

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Many of our readers have been specially interested in our late Study of 'Religion's Source.' Incidentally, Religion and Theology were differentiated and contrasted, and a reference was made to an Essay by a Professor of the University of Chicago. Another American, working on similar lines, cites significant passages from the writings of spiritual thinkers, to illustrate the profound truth that the main thing is not Theology but Religion, and that Religion must come first, and is always the living element, even in Theology. But all these and similar sayings only amplify the deep saying of Christ, 'The words that I speak unto you, they are spirit and they are life.'

The writer we refer to says, specially alluding to Dr. C. C. Everett's writings:—

I found passages in our own Dr. C. C. Everett's writings which state the ground-principles of these views. 'Intellect,' he says, 'tries to explain and justify, but never reaches that in which feeling rejoices' ('Psychological Elements,' &c., p. 20). 'Spiritual truths are chiefly taught by stimulating the spiritual life' (in 'Christianity and Modern Thought,' p. 153). In other words, religion precedes theology, and religious truths are taught by religious influences which kindle religious feeling; for 'the power of moral and spiritual truths to penetrate to the hearts of men has a strange dependence upon the moral and spiritual power of him who utters them' (in 'Christianity and Modern Thought,' p. 152). Dr. Everett thus teaches that religious feeling is the first to apprehend religious truth, and that afterward the intellect comes to a second-hand apprehension of the truth and tries to 'explain and justify' it by theology, but never fully succeeds. Similarly Dr. Hedge says, 'To rely on intellectual methods for the direct advance of devout thought is to mistake philosophy for religion'; for 'reason in its own original capacity and function has no knowledge of spiritual truth.' And Martineau says, 'Our devout beliefs are not built on the dry sand of reason, but ride on the flood of our affections'; for 'the very materials of religious knowledge are present only to the tact of a pure heart.' And J. H. Thom says, 'The slumbering sensibilities are the organs of spiritual apprehension.' Therefore, says Dr. Hedge, 'it is of less moment that the intellect should form a perfect conception than that the heart should have perfect conviction.'

We gladly welcome Mr. Edward Carpenter's manly onslaught upon Vivisection (London: Humanitarian League. One penny). His analysis of figures, and dissection of justifications, are followed by a sharp pushing home of the fact that animal processes or functions are so far radically disturbed under vivisection that the experimenter may be led astray.

The following exceedingly suggestive paragraphs will give some idea of Mr. Carpenter's argument, on lines

which enlightened Spiritualists will readily comprehend:—

As soon as you pass beyond the more obvious and outer machinery of the organism, into the *arcana* of the deep-lying centres and organs, the nerves, the spinal cord, the brain, and so forth, you come to a region of such extreme sensitiveness, where all the parts are so intimately united with one another, that it is impossible to isolate one part for examination, or to injure one region without defeating the observations you are making in another region.

To sacrifice—in the thirst for some fresh details of information—whole hecatombs of living creatures, to carry on experiments so self-stultifying . . . is to blind ourselves to that greatest and most health-giving of all knowledge—the sense of our common life and unity with all creatures.

Let this feverish energy which now goes to Vivisection devote itself, in calmer, stronger, fashion, to studying the best methods of health, of diet, of life, of light, of exercise, &c., in our bodies, and in spreading these methods among the mass-populations. Here is a grand and endless work, and only just begun.

The way of Health is open to us—a lovely and glorious road for mankind to walk in. If we would pause but for a moment in the mad scramble which arises partly from our unworthy fears and terrors, and partly from our petty egotism and ambitions of distinction, we should see that it is so. And it is one of the reasons—apart from the care for the animals themselves—why it is a joy to combat Vivisection, that by closing *that* door, we compel men into the road of sanity, and deliver them from wandering around in darkness, and losing their way in the endless labyrinth of a false trail.

We entirely agree. Even if we believed in the uses of Vivisection, our hatred of exploiting and crushing of the weak by the strong would keep us from taking advantage of it. It seems to belong to a Demon's world and its disorder, and not to a God's world and its order.

We have received from Messrs. Rawson and Co., Manchester, a specially well-printed pamphlet containing a collection of extracts from a Discourse given in Liverpool, 1839, by James Martineau. One, on 'The Prophet,' has in it the note of a true inspiration, and the light and strength of true genius. The prophet is described as 'the representative of God before men, commissioned from the Divine nature to sanctify the human,'—a most fruitful definition! 'His implements of power' are said to be 'forged in the inner workshop of our nature, where the fire glows beneath the breath of God, framing things of ethereal temper.' Then follows this fine passage:—

Thus armed, he lays undoubting siege to the world's conscience; tears down every outwork of pretence; forces the strongholds of delusion; humbles the vanities at its centre, and proclaims it the citadel of God. The true prophet of every age is no believer in the temple, but in the temple's Deity; trusts, not rites and institutions, but the heart and soul that fill or ought to fill them; if they speak the truth, no one so reveres them; if a lie, they meet with no contempt like his. He sees no indestructible sanctuary but the mind itself, wherein the Divine Spirit ever loves to dwell; and whence it will be sure to go forth and build such outward temple as may suit the season of providence. He is conscious

that there is no devotion like that which comes spontaneously from the secret places of our humanity, no orisons so true as those which rise from the common platform of our life. He desires only to throw himself in faith on the natural piety of the heart. Give him but that; and he will find for man an everlasting worship, and raise for God a cathedral worthy of His infinitude.

Christ himself was transcendently THE PROPHET. He brought down God to this our life, and left his spirit amid its scenes. The Apostles were prophets: they carried that spirit abroad, revealing everywhere to men the sanctity of their nature, and the proximity of their heaven. Nor am I even unwilling to admit an Apostolic succession, never yet extinct, and never more to be extinguished. But then it is by no means a rectilinear regiment of incessant priests; but a broken, scattered, yet glorious race of prophets; the genealogy of great and Christian souls, through whom the primitive conceptions of Jesus have propagated themselves from age to age; mind producing mind, courage giving birth to courage, truth developing truth, and love ever nurturing love, so long as one good and noble spirit shall act upon another.

That 'bright particular star' of Brooklyn, New York, the Rev. J. W. Chadwick, lately concluded a touching sermon with these words:—

Upon what better note can I conclude than this thought of the wonderful, beautiful, tragical power with which you are invested over each other's lives, such that you can by your behaviour make or unmake men's faith in God, such that you can build up in them a believing heart or choke it blind with tears! What a high privilege, what a glorious and terrible responsibility is this with which we are endowed! See to it that you understand how great and wonderful are these, the privilege and the responsibility, and that the meaning is not only that by living the good life, by being thoughtful and tender and kind, by expecting and forgiving much, we build up in others the believing heart, but that simultaneously, and yet more effectively, we establish our own souls. I do not know of any surer word of prophecy than that which reads that 'God is greater than our hearts.' Be it sound philosophy or not, it is impossible for us to live the good life, for us to be thoughtful and patient and forgiving, and not find ourselves borne irresistibly upon a tide which takes us on and on, further and deeper into the persuasion that the eternal goodness is no poet's dream,—nay, but the adamantine stuff of which the world is made.

'Is it a dream?

Nay, but the lack of it the dream,
And, failing it, life's love and wealth a dream,
And all the world a dream';

or if a dream, God's dream come true for every height and every depth and every conscious soul.

This, from that admirable Paper, 'Concord' (London: 40, Outer Temple), is unspeakably instructive and beautiful:—

CHRIST GUARDS THE FRONTIER.

After a long and threatening controversy as to their boundary lines, Chili and Argentina have come to an agreement. Their new frontier is well guarded. They have erected on it not a cordon of fortresses, but a single statue of Christ. Those people, however, are only wretched revolutionary South Americans. Christ guarding that frontier is a subject for a poem; and what grander subject could be found? 'Isn't this fine?' writes the American friend who sends us the above extract from a letter to the 'Atlanta (Ga.) News.' 'We have a picture of the statue. These people, too, are selling their gunboats to get money for schools and constructive things, while we are multiplying ours.'

'Duty': it is a wonderful word, as comprehensive as it is authoritative, and as winsome as it is stern. There are times when we think it is above Religion. Amiel once suggested that it might do without God. 'Supposing,' he said, 'supposing there were no good and holy God, nothing but universal being, the law of the all, an ideal without hypostasis or reality, duty would still be the key of the enigma, the pole-star of a wandering humanity.'

MAY MEETINGS IN LONDON.

Wednesday, May 18th, was a great day for the Union of London Spiritualists, as their third annual Convention at South-place Institute proved to be the most successful of the series.

At the morning session, which was practically an 'experience' meeting, conducted by the President, Mr. G. Tayler Gwinn, the Rev. J. Page Hopps related some extremely interesting personal experiences which occurred at his own home circles, and also with Miss Marshall, Kate Fox, Miss Wood, and Mr. Eglinton. He said he had received, in the course of his inquiries, overwhelming evidences of the presence of loved ones behind the veil. He thought that possibly 'mediums' were required on the other side, and that inquirers should be very patient indeed with regard to alleged 'exposures' of mediums, as we were very much in the dark regarding what goes on there, and how far the conditions of the sitters affect the results. After a kindly tribute to the patience, pluck, and sympathy of Spiritualists, and their resolute devotion to their principles, which he regarded as 'a kind of evidence that their Spiritualism is true,' Mr. Hopps expressed the hope that the Convention would do much good, and that something would be done to arrange for a great gathering of Spiritualists from all parts of London, in a central hall, on some Easter Sunday, as a sort of grand testimony to London of their existence and earnestness.

MR. A. W. ORR, president of the Manchester Psychical Research Society, in a quiet, restrained, but earnest and effective speech, related two striking experiences and expressed the wish that there were thousands of 'family circles' throughout the country. He thought that Spiritualists might with advantage be a little more careful to weigh their evidences, and that the middle course between inveterate scepticism and blind credulity was the right and only safe one. Level heads and pure hearts were part of the necessary equipment of Spiritualists, and when they had really *felt* the sweet overshadowing and helpful spiritual influence of their friends on the other side, they would fully realise what a great blessing spirit communion is.

