

# 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.

Professor J. H. Hyslop is probably right in saying that 'the difficulties of the spiritistic interpretation of the phenomena as felt by the general public and the average scientific man are not suggested by the supposition of fraud, telepathy, guessing, chance, coincidence or any other ordinary causes, but are rather aroused by the so-called "triviality of the incidents," the "confusion" associated with the "communications," and the absence of all that information about the alleged "communicators," their conditions of life and existence, which the living are most curious to know. After personal identity is proved they cannot understand why the "communications" should be so trivial and inane, why spirits can talk about nothing but jack-knives, old hats, toothpicks and the like.'

Professor Hyslop explains this by 'the mental state of the communicator . . . that mental condition which is apparently necessary in order to communicate with the living at all.' But surely the references to jack-knives, old hats, toothpicks and the like are not necessitated by a mental condition. It is much more likely that these apparently trivial things furnish the best tests. If big affairs and important objects were referred to, Professor Hyslop would be the first to suggest telepathy and mind-reading. Unearthed trivialities are much better tests. But it is absurd to say that the unseen people 'can talk about nothing but jack-knives, old hats, toothpicks and the like.'

'Love's Chaplet,' by the author of 'Light on the path,' &c. (London: The Theosophical Publishing Society), is another of those vaguely pretty books which we fail to grasp but shrink from criticising. They seem to mean so much, but to us they really mean so little. It may be our fault. We may be too matter-of-fact for such beautiful moonshine.

And yet there is a callous strain in the little book. Boiled down to plain English, a good deal of it might mean anything but beautiful moonshine:—might even mean the grim killing of human love in the name of love.

As usual, the reincarnation of the book has its very ugly side. In one place, 'the lovers who are now gathering their chaplet together in the intervals between the incarnations,' the bright beings on the upward path, are represented as employed in putting the backward

ones 'through any torture that will lead to their salvation.' They force reincarnating souls into bodies of pain: 'they thrust back the suicides, who would escape from the ordeal, into the bodies they attempt to leave, or into the bodies of infants.' 'Into the bodies of infants!' They thrust suicides 'into the bodies of infants'! It is a detestable phantasy. And these bright beings do it! If they did they would be devils. But there is a good deal of hovering devil about many of the pretty things of Theosophy, and notably about the nightmare of re-incarnation.

At the same time we quite gladly testify that there are beautiful thoughts in the little book.

A late number of the 'Sunflower' contains one of Mr. C. Dawbarn's critical and incisive Addresses on the genuineness and credibility of spiritualistic communications. He usefully reminds us that, in regard to these communications, 'things are not what they seem.' Endless are the causes of possible confusion and deception; and the unseen people who regulate the 'controls' and communicators cannot always guard against the confusion and the deception:—

They have no directory in which they can look up the name and residence of a spirit visitor to their séance, much less can they play detective for your benefit. If they kindly assist a spirit to return because he claims to be your friend or loved one, and if you accept that spirit as what he purports to be, the cabinet control has done his work, and used his medium for your benefit.

Such risks inhere in all spirit phenomena. It is useless to say 'your motive is pure' and God or good angels should protect you. They don't protect you from poison at an ice cream festival, if ice or cream be impure, and family prayers for protection won't guard you from poisoning if the mushrooms are not what they appear to be.

In every phase of spirit return you take risks from which there is and can be no protection.

This is not exactly pleasant, but it is wholesome, and so is Mr. Dawbarn's conclusion:—

It is better to believe too little rather than too much when we advance into regions wherein the most careful scientists can find no foothold. The writer believes absolutely in spirit return and his own immortality, but the fairy tales of spirit life told through mortal brain are for the most part, to him, but visits from Santa Claus to earth children and befogged mortals. Tests are plentiful enough through every genuine medium for such a phase, but they can only be tests based on our earth life and our mortal experiences. The mistake comes when we say or think that because the tests were true the teaching about spirit life comes to us as unadulterated truth.

The mortal who follows spirit advice in his daily life surely comes to grief, sooner or later. It is equally true that the mortal who believes everything he hears through medium lips, or cabinet form, will presently outrun reason, and profess faith in the impossible and the absurd.

Mr. J. W. Gótt (Bradford) publishes a small pamphlet, by A. Hulme, on 'The Future Life: being a philosophical inquiry into the claims of immortality.' The porch is almost too large for the structure. What

Mr. Hulme says is true enough, and he says a good deal in less than five pages; but, like the charming portrait on the cover, it is rather too obviously juvenile. Still, it is a praiseworthy effort.

Mr. Gott also publishes a pamphlet by Jessie Crompton on 'God Incarnate.' Here again, what is said is true enough in the main, but there is an animus in it that is not pleasant. What pitifully bad taste it is to start out with such a vixenish paragraph as this:—

No figure in the history of man has given rise to more speculation, more controversy, more quarrelling, more persecution than the figure of Jesus of Nazareth. Nearly all classes of people claim to know the truth regarding him, and nearly all disagree as to (if he ever did live) who he was and what he taught. I do not think the majority care seriously one jot or tittle whether his life and history was fact or fiction, so long as the material gain to be derived from preaching and pandering to a popular belief is *en evidence*, and the fat parson can get an easy and comfortable living by supporting it from his pulpit.

'The Eternal Oneness as Fadette sees it' is the taking title of an Article in 'The Light of Truth.' The idea running through it is the identity of all forms of being, conscious or unconscious. All things and all beings are manifestations of one thing and one being. There is no vital separateness.

The Article is made up of a large number of quaint sayings, and homely but arresting illustrations. Here are some of them:—

Your window may be round and my window may be square, but the same sunlight shines into each.

The same light brightens your room that brightens mine.

It is as if some colossal loving cup were passed from lip to lip all round the world.

We all drink of the same waters of life.

The same stuff is built into me that is built into you.

A piece of cloth may be cut and made up into a pair of trousers and into a frock.

The trousers are trousers and the frock is a frock, but in a true sense the trousers can say to the frock, 'You are I,' and the frock can say to the trousers, 'You are I.'

