualism is founded. It would be easy to quote dozens of passages in his poems and letters to illustrate this, but as they are household words it would be superfluous.

Thank God for the inspirations of genius!

Southsea.

H. A. R.

##### The Cry of the Children.

SIR,—Do you think any of your readers will listen to the Cry?

The summer has come, and we grown-up folk who can cater for our own enjoyment of the season's pleasures are to a large extent responsible for the little ones, who have neither

the means nor the power to enjoy even a few hours of summer in meadows and woods, amongst the flowers and beauties of nature.

In Battersea there is a Spiritualist Society whose members recognise the need there is amongst the children of that neighbourhood for kindly sympathy and practical comfort.

Very few Spiritualists know of the work going on, and of all that has been done by those earnest and devoted workers, Mr. and Mrs. Boddington, Mr. Adams, and others, too many to name, and how they have heard the 'Cry of the Children' and have answered, 'Wake up, little Alice, it is day,' but it shall be a summer day this time. But we must have some money.

Now who will help to raise a fund to take the children for a day out into the meadows, to play in the long grass; or for a glorious day on the water?

The means must be found for the children to go somewhere where for once in a way they may revel in 'God's glorious Creations.'

Subscriptions towards the 'Children's Day' gladly received and duly acknowledged by,

B. RUSSELL-DAVIES.

Arundel House, Balham Park-road.

##### The O.P.S. Sick, Benefit and Pension Funds.

SIR,—Kindly allow me to make my monthly acknowledgment of subscriptions to the O.P.S. funds, and to tender hearty thanks to all subscribers. I have received the following sums during May:—From 'A Faithist,' 21s.; S.E., 2s.; Bristol Spiritualists' Society, per Mr. W. Webber, President, 10s.; T.F.O., 1s.; Miss E. L. Boswell Stone, 3s. 6d.; Onward, 2s.; York, 2s. Miss E. M. Hodges, Torquay, sends 1s. 6d. and 2s., and writes: 'I will subscribe, for certain, 1s. monthly, and trust all Spiritualists will respond to your appeal.'

I am very pleased to have had this donation from the Bristol Society. Plymouth and Bury Societies have sent previously; who will follow their lead?

Rev. C. Ware (who is receiving 30s. per month from O.P.S. funds) says: 'I would like to have my grateful acknowledgment for so much kind help conveyed to all who contribute to the same;' he also says, 'My pen is kept busy.'

Mrs. Barnes, whom I met in Nottingham recently, desired me to record her grateful thanks to all subscribers to her pension fund; she said: 'Words fail me to express my gratitude.'

Our expenditure has been greater than our income again this month. Please send on your subscriptions, friends, to

MRS. M. H. WALLIS, Hon. Sec.  
62, Station-road, Church End,  
Finchley, London, N.

##### SOCIETY WORK.

BIRMINGHAM (BLOOMSBURY).—On Sunday last Mr. J. W. Mahony gave an excellent address on 'Man's Progress in Both Worlds,' which was highly appreciated.—E.C.

GROVE-LANE PSYCHOLOGICAL SOCIETY.—The control of Mrs. Holgate delivered an interesting address, the friends present being urged to live in accordance with the teachings of Christ. At the after circle clairvoyance was given by Mr. Lovatt and others.—H.E.B.

HULL, ST. GEORGE'S HALL.—Large and successful meetings were held here on Sunday, June 4th, when Mr. E. W. Wallis, secretary of the London Spiritualist Alliance, delivered trance addresses which were evidently very acceptable to, and much appreciated by, the audiences.—COR.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. J. A. White gave a very instructive address, followed by excellent clairvoyance. The open-air meeting was well attended. On Sunday next, at 11.30 a.m., open air, Victoria Park; at 7 p.m., Mr. Alfred Peters.—O.H.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—Last Sunday Mr. Boddington delivered an address on 'Hypnotism, Magnetism,' &c. The speaker pointed out how useful magnetism may be in facilitating spirit control, causing the sensitive to be more passive and submissive to spiritual influences. Tuesday, at 6.30 p.m., Band of Hope; Sunday, at 3 p.m., Lyceum; at 3.30 p.m., Battersea Park; at 7 p.m., Henley Hall: 'The Gift of Healing'; Thursdays and Saturdays, at 8 p.m., members and friends.—W.J.T.

THE CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—As usual our public circle was well attended. Our leader presided. In the evening, our leader's guide 'Douglas' gave an interesting address on 'The Transfiguration,' which he explained in the light of Modern Spiritualism. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Sunday-school; at 6.30 p.m., Mr. W. E. Long, 'The Ascension of Jesus'; at 8 p.m., election of candidates.—VERAX.