MR. E. W. WALLIS, speaking on behalf of Mr. E. Dawson Rogers, whose editorial duties rendered it impossible for him to attend, delivered that gentleman's greetings and good wishes to the assembled friends, and then urged that the great need of the hour was to secure evidences of spirit identity, as theorists were continually endeavouring to account for the phenomena in such a way as to exclude the spirits. He related an experience of his own which, he thought, could not be accounted for except on the ground of spirit agency.

In a characteristic and breezy speech, MR. WILL PHILLIPS, editor of 'The Two Worlds,' expressed his pleasure at being present and listening to the testimony of such veterans as Mr. Hopps and Mr. E. Dawson Rogers, with the latter of whom he had been conversing on the previous evening. He was struck with the fact that after all their experiences, with all their knowledge of the criticisms of opponents and the charges of fraud against mediums, they were Spiritualists still; aye, that their hold on Spiritualism had increased. Although but young in the cause, compared with the pioneers he had named, he too had felt the power of the spirit, and had received overwhelming evidences of the presence and identity of spirit people.

MR. HOPPS then said he always found it difficult to call people by their Christian names, and his friends had often asked him to do so; one especially, a lady, had asked him, 'Why don't you call me "Lucy"?' (That was *not* her name, but it would serve.) He promised her he would try to do so, but he never could. Some years after she had passed away, when in company with Mr. Eglinton, he wrote on slips of paper, at Mr. Eglinton's suggestion, the names of a number of people who had passed over, among them that of the lady referred to. He rolled the papers into little pellets, mixed them up and laid them on the table. Mr. Eglinton pointed to first one and then the other until raps were heard; he then requested Mr. Hopps to pick up the pellet thus indicated but not to open it. He got two slates, dropped a crumb of pencil on one, placed

the other over it and held them under the table. The sound of writing was soon heard, and on withdrawing the slates and removing the one on the top, the following writing was found upon the lower slate: 'Lucy is here.' That message, said Mr. Hopps, was characteristic; there was a gentle tone of reproach about it; it was written just in the way she would have spoken when here if she had just come in.

Mr. C. WHITE, the first secretary of the Marylebone Society, made an interesting little speech, and related how Serjeant Cox (who had tried to explain spiritualistic phenomena by his theory of 'psychic force') was asked on one occasion, by a materialised form, 'Do you know who I am?' 'Yes,' he replied, 'you are my uncle Robert,' to which the spirit instantly retorted, 'No, I am not—I am "psychic force"!'. As one of the old workers Mr. White was pleased to add his testimony, and said that he felt that each one ought to realise his responsibilities and help to spread the light.

THE CHAIRMAN then read the letter from Mrs. Annie Mellon-Gleave which follows this report.

In the afternoon an interesting demonstration of the methods of the Children's Lyceum was given, and a good programme of songs and recitations was gone through. Forty children were upon the platform, and Misses G. Imison, F. Lock, and A. Aaron, and Masters Hugo Smythe, Ernie Harris, and P. Lock were deservedly applauded for their several contributions. The chairman, Mr. J. Adams, presided in an able and genial manner, and Mrs. Jessie Greenwood, of Hebden Bridge, Yorkshire, the representative of the British Lyceum Union, won all hearts by her gentle manner and simple eloquence. She pleaded earnestly with the parents present to take their children to the nearest Lyceum. The happiest part of her own life had been spent in labour on behalf of the children, and she sincerely felt that the Lyceum was one of the most promising schools of liberal thought. The Lyceum Union had just held its fifteenth annual Conference, and the statistics presented there showed that there were over seven thousand scholars and officers connected with the one hundred and twenty-six Lyceums affiliated with the Union. Mrs. Greenwood paid a glowing tribute to the zeal of Mr. Harry Kersey, of Newcastle-on-Tyne; of Mr. Alfred Kitson, the permanent secretary of the Union; and to Mrs. Emma Hardinge Britten. A vote of thanks to Mrs. Greenwood and the Lyceum Union closed the proceedings.

At the evening meeting, the Institute, including the galleries, was well-filled with an enthusiastic and appreciative audience. The meeting lasted from 7 till 10 p.m., and the interest was well maintained right up to the end. The President of the Union, Mr. G. Tayler Gwinn, presided in his usual hearty and cheery manner; and the long programme was gone through without a hitch. A letter from Mr. T. Everitt, expressing regret for the non-attendance of himself and Mrs. Everitt, owing to ill-health, and of good wishes for the success of the day's gathering, was read by the chairman, as was also the 'epistle' from Dr. J. M. Peebles, which appeared in the last issue of 'LIGHT.'

The eloquent addresses by the six speakers of the evening were admirable both in spirit and matter. They were varied, bright, interesting and forcible. Mrs. M. H. Wallis struck a good keynote in her earnest presentation of 'the educational influence of Spiritualism.' Mr. G. H. Bibbings roused the enthusiasm of his hearers to a high pitch by his ardent utterances on 'the Nonconformity of Spiritualism,' and touched their hearts by his pathetic account of a visit to a friend at the West Brompton Hospital whose days on earth are rapidly drawing to a close, of whom the nurse declared 'He is one of the most patient patients we have ever had.' Mr. E. S. G. Mayo's thoughtful and convincing address on 'The Scientific Basis of Spiritualism' was a very valuable contribution, and made one regret that he had so little time in which to elucidate his subject. Mr. W. E. Long, who spoke under spirit influence, was persuasive and eloquent in his advocacy of 'Christian Spiritualism,' and his contention that Spiritualism includes all that true Christianity offered to the world was well received, as also was his plea for a higher spiritual tone in spiritualistic Sunday services. Mrs. Boddington, in a characteristic address,

made effective use of the word 'Recognition'—the 're-cognition' of spirit friends; of the value of Spiritualism; of the Divine spiritual possibilities of each soul and the great law of brotherhood. Mr. D. J. Davis spoke earnestly of 'the Christ method of healing,' and deplored the ignorance and suffering which prevailed. He pleaded for the cultivation and exercise among Spiritualists of the gift of healing, and showed how Jesus understood the people and their needs, and employed suggestion and magnetic power in his many works of healing. The Chairman, who had presided very ably both morning and evening, made an interesting little speech, summing up the arguments of the various speakers, and pleading for the practical application in daily life of the principles which had been so happily expounded by them.

The musical part of the proceedings was much enjoyed, the artistes acquitting themselves in first-rate style and winning much applause. The soloists were Madame Stanesby and Mrs. Sinclair; violinists, Miss Ada Nicholson, Mrs. Culverhouse, A.L.C.M., and Mr. H. W. Webb; cellist, Mr. W. Hall; pianist, Mrs. Effie Bathe; and organist, Mr. A. Clegg.

The collections during the day amounted to between £12 and £13, being about £2 5s. more than last year. Votes of thanks to the artistes, speakers, workers, and Chairman closed the proceedings.

MRS. MELLON'S PERSONAL EXPERIENCES.

Mrs. Gleave—formerly Mrs. Mellon—addressed the following communication to the friends assembled at the gathering of the Union of London Spiritualists on the 18th inst. :—

My experiences as a psychic or spirit medium would more than fill a large volume; but I will content myself with referring to a few instances only, which I hope will be deemed of sufficient interest to be worth recording. My initiation into our movement dates as far back as the autumn of 1871, when I was but a child. Messrs. Herne and Williams, noted mediums at that time, were on a professional visit to Newcastle. I was fortunate enough to be invited to one of their sésances, which proved to be a red-letter day in my life, and I have recounted over and over again the marvellous manifestations which occurred on that never-to-be-forgotten occasion. I was indeed so fascinated that I could not rest till I had seen more. Therefore, with this object in view, I became a member of a developing class, and from the very commencement exhibited signs of mediumship. Some of the sitters who sat with me then are still to the fore, being members of our society (namely, the Newcastle-on-Tyne Spiritual Evidence Society), of which I have the honour to be a life member and a member of the executive. Others have passed on to the higher life.

I will pass over those early days, full as they are of happy reminiscences. I may just say, however, for the guidance of other mediums who are developing their gifts, that they would do well not to be discouraged if they find that the one particular phase of mediumship for which they are sitting should be very slow and tedious in showing signs of progress. In my own case, and that of many others, no sooner was one phase developed than it began to wane and another would appear. I have no hesitation in saying the great drawback to young mediums is in sitting for one particular phase of mediumship, instead of leaving the matter (in the first instance) to the discretion of their spirit guides, especially if they have been proved to be wise counsellors. Dr. Brittain once told me to be true to my spirit guides and they would be true to me, and, needless to say, I have *proved* this to be so.

I remember on one occasion giving a sésance in Sydney for a gentleman who was on a visit from London, and who was on tour with his daughter, the sésance being a private one. I invited only a few friends to form the circle, among whom were Dr. M., Dr. S., and other influential gentlemen. There was no cabinet and no curtains, only a small recess on one side of the fireplace and in full view of everyone in the room. I took my seat at one end of the horseshoe circle, allowing one of the sitters (Mrs. G.) to hold both my hands in

hers. A gas jet was burning sufficiently high to enable us to see the time by our watches, and although I was in very indifferent health at the time, we had very good results. A tall spirit form gradually grew up out of a luminous patch on the floor and became so strong that she walked across the room, shaking hands with most of us. The hands were icy cold (unusually so). Her features were perfectly clear and distinct. She also permitted us to feel her tresses of rich brown hair. As soon as this spirit form had dematerialised little 'Cissy' made her appearance, danced, and walked about quite freely, and at my request clapped her hands and threw kisses. She came over to where I sat and laid her head on my knee. Other phenomena took place equally good. I merely mention this instance to show how the best and most convincing manifestations can be obtained if we give the necessary conditions, namely, complete harmony and sympathy. In a private circle such as I have described the cabinet can be dispensed with altogether. The gentleman with whom I sat on that occasion is well-known to the esteemed Editor of 'LIGHT,' Mr. Dawson Rogers, and so delighted was he that he requested me to allow him to order copies of 'LIGHT' for a year to be sent out to me.