Some of us, to be sure, are made into trousers and some into frocks, some into bodices and some into negligées, but the tissue is one.

Some of us have this to do, and some of us have that, but our different doings are only the different cuts of the cloth. The fabric of our lives is the same.

Look into the life, the real life, the career of the soul of anyone you know, of anyone you meet, and you find your own life, your own soul, your own career.

All things have their value, all things have their importance, but in comparison to the basic oneness, the foundation unity, the real harmony between us all, our varying surface structures are trifles, our different dresses are trifles, our different houses, incomes, occupations, rank, manners, opinions are trifles.

'If I knew you and you knew me,  
If both of us could clearly see  
And, with an inner sight, divine  
The meaning of your heart and mine,  
I'm sure that we would differ less  
And clasp our hands in friendliness,  
Our thoughts would pleasantly agree  
If I knew you and you knew me.'

Many of our readers will be interested in the announcement that Mr. J. Page Hopps has agreed to continue as the minister of Little Portland-street Chapel for a year.

FINCHLEY.—A mediumistic reader of 'LIGHT,' who is developing as a clairvoyante and psychometrist, residing at Church End, Finchley, N., wishes to form a home circle, and will be pleased to hear from Spiritualists or inquirers who would like to join. Address 'M.,' care of 'LIGHT,' 110, St. Martin's-lane, W.C.

## LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 13TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. JAMES ROBERTSON,

ON

'SPIRITUALISM, PURE AND UNDEFINED.'

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

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

### SPECIAL NOTICES.

#### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. Ronald Brailey, on Tuesday next, April 11th inst., at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday next, April 13th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on *Friday next*, April 14th, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

ARCHDEACON COLLEY ON SPIRITUALISM.—At the Albert Hall, Leamington, on March 27th, Archdeacon Colley, Rector of Stockton, lectured on 'Psychological Phenomena.' The 'Leamington Chronicle' of April 1st reports that Archdeacon Colley said that he 'spoke in the conviction that the time was not far off when the invisible would be seen, the intangible sensibly felt, when matter should rarify to spirit, and spirit solidify to matter, and a strange transition take place wherein we of earth, properly qualified, might go on a spiritual excursion into the realms of the transcendental, and one of spirit might be able, rightly conditioned, to visit us as in Bible times, the one using the life atoms and bodily constituents of the other fitted to temporary need.' The lecturer stated that his many experiences, during some thirty years, forced him to the conclusion that this was a sane prophecy of future possibilities, and he went on to give some remarkable extracts from his diary regarding materialisations under stringent test conditions. 'Spiritualism was not a matter of belief with him; it was a matter of positive knowledge. The explanation was a different thing, and was quite beyond him. He did not care to debate with those opposed to Spiritualism; he had learnt by experience, patient experiment, years of quiet study and research. Let them go and do likewise if they wanted the same result.'

## HINDU CRITICISMS ON MRS. BESANT.

A sharp attack on Mrs. Besant and her theosophical teachings has been made by a number of exponents of the Vedanta philosophy in India, under the leadership of the 'Mahatma' Agamya Guru Paramahansa, who some months ago aroused some interest in England through the feat of stopping the beating of his heart. The Guru has felt it his duty, for the sake of the youth of India, to protest against what he considers to be a mutilation of the ancient Hindu doctrines, and their presentation in a much diluted and perverted form by Mrs. Besant and the Theosophists, both to Indians and to the people of the West. He has lately issued a challenge to Mrs. Besant to state, amongst other things, whether she is a Hindu, and, if so, who made her one, and to what caste she belongs. He also charges her with keeping up the caste system by being served exclusively by persons of the Brahmin caste, while professing to do away with distinctions of caste, creed, and race. He says that she has hypnotised her followers, and alludes rather rudely to her numerous changes of profession of faith. He makes fun of her communications from invisible Mahatmas, and lays down the principle that no one can be adequately instructed in the Hindu philosophy and in the systems of Yoga except by the personal teaching of a visible Guru, or Mahatma, actually living in the body.

An article in the 'Times of India,' for March 3rd, referred in temperate terms to a recent lecture by Mrs. Besant, and while deprecating the sneers of those who assumed a 'too contemptuous superiority,' pointed out that spiritual principles could not be demonstrated by categorical scientific proofs. The article proceeds:—

'Mrs. Besant might be better advised to insist upon the necessary truth of her essential premises, than to attempt a demonstration of them by methods and with materials by and with which any such demonstration is in the present state of our mental constitution *ex hypothesi* impossible.'

One of the leaders of the Vedanta movement replies, complaining that their challenge and questions to Mrs. Besant have not been answered, and states that:—

'Theosophy owes its present position entirely to our philosophy. It had to borrow the proper terminology from it when the society had to be started. Mrs. Besant, in one of her lectures, identifies Theosophy with our Brahma-Vidya, and says that our Hinduism is the eldest daughter of Theosophy, the latter being pre-Vedic. In another place it is said that Theosophy is no cult, creed, or religion. Which of the two statements is one to believe? Again, what is her authority for saying that Theosophy is pre-Vedic, and that Hinduism is her eldest daughter? The notion has been cherished by us from time immemorial that our Vedic religion is the oldest, and the modern intellectual world has accepted it.'

In a letter in another issue of the 'Times of India,' 'A Western Student' says:—

'America and London are at present swept by two great independent movements. The Christian Science (mental science) and the Psychical Research Society, incorporating Spiritualism (1)—both of these cults have greatly interested our intellectual world owing to the immense field of work they offer to experimentalists in science. . . Great minds like those of Wallace, Crookes, and Oliver Lodge have worked in the field of "Psychical Research"; they show no interest whatsoever in vague theosophical theories. . . The impression that one gets of what Albemarle-street Theosophy really is might be quite truthfully expressed in the form of a cooking recipe such as: "Take 1lb. of Vedanta flour, moisten with English sentiment, add an ounce of Buddhist moral teachings, pepper and salt to taste with Christian ethics; mix well and bake quickly; this pudding will prove a light and easily-digested food for children."

The letter concludes with—

'A plea for more scholarly dignity in the presentation of deep religious philosophy on the part of cult leaders. . . Good motives should not excuse bad teaching; . . the duty of the impartial truthseeker becomes plain, and he must express his convictions without fear of consequences.'

HAMPSTEAD OR FINCHLEY-ROAD.—A correspondent and his wife (the latter an excellent private medium) desire to meet with a few interested people who wish to cultivate the higher phases of Spiritualism. Address: 'A,' c/o 'LIGHT,' 110, St. Martin's-lane, W.C.

## EMOTION AS A PSYCHIC INFLUENCE.

An aspect of psychical research to which perhaps too little attention has been given, is the part played by *emotion* in affecting the production of psychic phenomena, or, at all events, those which depend upon the enhanced perceptive powers of mediums or sensitives. This fact was recognised, but only with an expression of regret, by Professor Richet in his Address before the Society for Psychical Research. Speaking of the revelation of personal details as being of a more emotional character than such feats as naming a card, he said:—

'Indeed, the more intensely emotional, the more dramatic, if I may so, the phenomena are, the more abundant and remarkable the cases of lucidity become. I repeat that, from the purely scientific point of view, this is to be regretted, because scientists are not inclined to be indulgent towards a science which is richer in facts the more it departs from rigorous scientific experiment.'

He has, however, the grace to admit that—

'We are obliged to accept things as they present themselves, without any pretension of forcing the laws of a world profoundly unknown to us, to obey our ignorance.'

Verily the scientific man would be greatly daring, and would be going beyond his province, who presumed to attempt to 'force' laws instead of studying them with a view to mitigating his 'ignorance'! What if Professor Richet has come upon a real law of the spiritual world, and must needs 'regret' it instead of taking account of it as a fact?

If we look at the derivation of the word 'e-motion,' we may regard it as a movement out of ourselves, just as 'ecstasy' is a standing outside of ourselves. Hence 'emotion' is a step in the direction of 'ecstasy.' Viewed in this light, it is seen to be a spiritual tendency, a movement towards spirituality, and therefore must be a condition which assists the acquisition of spiritual powers.

We have a common phrase, 'to be beside one's self,' which is usually employed to indicate either anger or madness. The ancients had a proverb which represented these two as akin—'anger is brief madness'—and we also speak of 'transports' of rage, as well as of joy and other violent emotions. Emotion, then, has the power to 'transport' us out of ourselves, and this involves a heightening of our psychic faculties, although we may not be aware of this when our minds are fully taken up with the particular object to which our intense feeling is directed. The exercise of psychic faculty demands a mind free from any one engrossing thought, and, therefore, any emotion that arouses this faculty in a useful form must be impersonal, and must rather liberate the soul than chain it to any earthly interest. The most general emotion possible is love—love towards the Centre of Life and to all that depend upon that centre; therefore, to all creation. If we cannot feel that, let us try to love mankind, and if that is too wide, let us cultivate love of the Brotherhood—of our family, our neighbours, our society, our church.

But another side of the law of emotion is the action of others' emotions on ourselves, and this is also the best possible proof that our own emotions act upon those around us. If we feel that the state of mind of other persons affects us, we may be sure that ours affects them in like manner. None are so easily influenced by the emotions of others, probably, as those who have developed mediumship in its various branches, and especially those who are avowedly sensitive to the conditions of those in whose company they may be. This fact ought to be kept steadily in view by all who attend Spiritualist gatherings, whether public meetings or private séances.

Just as it is often the case that the dominant, positive lecturer plays on and works up the emotions of his audience, it is no less true that the impressionable, receptive speaker is keenly affected by the mental attitude of his audience, and anything like general indifference, or even a cool, calculating criticism, to say nothing of downright hostile scepticism, will act on such a sensitive like a cold douche or a wet blanket, and, at times, without even the stimulus to reaction. Such an audience, having frozen out its speaker, goes away confirmed in its opinion that the whole thing is 'a

frost.' So it is, but one of the audience's own making! Therefore we would say to Spiritualists, give your speakers and mediums a warm, sympathetic welcome, rouse up a reciprocal emotion in your own hearts and in theirs, and you will not have to wait long for the good results.

Of the effect of emotion in religion we need not here speak; it can be studied in Professor James's book on 'Varieties of Religious Experience,' and in the recent reports from Wales. We may note, however, that one of the four Eastern methods of Yoga, or union with the Divine, is through the emotions. Love—charity—is also regarded by Christianity as a potent means of attainment, and as superior to another emotion, that of fear, which nevertheless is spoken of as 'the beginning of Wisdom.' 'Perfect love,' we are told, 'casteth out fear.'

Let no one disparage emotional religion; it is that form which is accessible to all, and which leads to higher comprehension, hence to higher service. Why is this? We can only say that it is because emotion seems to play in the spiritual sphere a part analogous to that of warmth in the physical sphere, in giving play to affinities and interactions. It does not belong to the mental plane at all, except in the form of ardent desire for knowledge, and the intellectual emotions aroused by finding one's self on the track of a new enunciation of truth. But emotion belongs to a higher sphere; it is the warmth of our spiritual nature making itself felt across the cold region of intellectuality, and encouraging us to search for something beyond mere reasoning, something which reasoning never has found, and never will find: but which the Pure Reason of spiritual discernment, not dependent upon any mental or logical process, will assuredly discover when the dormant spiritual faculties are expanded under the vitalising warmth of Right Emotion. S.

### THE ATOM AS AN ORGANISM.

'La Nuova Parola' for March contains a translation of a hitherto unpublished article by F. Hartmann, entitled 'The Atom is an Organism,' of which the following is an abstract:—

According to a conception of the universe still very common, the atom is understood to be a particle of matter so small as to be incapable of subdivision, but this is not in harmony with the idea of matter, which includes the notion of size, and, therefore, of divisibility. In order to have a true concept of the atom we must regard it as an organism, that is, as an individual whole which cannot be divided without destroying its perfectness.