I have sat under all kinds of conditions, and have witnessed materialisations in daylight, in moonlight, and even in the open air. The late M. Tissot and M. Alexander Aksakoff had some experiences with me some years ago. During my travels I have found numbers of clergymen who are earnest believers in Spiritualism and who preach our beautiful philosophy as much as they dare, just inserting the thin end of the wedge. Several judges of note have been amongst my regular sitters. The late Sir W. Windeyer, judge of the Supreme Court, New South Wales, was one of my strongest adherents. On another occasion during my residence in Sydney I held a séance at the house of the Hon. J. M. C—, M.D., at which a spirit manifested and wrote a message, signing her full name and claiming kinship with Sir G. D. (one of the sitters). This gentleman pool-pooed the idea and denied having any relation of that name. Subsequently, however, acting on the advice of the other friends who had been present at this séance, Sir G. D. wrote to Ireland for information and the reply came in due course: 'Yes, the lady whose name you mention was a cousin of yours and died just at the time you name; how did you ascertain the news?' Now the message given by the hand of the materialised form told where she lived before passing away, gave the exact time of her death, and her full name. None in the room knew anything at all concerning such an individual, not even Sir G. D. himself until three months afterwards. In this case there was no mind-reading or thought-transference; no subliminal consciousness. Again, when I sat at the house of Mr. C., M.L.A., a spirit materialised inside the cabinet, walked across the room to where her husband, the Hon. E. G., sat, took his hand in both of hers and raised it to her lips, a favourite action of hers when in earth life and which was unknown to anyone else in the room. She spoke also, saying that she was waiting for him and that they would be reunited soon. (I may say this gentleman passed to the higher life last year.) This spirit did not go back to the cabinet, but stood in the centre of the circle and gradually dematerialised. I could cite many more instances, only that I fear to make my communication too long.

MADAME FLORENCE MONTAGUE.

Madame Montague's many friends will be gratified to learn that she is now in London again. After her long and wearisome journey from San Francisco she feels the need of absolute rest and quiet for a short time, at the expiration of which she will at once make her wishes and plans known, as she is anxious to resume her work amongst us with as little delay as possible.

TRANSITION.—Mrs. Holden, wife of Mr. A. Holden, of Dorridge, near Birmingham, passed into the realms of the spirit on the 17th inst., aged sixty-eight. Mrs. Holden was an earnest Spiritualist and a private medium of a high order. We extend our sincere sympathy to Mr. Holden and family in their temporary loss.

'THE GENTLEMAN FROM EVERYWHERE.*'

American writers have lately taken to writing books in which they tell the story of their personal experiences, and reveal their private lives, in a way which, while it may be interesting to the general reader, would scarcely be adopted by the average English man or woman. In 'The Gentleman from Everywhere' Mr. J. H. Foss has given us a work of this kind and takes the reader into his confidence in the most friendly and engaging manner. He traces his career from its commencement, and, in the process of self-revelation, lays bare his inner life as far as it is possible, and gives the world a very *human* book of absorbing interest, in which tears and smiles follow each other almost as rapidly as rain and sunshine alternate on an April day. It is a peculiarly American life-story that is drawn for us, and is all the more interesting on that account, and it is full of vivid descriptions of incidents and experiences, interesting anecdotes, and curious side-lights upon American manners, customs, institutions, and methods.

'Everything depends upon the point of view,' and the author's outlook upon life, as indicated by his shrewd observations and kindly optimism, is broad, healthy, and rational. He is artistic, natural, buoyant, poetic, and philosophical by turns. His fine sense of humour seems to have stood him in good stead in many trial times of struggle, disappointment, bereavement, and financial losses, and to have saved him from becoming sour and bitter. He is a Spiritualist, and does not hesitate to mention the fact with perfect frankness, and tells how he became convinced of spirit return. He says: 'On Christmas morning, 1886, while alone in my room I distinctly heard my father's voice whisper "James, James, good-bye," and an hour later the telegraph flashed the news that he passed away at the exact time when I heard him bidding me farewell.'

In August of 1887 he had an experience which 'changed the whole current' of his religious thought, and for ever banished all fear of death (so-called) and all doubt as to the eternal continuity of existence.

With his brother, his second wife, and four children, the author was resting at Onset Bay (where Spiritualists hold their camp meetings), and having seen an announcement that the B— Sisters would hold a materialisation séance, they decided to be present, although they were all sceptics of a very pronounced type. They took but little interest in the proceedings until:—

'A form whose features seemed strangely familiar, advanced to the edge of the platform and beckoned my wife to come to her. On responding to the invitation, she was at once encircled by the arms of the visitor, kisses were exchanged, she was called distinctly "my dear sister," informed that the lady in white was Mary, my spirit-wife, who in loving tones expressed her thanks for the kindly care that Lillian had exercised over her three children, saying that she was always with her to help. Suddenly, the form called for me, and I went to her as one dazed.

"James," she said, "I am Mary, your wife." She embraced me with many kisses as in the long ago, and continued: "I am so glad to see you and Lillian, who has so lovingly taken my place; bless her for her goodness to our children; my time here is so short." Then turning; "Jot," she whispered to my brother, "come here"; she kissed him and said: "Rebecca, father, and mother are here in the cabinet, but too weak to come out. We give you all our love and blessing; goodbye," and disappeared through the floor at our feet.

'There was no possible shadow of doubt about this visitation from the unseen world. We had "felt the touch of the vanished hand," we had heard "the sound of the voice that is still," and henceforth we knew that we walked hand in hand with angels.'

In a later chapter Mr. Foss narrates a still more striking experience. He says:—

'Mrs. B., of Boston, came to our house alone, gratuitously, on her own volition, sat within a few feet of our entire family and two of our neighbours, having no cabinet or any paraphernalia which are always required by those charlatans who have associated the fair name of Spiritualism with fraud and

* 'The Gentleman from Everywhere.' By JAMES HENRY FOSS. Published by the author at 925, Colonial-building, Boston; and may also be had from the office of 'LIGHT.' Price 4s. 6d., post free 4s. 10d.

chicanery. In about one hour there appeared in our parlour, in full view of us all, more than thirty forms; some tall as were ever seen on earth, others little children, the forms of our offspring who were "still-born"; my brother Joshua, who had been in spirit life a little over one year, came fully materialised and was clearly recognised by my entire family.

'He gave me, while I was standing within two feet of the medium, the firm grip of a Master Mason; his hand was like that of a living human being; he whispered a few intelligible words, saying that we should have no fear if trouble came, that all would turn out for our ultimate good, and disappeared at my feet; then a tall, finely-formed young man with dark moustache came, beating his breast with his hand. "You see, I am all here," he said; "I am John Mansfield, formerly of New Jersey. I was attracted to your house by the music. I am guardian of your girls; I am going to try to help your father and mother." He vanished; then returned, trying to bring the half-materialised but recognisable forms as he had promised; but they were weak, and seen but dimly.

'Then came the clearly-defined form of the children's aunt, and the girls, who were somewhat timid, recognised her at once. She kissed each one several times in rapid succession just as she used to do when she met them in the long ago; called them and my wife by name, and disappeared, apparently through the floor. Then appeared Mary, my spirit-wife, and many others whom we could not recognise.'

THE FRENCH PSYCHICAL PRESS.

The March-April number of 'Annales des Sciences Psychiques' contains an interesting article by M. Sage on a case of multiple personality.

MULTIPLE PERSONALITY.

Madame Malvina Gérard is, in M. Sage's opinion, a perfectly genuine subject. She is easily thrown into the hypnotic state, but although in poor circumstances, she never makes her condition a cause of gain; she says 'she would be ashamed to sell her sleep.'

Five different states or personalities manifest in the hypnotic sleep. The normal Madame Malvina is not aware of any of them, but Malvina 2 is aware of Malvina 1 (the normal personality), and Malvina 3 of both 1 and 2. Malvina 2 knows nothing of Malvina 3. Thus, as she goes deeper into the trance the personality which manifests is more and more inclusive. Malvina 2 is very suggestible, Malvina 3 is not susceptible to suggestion, Malvina 5 entirely denies that she is asleep. 'On the contrary,' she declares, 'I have never been so thoroughly awake.'

The maternal affection which is strongly developed in the normal Malvina is maintained in Malvina 2 so forcibly that suggestions in opposition to it are not received even in this suggestible state.

This very interesting case has been summarised also in 'Etudes Psychiques' for March. The whole of this number of M. de Vesme's journal is worth reading. It gives a detailed account of a séance with 'la femme masquée,' the Berlin medium for materialisations; the medium and the apparition being visible at the same time. Anyone requiring further details is referred to H. C. Schœnherr, President Honoraire de la Psyche, Berlin, N.W., Salzwedeler Strasse, 6, one of the witnesses present at the séance.

There is also an interesting notice of some experiences communicated by Colonel de Rochas. The communication relates how a relative of one of his brother officers saw, when she looked in the mirror, all round her body, except above her hair, a light luminous covering, a sort of mist, which followed the contours of her form. When she approached this with her finger, and particularly if she tried to penetrate it, she felt a sort of shudder through her body.

MATTER NOT INDESTRUCTIBLE.

I have omitted to mention another paper in the last number of the 'Annales.' It is called 'L'Energie intra-atomique,' and is by Dr. Gustave Le Bon. I can only briefly refer to a few points to show the character of this interesting article. He points out that the tenet held for two thousand years that matter is indestructible, has been entirely upset by the dis-

covery not only of radium, but of the widespread prevalence of radio-activity as a property of matter:—

'In the emanations, always identical (writes Dr. Le Bon), which proceed from all bodies under diverse influences, or spontaneously, we recognise properties intermediary between matter and ether, and, consequently, the transition between the ponderable and imponderable states, which hitherto science has treated as entirely separated. This intra-atomic energy, hitherto unrecognised, surpasses all known forces by its colossal greatness. Since matter, far from being an inert thing, is proved to be a reservoir of considerable energy, we are led to ask if it is not composed of energy alone, condensed into a particular form; which causes weight, form, and fixity.'