Science now considers the atom as a centre of forces. But force without substance is as inconceivable as motion without matter, so that we can only come to the conclusion that the atom is an organism in which forces act. We find, moreover, that the atom, besides being a centre of forces and an organic whole, is also the seat of life and consciousness. In chemical affinity we find attraction and repulsion between atoms, and manifestations of life have been discovered in metals and minerals; there are no dead atoms. Philosophically considered, every atom is a trinity of matter, space, and force, a centre of life manifesting itself according to the scale of Nature; in minerals, as attraction and repulsion; in the higher kingdoms, as vegetable and animal life; in man, as tendencies and desires. If atoms were not organic unities, the higher composite organisms could not exist.

We may also regard every organised structure, from the nucleated cell to the planets and the solar system, as an indivisible 'atom,' because if divided it would lose its unity and completeness. Man is also an atom; take away an essential part, and he is no longer man. Separate two halves, and you do not obtain two units, but only two half-units. Man is the compendium of all the principles that are to be found in the universe; not one more, not one less. If one were wanting, he would be an imperfect product of Nature; if any were added, he would be a monstrosity.

Everything bears the stamp of its origin, and in every realm of Nature we can recognise the whole from the part. This is the ancient doctrine of the macrocosm and the microcosm; if we study our own inward nature, we shall comprehend the organisation of the atom; and again, the study of the atom and of the Cosmos will lead us to the knowledge of ourselves.

Science has recently so far extended its field in regard to the constitution of matter, that it only wants the courage to recognise life and intelligence behind mechanical forces. The

study of radium has revealed sources of energy apparently inexhaustible. What these sources are will remain a secret from man until he has recognised the source of all the forces, vital and spiritual, within himself. The consciousness of the divine spark within the human soul is indicated in the Bible and in the Bhagavad Gita. This invisible centre is the cause of all being, one, indivisible, and yet infinite. It is the 'monad' of the occult doctrine, the 'nucleolus' of mystical cosmic teaching.

These are known to be enormous forces stored up in molecular combinations; and these can be compared with the spiritual forces latent in human nature, which can be called forth by sympathetic vibrations. In the physical world this law of sympathy is called *induction*—the law by which a body endowed with certain magnetic vibrations arouses similar ones in another body, as when a watch is magnetised by being brought near to a dynamo. Not only the sun, the moon, and substances such as radium, but every material object is surrounded by an aura, invisible to our eyes, which acts upon other objects exposed to its influence. Edison has thought that radium does not possess any radiant force of its own, but receives it from a higher source. He says, 'I think it probable that there are vibrations of the ether, proceeding from an unknown source, and that they become manifest by arousing in radium its characteristic emanations.'

The famous discoverer here comes very near to occult science, and to the recognition of the central trinity of love, light, and life. Even man has in reality neither light, nor will, nor intellect of his own; that is, he does not create them for himself, but receives all his faculties and energies from the Central Source of Nature. The more he obeys the laws of love and justice in the practice of life, the more he renders himself divine; and this he accomplishes by allowing the operation within himself of those spiritual forces which are the efficient causes alike of the macrocosm and of the atom.

### CAN SPIRIT IDENTITY BE PROVED?

The question as to whether it is possible to obtain a scientifically convincing proof of spirit identity is discussed by 'Assessor M. K.' in 'Psychische Studien' for March. The writer considers four possible means by which materialised forms may be produced, whether by the medium's personal action or by an outside force, and also whether or not the medium's own imagination, or power of modifying a plastic form, comes into play. He infers that it is not sufficient that a form seen should merely resemble the person purporting to manifest, because the form may possibly be moulded by the thoughts of those present.

In order to have a scientific proof of identity, 'Assessor M. K.' considers that the person manifesting should be unknown to the medium and the sitters, but whether this is possible or not (seeing that some condition of *rapport* through acquaintance may, perhaps, be necessary), experiments should be made especially with a view to testing the question of identity. For this purpose he suggests that careful measurements and personal details should be obtained during life, and preserved in a sealed box. These may consist of photographs, measurements, finger-prints, impressions, or casts of the hands and other bodily members in plaster of Paris, and specimens of the signature and handwriting. After death the subject of the experiment should make it a solemn duty to appear for materialisation and allow the same measurements and details to be taken on the materialised form.

'Assessor M. K.' acknowledges that even when the scientific requirements have been agreed upon, their fulfilment is a matter attended with no slight practical difficulty. So we should imagine!

ASTROLOGY IN POLITICS.—From an account, in the April number of 'Destiny,' of William Lilly, the famous astrologer of the Commonwealth period, we learn that he 'carried the art of the sidereal influx to such a height that no material step was taken by the Court without first consulting him'; so greatly did the 'temper of the times' favour the 'celestial science.' In 1647 and 1648 he was consulted about the safety of King Charles I., and in 1660 he was examined by order of the Parliament concerning the person who cut off the monarch's head. He was again examined before a Committee of the House of Commons concerning the fire of London in 1666. In his almanac for 1653 he asserted that the Parliament stood upon a tottering foundation, as indeed proved to be the case, and he also predicted the taking of Colchester by siege.

## DECEASE OF MR. C. C. MASSEY.

We regret to have to announce the departure of Mr. C. C. Massey, an old and highly esteemed friend of our cause, who passed away peacefully in his sixty-seventh year, at his residence in Victoria-street, S.W., on Wednesday, March 29th, of heart disease, from which he had suffered for many months. Mr. Massey was the youngest son of the late Right Hon. William Nathaniel Massey, who was a member of the Government in one of Lord Palmerston's Administrations, and also held office in the Government of India, and was made a member of the Privy Council.

Mr. C. C. Massey was educated at Westminster School, and was called to the Bar, joining the Western Circuit, on which he was universally popular. Of late years he spent much of his time at the Athenæum Club, where he had many friends. He was deeply interested in all psychical matters for many years; was an active member of the Council of the old British National Association of Spiritualists, and ably defended Dr. Henry Slade, in 1876, when he was charged with obtaining money by false pretences, 'by palmistry or otherwise,' on the prosecution by Dr. Ray Lankester and Mr. Donkin, before Mr. Flowers, at Bow-street. He was also a member of the London Spiritualist Alliance, and a subscriber to 'LIGHT' up to the time of his decease. As our readers are aware, Mr. Massey was also a frequent contributor to this Journal, and rendered a considerable service to Spiritualism by his translations of Zöllner's 'Transcendental Physics'; Carl du Prel's 'Philosophy of Mysticism'; and Eduard von Hartmann's 'Spiritism.' Mr. Massey was held in affectionate esteem by a number of persons interested in psychical matters, including the late Henry Sidgwick, F. W. H. Myers, Edmund Gurney, Stainton Moses, A. A. Watts, Laurence Oliphant, W. Paice, J. W. Farquhar, and others.

The mortal remains of Mr. Massey were interred on the 3rd inst. at Kensal Green Cemetery.

## "N" RAYS.\*

Great interest attaches to these non-luminous rays, as the human body is said to emit them unceasingly. Considerable doubt has, however, been expressed as to their existence, as numerous investigators, some of them eminent scientific men, have failed utterly to observe the effects they are alleged to produce. The present volume contains the memoirs on the subject communicated to the Academy of Sciences by Professor R. Blondlot. These memoirs are models of lucidity and painstaking research, and as one follows, step by step, the progress of the inquiry, it becomes increasingly difficult to believe that the author could have been mistaken in his conclusions.

The rays are called after the initial letter of the town (Nancy) where the researches were made that led to their discovery. They were first detected in connection with a study of the famous 'X' rays; when it was found that a new species of radiations was emitted by the focus tube, which traversed aluminium, black paper, wood, &c. These new rays were plane-polarized from the moment of their emission; were susceptible of rotatory and elliptic polarization, and could be refracted, reflected and diffused; but produced neither fluorescence nor photographic action. The wave-lengths of the 'N' rays are much smaller than those of light, and they also appear to be without heat. They can be obtained from various sources other than the Röntgen tube, and certain bodies seem to have the property of retaining or storing the rays for a considerable time. Though non-luminous in themselves the rays will, if allowed to fall upon a phosphorescent body, increase its glow. A small spark or flame is similarly influenced. If the evidence of photography is accepted the existence of the 'N' rays can be readily demonstrated, as we have only to turn to p. 66, where the author gives a series of photogravures of an electric spark. Those taken without the 'N' rays are very faint, while those obtained while the 'N' rays were in action are much stronger. Pebbles exposed to sunlight spontaneously emit 'N' rays, and

bodies such as Rupert's drops, hardened steel, hammered brass, &c., are permanent sources of the rays. A good way to observe the rays is by means of a phosphorescent screen made of powdered calcium sulphide mixed with collodion, diluted with ether, painted on blackened cardboard. But it should be borne in mind in using the screen that the aptitude for catching small variations of luminous intensity is very different in different persons: some perceive them from the outset while others discern with difficulty, and require a certain amount of practice before they can detect the effects. It is indispensable in making the experiments to avoid all strain upon the eye, and to remain as passive as possible, under penalty of seeing nothing.

This little book on the 'N' rays takes us into a new and striking field of modern research of more than passing interest to students of psychic phenomena. The Professor's experiments remind us of the work of Baron Reichenbach, and we think the publishers have done good service in making available to the English reader a series of valuable and suggestive papers.

B.

## THE WHITE LADY OF STOCKHOLM.

The 'Memoirs' of the Swedish pastor Wadström, published in 1901, contain a narrative which will be of interest to the readers of 'LIGHT.' It is told by the Princess Eugénie, who was the sister of King Oscar of Sweden, and who died a few years ago. Princess Eugénie said:—

'Towards the end of March, 1871, shortly before the death of Queen Louisa, I had been spending the evening with my mother, the Queen Dowager Josefina. We were both very happy at the favourable turn which the Queen's illness seemed to have taken, and the prospect of her recovery. It was late, and I was about to go to my own rooms, when we were informed that a fire had broken out not far from the Castle. My mother, very uneasy, asked me if I would go with her into the grand gallery, from which the fire could be seen. We stayed there for some time, and as we were about to return to our rooms about midnight, my mother proposed to go through the Carl XV. rooms in order to inquire after the invalid Queen. On reaching the saloon, from which a staircase leads to the Queen's apartments, I saw a tall lady with distinguished features, standing right in the middle of the saloon, under the great chandelier. She wore a white satin robe and a large lace collar reaching to her shoulders. I merely thought it was one of the Queen's ladies-in-waiting, who had been ordered to await the return of the Queen Dowager to give her news about the invalid. This lady gazed at us without turning or changing her position, or the expression of her face. As I had never seen her at Court, I thought at first of asking my mother who she was. But I refrained, expecting that my mother would speak to her and ask her name. I was therefore greatly astonished when I saw that we were passing close to this lady without my mother appearing to observe her presence. I also noticed that the lady did not make the usual courtesy; but it did not occur to me that there was anything supernatural about the matter. I thought that the lady had not yet been presented, and therefore my mother had taken no notice of her. Yet I thought it strange that neither of us should know this new lady-in-waiting, but as the Queen Dowager made no remark on the subject, I said nothing. When we had reached the door of the saloon I turned quickly and saw the lady in white still motionless at the same place under the chandelier. I looked at her for a moment, as though attracted in some way, and only then did she take a few steps towards us. In the next room I spoke to my mother and asked her who the beautiful lady was. "What lady? Of whom are you speaking?" asked my mother, in astonishment. "Why, that lady all in white, who stood upright under the chandelier and did not salute us." My mother stopped suddenly and said, with a trembling voice: "You saw a lady in white, in the saloon leading to the Queen's apartments?" Without knowing why, I felt seized with sudden alarm. "Yes, certainly," I replied, "she was standing straight up under the chandelier. She had on a magnificent robe of white satin with a large lace collar. But is it possible that you did not see her? Wait, I will open the door and see if she is still there." My mother seized hold of my hand and held me fast, saying, "Stop, do not go; and say nothing to anyone at present about what you have seen. It is probably the 'White Lady'—and if so, some great misfortune is about to happen; probably the Queen will die.'