The doctor then proceeds to lay down three propositions, which he is prepared to maintain by evidence:—

'1. Matter, formerly considered indestructible, disappears gradually by the constant disassociation of the atoms composing it.

'2. The product of the disassociation of atoms constitutes a substance, intermediary between ponderable bodies and the imponderable ether, *i.e.*, between two worlds hitherto profoundly separated.

'3. Matter, formerly considered as inert and as only able to restore energy which had previously been supplied to it, is, on the contrary, a colossal reservoir of forces which it can dispense without drawing upon external sources for supply.'

The immense importance of proposition 3 and its bearing on the force or vehicle through which the discarnate can act upon matter, is sufficiently obvious.

H. A. DALLAS.

'WHEN AUGURS DIFFER.'

I am most grateful to Mr. Venning for his remarks upon this difficult subject, with many of which I am in entire agreement. But I hope he will forgive me for saying that it is a subject which will yet bear a great deal more light.

Mr. Venning seems to think that the contradictory utterances pointed out by M. Sage can be harmonised. But I would note that 'George Pelham' gives the harmony case away by openly avowing that he disagrees with 'Imperator' as to the cardinal fact of sin-laden souls 'over there.' The alleged 'Stainton Moses' fully corroborates 'Pelham,' and says that he has quite changed his opinions about it since passing over!

At this juncture, one would naturally expect that 'Imperator'—or at least the spirit who passes for 'Imperator' as the principal control of Mrs. Piper, and with whom the next word obviously lies—would here step in and explain how so flagrant a contradiction can be reconciled with what must be a universally known fact in the world beyond. But no, as is so often the case with these spirit teachings, at this interesting phase of the argument the word is to seek. All the eager inquirer gets is a prolonged and ominous silence! In any earthly court 'Imperator's' case would go by default.

It is this constant discontinuity, inconsequence, and awkward silence at the most critical moments which knocks the bottom out of faith in the reliability of all spirit 'teachings.' Each tale is so good and convincing until a second spirit tells another tale, and then number one relapses into eloquent silence, and the inquirer finds he is 'no forrader.'

My first communication was intended to call attention to this confused teaching, and to ask if anyone could suggest a touchstone to which it could be brought. It is surely important, because want of faith in aught leads to want of faith in all, and the little rift within the lute needs mending or the music ends in discord.

The advice given by Mr. Venning in his penultimate paragraph is indistinguishable from an admission that it is useless to look for trustworthy communications, and that each mind must trust in Providence and shift for itself. But this has been done for ages, and with the invariable result of '*quot homines tot sententiae.*'

Whether this must always be so I do not know, but the fact remains that the everlasting impersonations and unexplained contradictions of the spirits rankle in the hearts of all honest-minded searchers after truth.

'CIRCUMSPICE.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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THE SPIRITUAL IN ART.

Mr. E. Wake Cook has followed up his spirited contributions to 'Vanity Fair,' on 'Anarchism in Art and Chaos in Criticism,' by publishing them, 'revised and enlarged' (through Cassell and Co.) in a shilling pamphlet. At first sight, both the subject and the subject-matter seemed to have little or nothing to do with us, and the gladiator tone of the whole thing helped to create or deepen this impression: but it soon dawned upon us that within the fighting body there was a serene and beautiful soul: and we shall be sorry, though we shall not be surprised, if the fighting body hides that soul.

We have nothing to do with Mr. Whistler and his trumpeters, or with 'The goddess of Vulgarity' and the 'New Criticism,' or with the critics who are 'unashamed in their naked absurdity,' or with 'fads, fudge, and foolish fashions,' or with a hundred other ugly spectres that trouble Mr. Wake Cook's days and dreams. We prefer to pass all that, and to fix our attention upon that which underlies all this as a vein of gold: for Mr. Cook, even in this pamphlet, is true teacher as well as surprising fighter, and we who understand him know that it is spiritual knowledge which has led him to take off his coat and enter the ring.

Where Art critics differ, we hold our peace, but we like to know what Mr. Wake Cook's indictment is. Briefly, it is this:—Standards of sanity, soundness and beauty are being debased that mediocrity may pose as genius, and that the untrained may be praised as masters. New schools of painters and critics are drifting into anarchy, steering away from the beautiful, straight towards mud and soot, or rioting in raging colours. Elsewhere, people who cannot draw or clearly express anything hide their ignorance and evade the difficulties by an Impressionist smudge, 'a framed paint rag' doing effective duty for 'a new departure,' and a great novel work of Art.

All this is very naughty, and, if true, we do not wonder at the spectacle of our good friend in the ring: but, as we have said, we prefer to pay sole attention to his positive spiritual teaching in this pamphlet: and 'spiritual teaching' of a high kind we find in plenty.

In Art, as in Poetry or Music or Ethics, the main thing is Spiritual Expression. Of course, in Painting we must have right drawing, thoughtful composition and sane colour, but these avail very little without right thinking, thoughtful intention and sane feeling. A noble painting is made noble by the nobility of thought or emotion there is in it, not by its magnitude, nor even by its splendour of colouring. Referring to the landscape

painter, Mr. Wake Cook wisely says that in order to reach its highest expression he needs more inspiration than the figure painter. A picture 'will be great in the proportion in which it reflects a great soul; in which it voices a mood, or expresses and appeals to an emotion.' This is undoubtedly true. A landscape or a seascape that has no emotion in it may be decorative but it is not a true picture in any high sense.

If the painting ends in itself, as well-painted drapery, or as an exact representation of marble, or as a marvellous table-cover, or even as a correctly rendered scene, it may be spiritually and intellectually valueless. A picture must also be a poem. It need not tell everything, like an auctioneer's catalogue, but must suggest thoughts and moods and feelings, and leave the voyage of the imagination to the beholder. 'A playground should always be left for the imagination,' says Mr. Cook, 'or we soon weary of the work, as we do of photographs.' But if, as he says, the beholder must mentally or spiritually co-operate with the artist, the artist must first create his picture under the influence of intelligent thinking and spiritual feeling. In short, he must be a poet.

The highest ideal of painting, then, is the expression of thought and feeling, not the novel speculating in paint, in the effort to arrest attention and do something new:—that may easily become a sort of scarlet fever, bad for everybody and terribly catching.

At this point, we must let Mr. Wake Cook speak for himself, for it is here that we come to the soul of him, and to that which has moved him to declare war. At all events, whether he is right or wrong in his militant contentions, these affirmative teachings are all right;—Taste, he says, is a bias of the soul:—

The scientific explorers of the 'abysmal depths of personality,' the soul depths, are beginning to demonstrate the existence of a greater genius within each of us than exists anywhere outside; and the whole aim of education should be to draw out this latent genius, to relieve it of all trammels and fetters, and enable it to get its inspirations through into our ordinary consciousness. The 'subliminal self,' the mediator between the outer self and the ever-flowing Fount of all Inspiration, is always striving for outward expression. When it finds the bodily organs sufficiently responsive to its gentle impulses, as sometimes in children, we have those amazing exhibitions of precocious genius, the infant prodigies, especially the musical ones, who seem to have brought their knowledge with them ready-made. The whole aim of art education should be the training of the hand and eye, and all the faculties, to respond to these inner promptings.

Of course this at once suggests a profounder knowledge, of which, as we know, Mr. Wake Cook is a master; nor does he shrink from disclosing it: and, by its aid, he climbs to 'the height of this great argument.' He says,—and we try in vain to further limit our quotation of a noble passage—greatly conceived and finely expressed:—

The real purpose of Nature is to awaken us to this larger consciousness, to arouse to intenser and fuller life. Joy and sorrow, conflict and reflective calm, all promote this end. Strive for whatever object we may, and with whatever success, this end is attained, though all others fail. . . . The fever of life, the hustling restlessness, the love of travel, the news hunger, the insatiable curiosity, the photographing of everything, and the interviewing of everybody, are all symptoms of the impulse to spread consciousness over a wider field, to embrace more and more in our mental purview; in short, to bring ourselves into more extended touch with the life around us. This multiplying of experiences, this education in time for eternity, is the real purpose of life, the chief end of man.

But this education in time for eternity assumes an after-life. This assumption is the essential condition for the real explanation of any of the great problems; without it, existence is a sphinx riddle not worth the attempted unravelling. I regard an after-life as a scientifically demonstrated fact, and the investigators who have proved it have given us a rational conception of it. This life is but one stage in an endless evolutionary series. The next life-stage will be a higher school

of experience, a stage whereon we begin another cycle of adventures. But the whole value of the next life depends on the use we make of this. . . . If, then, this be the purpose of life, the purpose of Art is at once manifest. It ministers to our manifold needs. It enables us to transcend our personal limitations, and live in sympathy a larger and more collective life. It portrays the past, the present, and anticipates the future. It tends to nullify time and space, and to bring us into touch with the great of old whose spirits still rule us, not from their urns, but from the works of art they created, or in which they gained imperishable record. It promotes that mingling of mind with mind, that commerce of souls, which helps us to realise that underlying unity which makes the whole world kin, and which hints our kinship with the Great Master Artist in whose activities we share.

It is certainly not surprising that one who has penetrated to these depths and heights should be roused to do battle against what he believes to be the degradation of one of the good and perfect gifts of God. He may be right or wrong in his estimate of what he assails, but his inspiration is from above.

THE BEAUTIFUL.