The next day the doctors reported a relapse, and three days later Queen Louisa passed away.

Gajsin, Podolia, Russia.

JOSEPH DE KRONHELM.

\* "N" Rays: A collection of papers communicated to the Academy of Sciences. By R. BLONDLOT. Translated by J. Garcin. Longmans, Green and Co. Price 3s. 6d. net.

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### CONCERNING FASTING.

When the Church was in deadly earnest, it showed it, not only by using deadly instruments in its defence, but by appointing times of mortification for its defenders: and its penances and pilgrimages, fastings and watchings, hair shirts and excommunications, attest the strenuousness of its conflicts and the austerities of its devotees. Hence Lent, with its sobrieties and self-denials, its self-examinations and its narrowed way.

But the world has contrived to circumvent the Church, and Lent is, for the most part, only one of the many memorials of past sincerities, and instances of present-day survivals. But it is so with all the feasts or fasts of the Church. Christmas is kept coarsely, and often brutally, and with very little that is really in harmony with the spirit of Christ. Palm Sunday, as kept on the Continent, is chiefly remembered by us on account of two drunken men who were staggering along with palm branches in their hands. Scotland keeps a 'Fast Day' which is mainly notable for crowded excursion trains, and the outpouring of rivers of whiskey. We once spent Good Friday in Normandy, at Mont St. Michel. At dinner, a notable event at a somewhat celebrated hotel, meat was taboo, but we were offered—we do not say we partook of—fish prepared in fifteen different ways, beginning, if we remember aright, with oysters, and ending we know not with what. Only think of it! What is the condition of 'Religion' when, in Religion's name, a mutton chop is forbidden, while God will permit a grand banquet of fish cooked in fifteen different ways! In this country, the case is not very different. In fact, with the vast majority of even 'Church people,' Lent is merely an affair of the almanac.

For our own part, we see a good deal of sweet reasonableness in the keeping of Lent. The word is probably borrowed from an Anglo-Saxon name for the spring of the year, the season of the awaking of arduous and the stirring of appetites: and this reminder, of forty days and forty nights of meditation and self-denial, might have most important uses. It has a sanitary significance. It cries a wholesome halt to the urgencies of the body. It is a great object-lesson in self-control: and, as leading up to Good Friday, it is a supreme preparation for the spectacle of the great surrender. Truly, the ancient Church was greatly wise in its ordering of the Christian Year.

The old poets, such as Herrick and Herbert, went straight to the heart of it when they penetrated beyond the form to the spiritual significance of Lent. They saw

that it was spiritual or nothing,—that it meant soul-saving or that it was a sham. Herrick hit the mark with a crash in those quaint but strong lines of his:—

Is this a fast,—to keep The larder clean And lean From fat of veals and sheep?	No! 'tis a fast to dole Thy sheaf of wheat, And meat, Unto the hungry soul.
Is it to quit the dish Of flesh, yet still To fill The platter high with fish?	It is to fast from strife, From old debate And hate, To circumcise thy life.
Is it to fast an hour, Or ragged to go, Or show A downcast look, and sour?	To show a heart grief-rent, To starve thy sin, Not bin,— And that's to keep thy Lent.

Herbert, less militant, is more persuasive but not less spiritual. He says:—

Welcome, deare feast of Lent: who loves not thee  
He loves not Temperance, or Authority,  
But is compos'd of passion.  
The Scriptures bid us fast; the Church says *now*.

True Christians should be glad of an occasion  
To use their temperance, seeking no evasion  
When good is seasonable.

It's true, we cannot reach Christ's fortieth day;  
Yet to go part of that religious way  
Is better than to rest:  
We cannot reach our Saviour's puritie;  
Yet are we bid, 'Be holy ev'n as He.'  
In both let's do our best.

Of course the truly spiritual counsel of perfection is the keeping of a sweet and temperate Lent all the year, in the spirit of Paul's high-toned appeal to the Roman Christians:—

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

What a penetrating and enlightening conclusion!—'Your reasonable service.' Here, in one phrase, we get the difference between the letter and the spirit, ritual and reason, superstition and sense. The vital point, after all, is the rationality of anything, and rationality largely depends upon, if it is not actually identical with, spirituality, which is really only a higher and more inward reason. Centuries ago, centuries before Christ, the democratic and ethical Isaiah, facing a formal keeping of a sort of Jewish Lent, cried:—

Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?

These ancient Jews also had been stickling for their forms, their rituals and their posturings: and they had doubtless been very ready with their reply to this upsetting prophet: 'What more do you want? Do we not keep the holy days and fast?' But the mighty hand sweeps away all the theatrical properties, and the theatre itself, and then points to the heights of natural Religion: 'Unbend the heavy burdens, free the oppressed, break the yoke, pity the wretched, hide not from the poor relation. Then will thy light break forth as the morning, and thy righteousness will lead the way to thy God: and thy soul shall be as a watered garden.'

Ah! what an old cry it is! So old, and yet so new:—Listen to God, and serve thy brother! Serve, and not snatch! This is the whole duty of man, and therein is his blessedness.

## LIGHT IN THE EAST: A REMARKABLE MOVEMENT.

By MR. E. WAKE COOK.

An Address given by Mr. E. Wake Cook to the Members and Associates of the London Spiritualist Alliance, on March 30th, 1905, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, Vice-President of the Alliance, in the chair.