It is noticeable that the term 'beautiful,' in the æsthetic sense, rarely occurs in the New Testament. This seems the more strange seeing that many of the Epistles were addressed to Greeks, whose religion may be said to have consisted largely, in their pre-Christian days, in a worship of the Beautiful. How can we account for this omission in the writings of the New Testament? No doubt it is partly due to the racial tendencies of the writers. The Jewish race was developed strongly along the lines of morality. As witnesses to the claims of the moral law of conscience, and to the truth of the unity of the Divine Being, the Jews have rendered valuable service to humanity, but their æsthetic faculties were never prominent. We do not turn to the Hebrew race for a standard of art. Their temple was no doubt a splendid edifice, but it is probable that were they to visit it now, modern art critics would describe it as gorgeous rather than beautiful, whereas the remnants of Greek art that remain to us still claim the admiration of artists to-day, as they did two thousand years ago.

Perhaps there is another reason why the early preachers of the Christian faith did not appeal to the æsthetic faculties of their converts. The Beautiful among the Greeks had become so closely associated with a worship that had lost its pristine simplicity and had become sensualised, that these lovers of purity and spirituality felt little sympathy for a form of art in which they could find so little directly exhibiting the beauty of holiness.

Although, however, for these, and possibly other reasons, the æsthetic faculties seem to be scarcely recognised by writers of the New Testament, a thoughtful and sympathetic reader will feel, more particularly in reading the Gospels, that it is not only his ethical sense, but also his susceptibility to beauty, which is touched and stirred by them. He cannot consider the character therein portrayed without being sensibly impressed by the beauty of the image presented. Whether the study produces a moral effect or not, no one who is not deficient in the capacity for artistic appreciation can be unaware of having contacted the beautiful in this record.

That Jesus was Himself quick to appreciate beauty there can be no doubt. His teachings show how closely and lovingly He himself 'considered the lilies of the field'; but it is the contemplation of His own character that chiefly leaves upon us a sense of having been in contact with an expression of the Beautiful of the highest and most spiritual order.

We are tempted to question if there is anything higher than Beauty, or any term more inclusive of all that we

most esteem. Some will say that righteousness is more inclusive and that love is higher. But such distinctions may be misleading; it matters little whether we say that righteousness includes the beautiful or that the beautiful includes righteousness, the point to be insisted on is that both righteousness and love *are* the beautiful in its highest expression. And although for some this may seem a truism, for many it is a truth which requires to be emphasised: where it is not denied, it is frequently ignored. Were it always borne in mind, error would have been more easily detected, and doctrines which have obscured the light of heaven would never have been so widely accepted. They would have been promptly tested by those delicate faculties by which the mind discerns beauty, which are the antennæ of the soul, and, thus tested, would have been refused. For divine truth cannot flagrantly violate our sense of Beauty; and what may be called our æsthetic conscience cannot really be at variance with our moral conscience, if both are educated and developed. The ugly doctrine of endless torment inflicted by an offended Deity is a case in point. Had a sanctified instinct for the beautiful been more carefully fostered and trusted by Christian teachers, that dark cloud would never have saddened the offspring of the Spirit of Eternal Love.

When Christian thought entered into competition with Greek æstheticism, it necessarily prevailed, because, although it made no direct appeal to the æsthetic faculties on the physical plane, it presented to the soul's faculties images of spiritual beauty and one Ideal above all which captivated the imagination and the affections by its symmetry and loveliness. Then came the period of the Renaissance, with a return to pagan art and to the claims of physical beauty. The revolt was inevitable, for the æsthetic faculties had been starved not only on the physical plane, but to a great extent on the spiritual plane also. Doctrinal interpretations, devoid of beauty, had encrusted the primitive truths which had originally won the affections of men; the beauty-faculty must needs find satisfaction somewhere, and failing to find it in conceptions of a wrathful ruler of the spiritual world such as we find presented in Michael Angelo's picture of 'The Last Judgment,' for instance, the soul turned hungering to the physical world, and fell back upon the external to meet its pressing need.

A brighter day is, we hope, dawning for mankind, a day in which that which God has joined together shall no more be put asunder, but spiritual ideals shall justify themselves to men by reason of their intrinsic beauty, and the Beautiful shall be acknowledged as only satisfying as the expression of divine purity and glory.

But that day has not yet fully come. Had it arrived, artists, who ought to be priests of the beautiful, would not degrade their powers as they occasionally do, by using them to skilfully portray that which rudely violates feelings of spiritual aspiration, as, for instance, when they make use of the sacred subject of a 'pieta' in order to depict death in its ugliest and most materialistic aspect. And the ministers of religion would realise more universally than they do that, not 'church millinery' but artistic beauty should be the accompaniment of worship, and that unless the faith they teach is presented in such wise as to satisfy the craving for beauty which is innate in the soul, it will never win the whole man to its allegiance, nor completely attune his spirit to holiness and love.

Long ago Plato discerned this and taught it. The man, he says, sets 'sail into the ocean of Beauty and, creating and beholding many fair and glorious thoughts and images in a philosophy without stint or stay, he may thus at last wax strong and grow, and may perceive that there is one science only, the science of infinite Beauty.'

SOME RECENT SEANCES.

BY 'AN OLD CORRESPONDENT.'

Early in April last I had by pre-arrangement a sitting alone with Mrs. Treadwell, at her house in St. John's Wood. Into the sacred details of this sitting it is not necessary to enter, as the only spiritual personages controlling the medium were (1) my late brother-in-law and (2) my wife; and the evidence of identity and the spiritual communion had by me on that occasion were most comforting and illuminating. I only note (1) that my late brother-in-law gave me a graphic narration of his sensations on finding himself in the other world on his sudden transition, and described the conditions he found existing there, so different from the Calvinistic belief he had entertained as to the other sphere when in earth life. (2) He blamed himself very much for not investigating Spiritualism when on earth. (3) He was still unable to give me information as to where he had put his will, but expressed satisfaction at the way we had got the estate conveyed to the person (my daughter) to whom he had left it. On this occasion I asked my wife if she thought she would be able to make an attempt to have herself photographed through Mr. Bournsell. She agreed to try, and fixed the following Thursday, at 11 a.m., for the sitting.

Although Mr. Bournsell does not now sit for spirit photography, in view of the many discussions as to his mediumship, he was kind enough to consent to give me a sitting on the day and hour named. As your readers may be aware, I had a sitting with him two years ago, and was quite satisfied on that occasion with his *bona fides* and power as a medium. On this occasion, just before the sitting began, he told me that an old gentleman was beside me who gave a certain name, and asked if I knew him. I replied in the affirmative; but as this person had passed on over thirty-three years ago, and I had only met him once on business, I could not connect his visit to me on this occasion with my business meeting with him so far back as 1869, but would be glad if he could show himself on this occasion and get photographed. After exposing four plates, Mr. Bournsell went to the dark room to develop them, and on emerging said that this same old gentleman (who was in earth-life known to me by repute as an influential publisher and author, and who had become a convert to Spiritualism through his contact with a well-known medium who was in London in the sixties) had said to him (Mr. Bournsell) that he desired that I should make known his return to the earth-sphere as a testimony to the great truth of Spiritualism. As, however, this gentleman has many relatives still living on the earth, his name is not given here, but has been furnished by me to the Editor of 'LIGHT.'

About a week after my sitting with Mr. Bournsell he sent me four spirit photographs; but these, though quite, to my mind, genuine, did not disclose anyone known to me; but the fact that this was so rather went to confirm my belief in the genuineness of Mr. Bournsell's powers and to discredit the theory often propounded of 'faked' photos. The only face which comes out clearly on one of them is that of a very beautiful young woman, unknown to me. On another was the face of a very old man, who bears some resemblance to my great grandfather (on the father's side), but as he has been in the other sphere for fifty years and more, and as the face is not clear, I could not dogmatise on that point; while I did not think, from my recollection going back to 1869, it could be that of the author and publisher I have before referred to. The third photo had on it the face of a man, but so enveloped in white vapour and drapery, and so dim, as to be quite impossible to identify it; and on the fourth, amidst a great cloud of white vapour, appeared the face of a woman in profile, which seemed, in some respects, to resemble my late wife, while in others it did not, but was altogether so indistinct as to render identity impossible, even with a magnifying glass. I therefore arranged for another séance with Mrs. Treadwell, to get information from my friends on the other side as to the identity of any of the forms in the photos, but owing to her sudden illness this séance had to be postponed until her recovery, viz.,

on May 2nd. Meantime, having ascertained that I might be able to join Mr. Husk's circle on one of the evenings he sits for materialisations, I wrote to that gentleman, and was cordially invited to join the meeting on the evening of Sunday, May 1st, being the night before my pre-arranged second sitting with Mrs. Treadwell. I dealt on a former occasion in 'LIGHT' with my sittings in 1889 with Messrs. Williams and Husk, and since that date have had no communication with these gentlemen, either orally or by letter, just because I had found other materialising mediums in the interim who had given me most ample proofs of the reality of this form of spirit return.

I crave space to deal in a second article with my séance with Mr. Husk and also with Mrs. Treadwell.

THE GERMAN PSYCHICAL PRESS.

HYPNOTIC IMPERSONATIONS.

The psychological sensation in Germany at the present time seems to be the wonderful performances of Frau Madeleine G. as a 'sleep dancer,' under hypnotic influence. These have taken place at a theatre in Munich, and recently at Stuttgart, and have been witnessed by crowded audiences. Both the 'Uebersinnliche Welt' and the 'Psychische Studien' for April gave long accounts of this lady's performances, together with pictures of her; and this month the subject is continued, describing the hot controversy now raging as to whether the performances are, as asserted, really the result of hypnotism, or simply those of a marvellous actor and mimic. Numerous doctors have examined her and witnessed the performances, some inclining to one view of the case, some to the other. 'Who shall decide when doctors disagree?' The majority, however, are of opinion that she really performs these marvellous dances and impersonations while in the hypnotic state.