MR. E. WAKE COOK said: I was led to select the subject of my Address this evening by a chain of curious coincidences, only two points of which are worth mentioning. The first is that a movement in the East began in the same year that Andrew Jackson Davis began to develop those remarkable powers which gave birth to Modern Spiritualism. This simultaneous influx of a new upward stimulus in the East and in the West seemed to have some inner significance, and in any case I thought it would be interesting to note the differences in form which it has taken in the dreaming East and in the aggressively active West. It is interesting, too, to study at close quarters the rise and spread of a new out-growth of religion in those lands that gave birth to Christianity, as it must throw some light on that remarkable movement which has affected us all so intimately. The second point is one that gives me the only justification I have for attempting to treat it at all. A short time ago a book was published, which was favourably reviewed in 'LIGHT' of March 26th, last year, entitled 'The Life and Teachings of Abbas Effendi: A Study of the Babis, or Beha'is, Founded by the Persian Bab and by his Successors, Beha Ullah and Abbas Effendi,' by Myron H. Phelps.\* In expounding the philosophy of the new sect, Mr. Phelps, in order to illustrate the remarkable analogy between these conceptions and some phases of Western thought, quoted a passage from my article in the London 'Contemporary Review,' of March, 1902, in which I endeavoured to show an 'Increasing Purpose' manifested in the order and evolution of the world. The fact that Mr. Phelps, who is an American and an utter stranger to me, should have seen a likeness between the philosophy expounded by Abbas Effendi and that which I was endeavouring to express, at a time when I had not even heard of the Eastern sage, seemed to put me in touch with the movement to some extent, and also to hint at a possible underlying relationship between the Eastern and the Western branches of what may be one wave of spiritual influx. The differences between these two branches, in spite of some underlying relationship of the Cosmic conceptions, are very great. On the intellectual side the advantage is all with ourselves; on the emotional side, and in the matter of faith, the advantage is with the Eastern people—the movements are thus, to some extent, complementary, one having what the other lacks.

I need not explain that in this matter I am talking to you simply as a student of religion; and addressing you as students of that profound subject, with its endless fascinations.

Religion is one; its forms are manifold. Forms change and decay, but the spirit ever struggles on towards higher expression. Religion is co-extensive with the race, reaching from the savage up to the man of highest culture, and the forms it assumes are as various as the mental manifestations exhibited between these extremes: it has given an intensity to existence which has inspired the sublimest virtues, and prompted the blackest crimes: it inspired and sustained the noble army of martyrs through their keenest suffering, and it has caused rivers of blood to flow in its name: it seems to raise the mind to ecstasies of love and hate, to a passion of self-sacrifice—or for the sacrificing of others. All this is illustrated in lurid colours in the history of the Babis, or Beha'is.

A remarkable thing about this religion is that its adherents claim that it is announced, or prophesied, in the sacred books of all the great religions, and every inquirer is confirmed in his own religion, and referred to his own Bible for confirma-

tion of its claims. This is one secret of its amazing success. The Christian missionary begins by discrediting the religion of those he wishes to convert, and this is one reason of his disheartening lack of success. (Hear; hear.)

Any account I can give of Beha'ism will seem crude and cold when stripped of its flowery garlands of prophecies and mystic numbers; but I distrust these things, and feel that people, while searching the Scriptures for the meaning of doubtful prophecies, have their backs turned to the ever-flowing Fount of Inspiration, the Source of the Living Light. But the fact remains that the coming of this mundane trinity, the Bab, Beha Ullah, and Abbas Effendi, is supported by as many foretellings as those appealed to by Christian writers.

The movement was begun at Teheran, Persia, in the year 1844, by a remarkable young man of twenty-five, who did for it what John the Baptist did for Jesus and Christianity. His name was Mirza Ali Mohammed, and he announced himself as the 'Bab.' This means Gate, or Door, an opening through which flow revelations from Potencies and Powers behind the veil; or, as one of his followers expressed it, 'he was a channel of grace from some great Person still behind the veil of glory, who was the possessor of countless and boundless perfections, by whose will he moved and to the bond of whose love he clung.' He was evidently what we should call an inspirational medium.

This fiery prophet, with his burning and eloquent appeals to the Scriptures and Church traditions, proclaimed himself the forerunner of 'Him whom God shall manifest.' Mr. Paul Kingston Dealy, an enthusiastic expounder of the faith, says:—

'He supported his claim with the most astonishing logical and convincing proofs from the Bible and the Koran. This amazing announcement caused no little stir and commotion in that country. The guardians of the Mohammedan faith, apprehensive of a general falling away from the established national religion, thought at first to snuff out his light, by simply ignoring him as a religious fanatic or humbug, whose audacity and ignorance were too much beneath the dignity of sensible, intelligent people to notice. But his clear, ringing voice, tuned to the sweetness of truth; his great and wonderful logic; his powerful arguments; his matchless eloquence and his brilliant mind and keen sense of love and justice, won their way too deeply into the hearts and understandings of the honest, thinking people, to be dismissed with a sneer; and impelled by an independent desire to hear and judge for themselves, they flocked around him to hear him expound the Scriptures, as they never before heard them explained, and were so strongly convinced of the truth he taught that thousands, high and low, gave up all they possessed to follow him; in many instances submitting to the most fiendish and atrocious tortures, cruel and horrifying deaths.'

The Bab soon laid aside that title and assumed the higher one of *Nokteh*; which means 'Point'—the point or focus to which all preceding dispensations converged. This is significant as showing that the idea from the first was that of a unifying creed, recognising the good in all religions. It was a grand doctrine, and a decided advance on the religions of the time. But however peaceful religions may be in creed, and however much they may aim at uniting men in the bonds of brotherhood, they always act as disintegrators, and stir up strife. The silent contempt of the priests, the orthodox guardians of the Mohammedan faith, soon gave place to activity of the most deadly kind.

The Bab on his return from Mecca was brought to Shiraz, and placed in confinement.

Professor Browne, in 'A Year amongst the Persians,'\* says:—

'His followers were prohibited from discussing his doctrines in public, and some of the more active were beaten, mutilated, and expelled from the town. In the early summer, however, a plague broke out in Shiraz, and during the general consternation caused by this, the Bab effected his escape, and made his way to Isfahan, where he was well received by the governor of that city, who afforded him protection and hospitality for nearly a year.'

On the death of this good governor, his successor, willing to curry favour with the Government, sent the Bab to the capital

\* G. P. Putnam's Sons.