Dr. Maier (Editor of 'Psychische Studien'), writing of her appearance at the theatre in Munich, says:—

'Now appears in flowing, loose Grecian garb, Frau Madeleine herself, who sits down on a couch. Herr Magnin, of Paris, her discoverer, a magnetiser by profession, then approaches her. He sends her to sleep by clasping her hands, while she gazes into his eyes, and by passes—therefore by magnetism and not by hypnotism, which takes place by only gazing fixedly. The sleep-state, however, which ensues through this magnetising differs in no wise from that produced by hypnotising. It is interesting to know how Magnin discovered the extraordinary artistic powers of Frau Madeleine, which were unknown to herself. He knew her when she was a child living in Geneva, where she was brought up. For many years he saw nothing of her, but two or three years ago she came to Paris to be treated by him for violent neuralgic headaches. He magnetised her for hours, but it was not till the fourth sitting that he succeeded in sending her to sleep. The clock in the room began to strike, and the unconscious woman accompanied every stroke with most curious corresponding motions. At the next sitting Magnin got a friend to be present, who sat down to the piano and played one of Chopin's waltzes, when the sleeping woman sprang up and began to dance in the inimitably beautiful manner she does at the present time. . . . At the first sound of the music (at the theatre, that is) the magnetised woman seems to become a new being; her eyes shine with supernatural splendour, she is all rhythm, expression, feeling. . . . Every fresh tune elicits new rhythmic movements, attitudes, and gestures. . . . First the conductor, Herr Bllig, will play a gavotte of Glück or Brahms, and she dances as gracefully as a Bayadere; then Herr Magnin will suggest that she is Judith, and has to murder Holofernes. Like a fury she walks here and there, and finally, with a gesture of the wildest triumph, she raises her arm, as though to show the audience the severed head of Holofernes. Then follows a recitation by Fräulein Brand; and airs from operas are sung by Fräulein Sutter and Schönberger; a song is rendered by Herr Neudöffer, followed by a harp solo and a Spanish dance; but the most remarkable is her interpretation of Chopin's Funeral March, and the most charming her performance to the tune of Strauss's Blue Danube Waltz. . . . The spectator leaves the hall full of emotion and astonishment, but there is always the question present to his mind: Is it possible such things can be accomplished in a state of unconsciousness? And even those who are fully convinced of the genuineness of the whole thing can give no completely satisfactory reply. We only

know that there exist mysterious faculties in the soul life into which it is not possible for a normal being to penetrate.'

The pictures of Frau Madeleine G. represent a young woman with a broad face, and dark hair, floating loose; and attired in a loose white garment, with bare arms, and only stockings on her feet. She is shown in some of the attitudes elicited by the various strains of music or spoken suggestion.

SÉANCE WITH MR. PETERS.

Dr. Maier also gives an account of a séance with Mr. A. V. Peters, held at Basle on April 8th last. This he received in a letter from his son, who is stationed in the neighbourhood of that town, and is a member of the Society for Psychical Research, at whose invitation Mr. Peters came to Basle.

Dr. Maier says, in introducing this letter, that he is happy to be able to confirm the description of his deceased son, and he appears to have no doubt whatever of the identity. The following extracts from the letter of Herr Eugen Maier will be interesting to the readers of 'LIGHT':—

'Yesterday evening the second séance with the medium, Mr. Peters, from London, took place in Basle and was most successful.

'Peters collects a number of small objects which have been for some time in the possession of the persons assembled; takes one of these in his hand, looks round the circle, and asserts that he sees figures of deceased persons, describes their appearance, their apparent age, what was the manner of their death, as well as their general characteristics. Sometimes, without having any object in his hand, he will suddenly exclaim that he must tell such a person that a spirit is standing close to him, which he then describes. Such an incident occurred with me quite unexpectedly yesterday evening.

'Peters remarked in my neighbourhood the figure of a young man of about twenty years of age, with light hair, moustache, and rather a long face, who was a student, and had died from blood poisoning. Towards the end of his life he had been wearing spectacles (tell me if Karl had ever worn spectacles, for I do not recollect his having done so) and said they suited him. In his lifetime he had not believed in continued life after death, but now wished to give evidence that it was a fact. Peters asked all in my immediate neighbourhood if they recognised the description, when I said at once it coincided with that of my deceased brother, especially the fact that he died from blood poisoning. Peters speaks only English, and therefore has to have an interpreter.'

Then follows an account of some more incidents of the séance as affecting other persons, and Dr. Maier then writes:—

'I will confine myself—as far as the description of my son Karl given to his elder brother Eugen is concerned—to a confirmation of the same. My son Karl was born at Stuttgart on June 19th, 1881; was educated at Reutlingen, and in the autumn of 1899 became a student at the University of Tübingen. He had been for one year a volunteer of an infantry regiment, when his death took place quite suddenly from blood poisoning in consequence of neglecting a slight injury to his lip incurred on the military exercise ground at Münsingen, on May 2nd, 1900. Although he usually used an eyeglass, during the last few weeks of his life he frequently wore spectacles, prescribed for him by the military authorities. His face was a long oval, his hair blond; but he had only a slight trace of a moustache.'

The writer then discusses the possibility or probability of these facts concerning his son being known to Mr. Peters, which he strongly doubts; and, in fact, he appears to be quite convinced that the form described by Mr. Peters was that of his deceased son Karl. He then adds:—

'I am not competent to give any other explanation of this clairvoyant vision, but must confess that the spiritistic theory of a telepathic influence on the part of the deceased seems at least to be highly probable. My dear son, torn from his parents in the very bloom of youth, had often, when discussing the "Psychische Studien" with me, expressed his opinion that continued individual life after death was "scientifically untenable"; so this opinion of his—which it is most improbable could have been known to any of those present—likewise coincides with the clairvoyant description. It is, however, greatly to be wished that the undoubtedly very strong mediumistic gifts of Mr. Peters should be the subject of experiment by experts in a series of strictly controlled séances. . . A precise account of such experiments would be most valuable.'

M. T.

'CONCENTRATION.'

I am glad to see that 'F. R. C. S.' has taken exception (p. 240) to the recommendation to pursue what appears to me to be a rather aimless course of experiment, even if it were likely to be successful. This method seems to be a part of a rather haphazard series of practices given in many books professing to teach these subjects, without particular reference either to the end to be attained, or to the present capabilities of the student.

Before trying experiments on himself, the student should try to form an idea what he wants to do, and where his best chance of success lies. And for this purpose I believe that a scientific school of development is greatly needed. It ought to be possible for a trained observer to diagnose a person's capacity, in the same way that a schoolmaster, by a few adroit questions, can tell into which class a new-comer should be put.

But in order to carry out such a course of testing and training, we should have to work upon the basis of something like a scientific classification of phenomena. A pupil does not join the algebra class to learn anatomy, though he must have a knowledge of the former subject before proceeding to conic sections.

I make no pretensions to be an expert, I merely suggest what I should like to see established, for the benefit of those in the same condition as myself and many others who send their doubts and difficulties to your columns, and many more who read with the hope of enlightenment.

Meanwhile, I would ask inquirers to ponder, and try to realise in their minds, the difference between two broad classes of phenomena so ably drawn by Mr. and Mrs. Wallis, in their 'Guide to Mediumship.' On p. 67, and in fuller form on p. 229, they speak of the difference between active and passive perceptive power. A single sentence from the former page sums up the whole matter: 'In the passive phase the recipient simply waits to be acted on by the influence, and registers the impression produced; but in the active stage the psychometer pushes out on an exploration on his own account, determined to wrest from the soul-world its secrets.' But, of course, for either of these objects to be successfully pursued, a certain amount of abstraction from ordinary surroundings is necessary, and this abstraction is one essential of 'concentration.' It may be practised, no doubt, by fixing the attention on anything; but why not fix upon something about which we desire enlightenment? What secrets has a black spot on a white card to reveal?

If anyone came to me, in default of an experienced teacher, to learn how to cultivate sensitiveness of any kind, I should begin by asking him: 'Are you at any time or under any circumstances aware of any specially luminous ideas which come to you, whether from within or apparently from without, when you fix your mind on a given subject? Do you find that, either by prolonged, or especially by repeated brief recurrence to a difficult subject, you sometimes find yourself, as it were, let into the inner depths of that subject, so that you begin to feel as if it was a part of your consciousness, and that it gradually opened itself to you of its own accord?' I think there are few who could not say that this was, to some extent, their experience. 'Very well, then,' I reply, 'take careful note of these circumstances, and if any thought seems suddenly to be flashed into your mind, make a note of it at once, and see whether it is confirmed on further investigation.' By following these hints concentration may become a regular mental habit.

S. G.

MR. W. J. COLVILLE.

Mr. W. J. Colville has arrived in London and is again at his old quarters, 22, University-street, W.C., to which address letters, &c., can be addressed. Readers of 'LIGHT' will bear in mind that he is giving a course of lectures on interesting and instructive topics (each lecture followed by answers to questions) on Mondays, Wednesdays, and Fridays, at 3 p.m., at 110, St. Martin's-lane. He wishes it to be known that his services can be secured for public and drawing-room lectures in or near London or Brighton on very easy terms.

'THE WIDOW'S MITE, AND OTHER PSYCHIC PHENOMENA.'

BY J. K. FUNK.

Funk and Wagnalls Co., New York, have just issued a large handsome volume of 538 pages bearing the above title. The author is a man very well known and highly respected in American literary circles, as he is the senior partner in the firm which publishes the famous Standard Dictionary, an acknowledged authority all over the English-speaking world.

This new addition to distinctly psychic literature presents many commendable features which must appeal forcibly to the many who, though not avowed Spiritualists, are certainly desirous of weighing evidence dispassionately. Mr. Funk is a cautious man, feeling his way carefully step by step towards the inevitable conclusion that telepathy and spirit-communion are alike demonstrable. Quotations from Frederic Myers' celebrated work, 'Human Personality and its Survival of Bodily Death,' are freely introduced into this volume, and the author also quotes from Wallace, Crookes, Lodge, and several other distinguished scientists. To readers of 'LIGHT' there will probably be little in this book strikingly new, but as an addition to a library, and as a work to place in the hands of thoughtful investigators, 'The Widow's Mite' has certainly a useful mission. Mr. Funk's favourite motto is a quotation from Thomas Huxley: 'Sit down before a fact as a little child; be prepared to give up every preconceived notion; follow humbly wherever and to whatever abysses Nature leads, or you shall learn nothing.' In accordance with that excellent advice he examines every morsel of evidence presented to him, and produces a work which will no doubt carry much greater conviction to many minds than if conclusions had been reached with less elaborateness of detail. Mr. Funk evinces a deeply religious spirit, and professes faith in all the 'miracles' reported in the Bible, but, far from treating them as unique and solitary, he seeks to eliminate all strictly supernatural theories, and deals with ancient and modern marvels as traceable to the same unalterable law. The sub-conscious faculties of which we are all possessed are credited with much greater potency than old-fashioned Spiritualists are wont to attribute to them, but if these faculties are an essential part of the undying Ego, then it is a simple easy step from telepathy to direct spirit communion, which is, in many instances, only an extension of that psychic intercourse beyond transition which telepathists claim can be proved on this side of it. As a compendious report of a great variety of psychic phenomena observed under widely differing conditions, and very carefully reported by a rather sceptical, though by no means unfriendly, eye-witness, this book deserves to take high rank. It is, in large measure, a summary rather than an original contribution to psychic literature, though it contains much that is interesting that has never previously been published. The price is eight shillings.

W. J. COLVILLE.

ANIMALS IN THE SPIRIT WORLD.

Allow me, as one of the readers of 'LIGHT' whom Bianca Unorna hopes to interest by her experiences of the survival of animals, to assure her that they greatly interest me. I can furnish the case of the vision of a dog that is worth relating. Many years ago I called upon Mr. Fletcher, a well-known medium, who was a perfect stranger to me, and who had never heard of me or my belongings. After a few minutes' conversation he said: 'When you came into the room there was a poodle dog at your heels.' That was a most unexpected remark, as I had no idea that the vision of a dog no longer in life was possible to anyone. Now, if that apparition accompanying me, seen by clairvoyant eyes, was not that of a poodle then dead, which had been my constant companion during eleven years, what better explanation can be adduced to account for what Mr. Fletcher saw? This good dog of mine was well-known to my friends and relations as a most astonishing creature in respect of the useful accomplishments I had taught her, for I had developed her intellect to an unusual extent, and she was never so happy as when called upon to exercise

her intelligence; in short, I may say that if ever a dog had the right to survive the death of the body, Leula was that one.

Among the questions asked the spirit, 'Samuel Bowles,' as recorded in a book entitled, 'Contrasts in Spirit Life,' is this: 'If a horse or a dog dies here does the personality of each continue in bodily form, and do animals below vertebrates have this personal existence after death?' He answered: 'I have seen many instances where spirits have been overjoyed to find they had again the possession of a favourite animal, but I cannot speak from experience. I find an absence of insect life, which in your world is unwelcome. I have seen no animals below vertebrates.' Asker: 'Have you seen the spirit body of an animal depart from the physical body as do the spirits of humans?' The spirit answered, 'Yes, I have—your far-famed instinct is only another name for soul.'

At a public meeting, the control of Mr. Morse was asked what becomes of the spiritual part of the dog and the horse at the death of the body. The reply was given, 'It is returned to the vast ocean of spiritual life that interpenetrates the atmosphere of physical existence and which is drawn upon by all animated creatures as a source of supply, but as far as our observation and experience go, while it may here and there obtain a transient individuality, it does not obtain a permanent one.'

Abby Judson, having joined her beloved father, as she tells us, in his spirit home, now informs us that she has with her the two fox-terriers to which she was greatly attached while she and they were in the earth-life.

In the communications given to the 'Banner of Light' we are frequently told that dogs and other pets, even horses, continue to exist and live with their owners as on earth. It was also reported in that journal that a fine large dog, belonging to the lady who was the medium in the 'Message Department,' having died, was then with her spirit brother. It seems impossible to be assured whether the doctrine of reincarnation is true or not, but surely, after more than fifty years of intercourse with the spirit world, the question of animal survival need not remain a doubtful one.

J. H. GLEDSTANES.

Bouscat, Gironde, France.

AN OUTSIDER ON SPIRITUALISM.

The 'Light of Truth' for April 30th, contained some extracts from an interesting address delivered in San Francisco by Mr. J. Stitt Wilson, who is described as 'the great Socialist orator and writer.' Mr. Wilson said:—

'The Spiritualist movement has pierced the shadows of the grave, and opened the door into the unseen, and established communication with the spirit world, thus giving to the human heart a vital, convincing message, sweet with the fragrance of the eternal bloom, a message that makes concrete and real the statement that "There is no Death." Had Spiritualism done no more than this it would have been a boon unspeakable to the human race.

'As I travel from city to city, all over this country, and even across the seas, I speak from experience when I say, that outside of the influence of popular interest in natural science which has leavened our whole intellectual life in the last half century, no other movement has done so much to liberalise the human consciousness, and make it open to New Truth, as Modern Spiritualism. I find Spiritualists in the van of all progressive movements. I find them among my most eager listeners to the message I myself bring to the people.

'My satisfaction in speaking on this occasion arises from my own deeper conviction of the truth of the philosophy of spiritual communication. Many of my San Francisco friends know of the great bereavement we recently suffered in the loss of our wonderful baby boy, "little J. Stitt." Did I say loss? I must not; for since he passed into the unseen there has come to us an opening of the heavenly door in a way that Spiritualists alone can understand and appreciate.

'Whatever future investigations may lead us to think, or whatever newer light on the realm of the invisible may be given to us, Mrs. Wilson and I delight to render our frank confession that, through the agencies and methods utilised by the Spiritualist movement, we have seen and heard and felt the unspeakable glory and revelation of the after life. We acknowledge ourselves as debtors personally to this great and beautiful movement. This debt we would seek to pay by devoting our

lives to the supreme purpose which we know is the abiding joy of those spiritual agencies with whom we have thus felt ourselves to be so closely and vitally and practically likened.'

Addressing himself to Spiritualists Mr. Wilson said :—

'You do not believe these great revelations half enough. If the main tenets of Spiritualism are true, what a message! What a ground for personal action in all great moral and spiritual and social efforts! What a scientific basis for inspiration and wisdom in every movement to emancipate mankind! What a sweet word you bring to whisper gently into the ears of the grief-stricken and bereaved everywhere.

'You do not believe your own message with half the confidence you should. Since in these days we have all abandoned creeds, and cannot find written words to which we may subscribe as evidence of our faith, we have but one avenue left that may bear witness to our beliefs and convictions, namely, our deeds and the quality of our lives.

'If there is no fire that can burn me, no sword that can pierce me, no earth that can cover me, no time that can carry me to oblivion, no ages, or worlds, or spheres, or planes that can put to quiet my being, then indeed can I not be doubly inspired to abandon my whole being to the uttermost Truth for my day and generation, and to the "cause that lacks assistance, and the wrongs that need resistance," knowing that, like the sun whose light can never be put out, I shall rise triumphant at every possible seeming disaster, or failure, or cloud, or darkness, or death!

'Spiritualists have a philosophy that should make them the joyous martyrs, if need be, to the holiest causes, and the divinest meanings of life for the emancipation of the world.'

A TRIPLE EXISTENCE.

The Glasgow 'Daily Record and Mail' publishes the following curious story communicated by its 'own correspondent' in New York :—

'Most remarkable psychological phenomena have been observed in the case of the Rev. Thomas Hanna, of Jenkinstown, Pennsylvania, who has been under treatment in New York after being thrown on his head from his trap.

'When he regained consciousness after the accident his mind was that of a child, with strong receptivity. On discovering that he could move his limbs in imitation of his medical attendant, he crowed with joy like a baby, and lashed out vigorously, crying with annoyance when his movements were restrained.

'He could not feed himself, get upon his feet, or walk. After he had learned to stand, he had to be taught to move forward, which he attempted to do by making high steps as if he did not know where the floor was. Not for several weeks did he learn, first to talk, and then read and write.

'At this stage Dr. Siddis, a noted specialist, took charge of him, and his efforts to make Dr. Hanna remember his former life were gradually attended with success. First the patient began to dream of his past, and on awakening would mention names and places without knowing their significance.

'Finally he led a boy life and an adult life side by side, in the latter showing himself an accomplished scholar, and in the former a child; but in neither state did he remember his parallel existence, and if he went to sleep in one condition he invariably woke up in the other.

'By progressively reducing the hours of sleep, however, the specialist at length succeeded in narrowing the gulf of transition, separating the two phases of consciousness until Dr. Hanna would pass from one to the other while awake.

'At this stage a most extraordinary development took place. A third personality, which Hanna believes to have been his "soul," gradually established itself. In this third state he was conscious of the two others; and for a long time the new "soul" struggled for mastery, finally absorbing the other states of consciousness. Then the mind and memory of Dr. Hanna returned, and his cure is now complete.

'"The agony I suffered when I realised my condition," says the victim of this strange experience, "was beyond all words to express. I was one of two personalities, but could not make up my mind which one."

LONDON SPIRITUALIST ALLIANCE, LTD.

The Rev. John Hunter, D.D., gave an able address to the Members and Associates of the Alliance on the evening of the 20th inst., on 'Some Conditions of Right Thinking.' We hope to be able to give a report of his address in an early issue.

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.

'Experiments in Psychometry.'

SIR,—One so often sees, and hears expressed, doubts as to the practical value of psychic gifts that I venture to hope you will allow me to draw attention to the article under the above heading published in your issue of April 23rd, and to point out some impressions recorded by Miss Hawthorn which should convey ideas of the utmost practical value to all votaries of the popular sport of homer pigeon flying.

Indeed, to digress for a moment, this experiment upon a pigeon's feather seems to me to be fraught with valuable hints to followers of very dissimilar sciences. Could we only prevail upon men of learning to accept these unpremeditated psychic impressions as revelations of actual truth here we should have the question of Instinct *versus* Reason in the lower orders of creation set at rest. In this bird's feelings of nervous trepidation when confined in close quarters, which it appears were void of actual fear; in its ability to look forward into the future and realise that its confinement was of temporary duration, and that ere long it would be released from its prison, we can trace something more than that blind, unreasoning power which we call Instinct. There has always been a general tendency to confound reason and instinct together, and to account for any unusual display of intelligence in the lower orders of creation as being more or less remarkable instances of instinct, although in most cases there will be discovered distinct traces of the higher and more comprehensive faculty. In the case of this pigeon we can trace both powers separate and distinct. In its feelings of nervousness, or something akin to, but not actually, fear, we have that blind faculty of Instinct endeavouring to assert itself which would make the subject frantic with terror at being confined in such close quarters, were it not kept in check by another and a higher power—call it by what name we will, it seems to me that it *must* be a faculty which enables the bird to arrive at a truth; and there we have practically an authoritative definition of Reason. For we find the bird undergoing varied experiences that would naturally inspire terror, coolly and rationally, as it were, simply because it appears to realise the fact that it will soon be released from its present unenviable condition.

Now as to the practical value of this experiment. It has always been a disputed point as to the means by which the homer pigeon finds its way back to its home from far distant places. The general consensus of opinion leans to the theory that the birds depend mainly on sight and the memory of landmarks, which theory necessitates the gradual training of the birds; starting from a point quite near to their home, and increasing the distance by slow stages in each direction until the birds are able to find their way back a distance of a hundred miles or so from opposite directions, after which the stages are increased by much larger bounds. This theory will explain much relating to the performances of these pigeons, but, unfortunately, it will not explain why individuals will return home in very unfavourable conditions of weather when sight cannot play a very large part in their performances, whilst others will go astray in the best and clearest weather. Then there is the section which holds that this so-called Instinct—or as they are pleased to put it, Homing Instinct—is the chief faculty in the performance. In this case, as in the last, there is a good deal that cannot be accounted for by the bare theory.

Now let us examine Miss Hawthorn's impressions. In the first place, when the pigeon was released in a strange neighbourhood it exercised what, for want of a better term, I will call its mind, and called up a mental picture of its distant home. This must have taken place during the initial circling flights which these birds usually make when released in a strange place preparatory to setting off for home. Whilst thus occupied in 'taking its bearings,' to use a fancier's term, it feels some subtle force attracting it home. What is the exact nature of this force we do not in our present state of knowledge definitely understand. It may be a sixth sense developed in the bird by many generations of use and development; or a kind of etheric wave current, such as science is now able to utilise, as in wireless telegraphy; or even some similar, but more highly developed sense, as that which we observe in the hyper-sensitive natures of mediums. But, whatever it may be, we see that once the pigeon gets a perfect grasp of this force it is guided solely by the magnetic current as long as it is free and uninterrupted, and only looks out for landmarks when these subtle vibrations are in danger of being broken or cut off. The fact that these vibrations were much impeded when passing over towns adds some colour to the theory of an etheric wave current, and causes one to wonder

what would be the effect of an atmosphere highly charged with electricity, as just prior to a thunderstorm. In these circumstances one would expect the current to be practically obliterated for the time being, and it would be exceedingly interesting to learn whether an unusual proportion of birds go astray at such times.

Of the practically useful hints to be gathered from the experiment the principal are that pigeons should not be sent long distances when the atmosphere is highly charged with electricity, even though no storm seems imminent; and, still more important, that routes lying over numerous and large towns should be avoided as far as possible. It would appear that a considerably large bound at a single stage would be of but little moment, provided only that it lay wholly over open or thinly populated country where these subtle forces would be but little interfered with.

G. WOOD.

'Scepticism Natural.'

SIR,—In regard to Mr. Powell's suggestion in your issue of May 14th that the facts in connection with the tests made about six months ago, in order to prove whether or not Mr. C. was in the cabinet while a 'spirit-form' was in the circle, had been wilfully distorted by Mr. Hamilton, may I be allowed to say a few words? Though I was not aware, on the first occasion, that any test was being applied, I was told at the next sitting that tests were being made and was at the same time informed that the previous arrangement of an electric bell to ring if the medium left his chair had been discarded, as it was found to be unreliable, after having been tried by a member of the circle after the séance and found not to be working properly. Then a new arrangement was made which proved satisfactory, and, on every occasion on which it was in use, when a 'spirit-form' was out a faint electric light at the top of the cabinet curtain intimated without doubt that the medium was 'out' also. But why discuss the efficacy of the tests when Mr. Powell has admitted, in a recent letter to another journal, that he himself saw Mr. C. out in the circle as 'Abdullah' on one occasion when someone outside the room turned up the lights.

CONSTANCE KENNEDY.

SIR,—I shall be glad if you will allow me space to reply to a communication in your issue of May 14th, from Mr. Ellis T. Powell, of Rosedene, Brondesbury Park, N.W., regarding the mediumship of Mr. F. F. Craddock. I give his full name, as I did in my first letter, and not his initial only.

Mr. Powell refers to a challenge which he has made to me elsewhere with reference to evidence obtained at a series of private sittings. I have fully replied to that challenge in the same quarter. He accuses me of having suppressed material facts. I have suppressed none; and I have told nothing but the truth.

But to understand the position it is necessary for me to trouble you with some details. In the course of these private sittings experiments were made with a view to ascertaining whether the medium left his chair or not during the appearance of a 'materialised form.' On the first occasion when we made our experiment, the apparatus was so arranged that in the event of the medium leaving his chair an electric bell would ring in an adjoining room. It is true that in the course of this séance at least one 'materialised form' appeared, and the bell did not ring. I naturally thought that we had got proof of what up to this point I had believed, and which I would much rather have been able to demonstrate than the contrary, and I expressed my satisfaction accordingly to Mr. Powell. At the close of the séance, however, we (Mr. Powell, another gentleman, and myself) found that the apparatus was not working properly, consequently the test was of no value. These are the facts. I did not suggest that the apparatus 'must have been out of order,' as Mr. Powell states.

At the two séances following, instead of the electric bell in an adjoining room, the signal was a tiny electric light just above the cabinet, and seen by all the members of the circle who were a party to the experiment. It was the evidence obtained at these séances that I dealt with. During these two sittings from six to eight 'materialisations' took place, and in each case it was conclusively demonstrated that the medium left his chair, or else had shrunk to a weight not exceeding a few pounds; and similarly, when the forms 'dematerialised' the signal showed that the medium was again back on his chair.

As Mr. Powell has challenged my veracity, I call upon the other gentleman, Mr. H. A. Woodcock, who was a party to the experiments, and who, I may say, was chiefly instrumental in arranging them, to give his version of what took place. But apart from Mr. Woodcock's testimony, if Mr. Powell thinks the evidence obtainable at the first séance was reliable, will he

kindly explain why it was found necessary to change the form of signal?

At a subsequent séance we had *ocular demonstration* of what our experiments proved. On that occasion the lights were turned off, when Mr. Craddock was found out in the circle with his boots off and some linen round his head, personating 'Abdullah.'

Mr. Powell I think, would be better employed in replying, if he can, to these charges against the medium, instead of trying to prejudice your readers against myself.

Other facts in connection with Craddock's mediumship have now come into my possession, and I propose to deal with them in due course in the proper place.

Apologising for trespassing so much on your space.

JOHN J. HAMILTON.

70, Cecile Park, Crouch Hill, N.

'A Seeker After Light.'

SIR,—Will 'A Seeker after Light,' whose article appears in your issue of May 14th, kindly state for the benefit of less advanced 'seekers after light' by what process he accomplished the 'complete mastery of his body'? The Apostle Paul had evidently some such object in view when he penned the words (1 Cor. ix. 27, R. V.), 'I buffet my body and bring it into bondage,' and it would be helpful to Spiritualists generally, and especially the younger men and women, to know how to bring into subjection the lower passions. Your correspondent, 'A Seeker after Light,' will be doing inestimable service by giving particulars of his ten years' experience.

'ANOTHER SEEKER AFTER LIGHT.'

'Notes and Queries.'

SIR,—Your correspondent 'S.G.' asks what I mean by 'increasing the myopia.' The peculiarity of a myopic eye is that rays of light coming from a distance, varying according to the degree of the myopia, are focussed in front of the retina. Spasm of the ciliary muscles, by increasing the convexity of the crystalline lens, brings this focus still further away from the retina, and so makes matters worse. Looking through a small hole, or half shutting the eyelids, diminishes the confusion by cutting off extraneous rays of light. I must give 'every schoolboy' the credit of knowing as much as I did myself when one.

M. KELLY.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday next, at 7 p.m., Mrs. M. H. Wallis will deliver an inspirational address.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last, Mr. Dimsdale Stocker gave an eloquent address on 'Affinity.' On Sunday next, Mr. Ronald Brailey. Séance at 11 a.m., and at 7 p.m. a trance address on 'A Spiritual Inheritance,' followed by illustrations in psychometry and clairvoyance.—C.

HACKNEY.—YOUNG'S ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. D. J. Davis gave an earnest and thoughtful address on 'The First Whitsuntide'; and Mrs. Weede-meyer followed with successful clairvoyant descriptions. On Sunday next Miss Chapin will give a trance address and clairvoyant descriptions, and on Friday, at 8 p.m., at 95, Downs-park-road, she will hold a circle for inquirers.—N. R.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington dealt very ably with the 'Mystic Links' that unite us with the unseen world. The chair was taken by Mr. Gerrauds, and two songs were feelingly rendered by Mrs. Annie Boddington. Usual after-circle. On Sunday next, at 3 p.m., meeting on Clapham Common; at 7 p.m., Mrs. Roberts, at the Institute. On Thursday, at 8.15 p.m., public circle for inquirers; tickets, 6d.—A. W. T.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. Millard delivered an excellent trance address on 'Spiritualism: Its Religious Teaching.' A good audience attended the after-circle.—L.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday last Mrs. Effie Bathe gave an interesting address and answers to questions. 'Cello solos were rendered by our newest member, Mr. Grout, and a pleasant evening was spent, Mr. H. Belstead presided.—A. J. CASH, Hon. Sec,