\* Adam and Charles Black.

with an armed escort; and this provoked popular demonstrations by the way, in spite of all efforts to avoid them. The Shah and his Minister, fearing the popular commotion which the presence of the Bab would cause, had him sent to a fortress on the frontier without allowing him to enter the capital. There he beguiled the weary waiting by compiling and arranging his writings for the guidance of his followers, who were meanwhile engaged in spreading the new gospel. Professor Browne says:—

‘Fiery enthusiasm on the part of these was met by fierce opposition from the orthodox party, headed by the clergy; and it needed only the confusion and disorder introduced into all departments by the death of Mohammed Shah, in October, 1845, to bring the two factions into armed collision.’ The strife, once kindled, rapidly assumed the most alarming proportions, and the reign of the present king was inaugurated by formidable insurrections of the Babis at various places. After the rising in Mazandaran had been suppressed with great difficulty and the sacrifice of many lives, a revolt, which threatened to defy the united efforts of the whole Persian army, broke out at Zanjan. Thereupon, by the advice of the Prime Minister, an attempt was made to strike terror into the hearts of the insurgents, and to fill their minds with despair, by the public execution of the Bab, who, though innocent of any direct share in the plans or councils of the rebels, was regarded as the source from which they drew the enthusiasm which inspired them with a resolution so obstinate and a courage so invincible.’

The Bab was brought from his prison, and after a sham trial was condemned to death. He endured all the varied insults from the authorities, clergy, and rabble alike, with the calm dignity and fortitude which he had displayed throughout. Two disciples were condemned at the same time; one, who had been the Bab's amanuensis, recanted, with the object, it is believed, of saving the writings; the other was steadfast to the last. Professor Browne continues:—

‘Although every effort was made to induce him to follow the example of his comrade, and although his wife and little children were brought before him, entreating him with tears to save his life, he stood firm in his faith, and only requested that at the moment of his death he might still be allowed to fix his gaze on his Master. Finding all efforts to alter his decision unavailing, the executioners proceeded to suspend him alongside of his Master at the distance of a few feet from the ground by means of cords passed under the arms. As he hung thus he was heard to address the Bab in these words: “Master! art thou satisfied with me?” Then the file of soldiers drawn up before the prisoners received the command to fire, and for a few moments the smoke of the volley concealed the sufferers from view. When it rolled away, a cry of mingled exultation and terror arose from the spectators, for, while the bleeding corpse of the disciple hung suspended in the air pierced with bullets, the Bab had disappeared from sight! It seemed, indeed, that his life had been preserved by a miracle, for, of the storm of bullets which had been aimed at him, not one had touched him; nay, instead of death they had brought him deliverance by cutting the ropes which bound him, so that he fell to the ground unhurt.

‘For a moment the executioners were overwhelmed with amazement, which rapidly gave place to alarm as they reflected what effect this marvellous deliverance was likely to have on the inconstant and impressionable multitude. These apprehensions, however, were of short duration. One of the guards found the Bab in a guardroom which opened on to the stone platform over which he had been suspended. He was seized, dragged forth, and again suspended; a new firing-party was ordered to advance (for the men who had composed the first refused to act again); and before the spectators had recovered from their first astonishment, or the Babis had time to effect a rescue, the body of the young prophet of Shiraz was riddled with bullets.

‘The two corpses were dragged through the streets and bazaars and cast out of the city gates to be devoured by jackals. From this last indignity, however, they were saved by the devotion of Suleyman Khan and a few other believers, who, whether by force, bribes, or the influence of powerful friends, succeeded in obtaining possession of them; they were wrapped in white silk, placed in one coffin, and sent to Teheran, where, by order of Mirza Yahya, called the “Morning of Eternity,” who, though but twenty years of age, had been chosen to succeed the Bab, they were deposited in a little shrine. Here they remained undisturbed for seventeen or eighteen years, till the schism originated by Beha deprived his half-brother Ezel of the supremacy in the Babi Church which he had hitherto enjoyed, when they were removed by the Beha'is, to

whom alone is now known the last resting-place of the glorious martyrs of Tabriz.’

Thus ended the first of this glorious triad, this mundane Trinity.

It is one of the ironies of life, especially the religious life, that these beautiful characters, these Princes of Peace, should, in passing through this storm-tossed life, leave a track of martyr's blood behind them as terrible as that of war-stained conquerors. Over ten thousand martyrs to the new gospel fell during the life of the Bab, and martyrs have continued to fall intermittently ever since; and sufferings worse than death have been borne with the steadfastness which it is one of the chief glories of the new faith to inspire.

It was thought that the death of the Bab would be the death of the religion; but his martyrdom had the usual effect of such short-sighted persecutions; the Babis increased in numbers, and the persecutions increased in severity. In the year 1852, says Mr. Phelps, ‘a number of the leaders of the faith fled from Teheran to Baghdad, in the domains of the Sultan of Turkey. They remained there eleven years, were then transported by the Turkish Government to Adrianople, and five years later to Akka.’

Among these exiles was a Persian noble of great distinction and great wealth, Mirza Haseyn Ali. He came, says one authority, of a line of Persian princes; and ‘his lineage is traceable century by century back to Nushirvan the Just, whose reign of forty-eight years is referred to as “The Golden Age of Persia.”’ Mr. Phelps says:—

‘He had long been regarded by the Babis as a leader, and venerated for his wisdom and character. The Bab had conferred on him the title of “Beha Ullah” (the Glory, or the Splendour of God).

‘Soon after reaching Baghdad, Beha Ullah withdrew from his family and spent two years alone in the mountains. He then returned to Baghdad and engaged in teaching and expounding Babis doctrines. When the transfer of the exiles from Baghdad was ordered, Beha Ullah made to five of his closest followers the declaration that he himself was the Manifestation of God who had been foretold by the Bab. This declaration was not publicly proclaimed until some four or five years later, from Adrianople. It was accepted with substantial unanimity by the Babis, who have since that time generally styled themselves, and been styled by others, Beha'is.’

The principal cause of the later sufferings of these Beha'is was a mad act of a young Babi, who had gone off his head through ungoverned enthusiasm. Seeing the awful sufferings to which his people had been subjected, and fearing still greater ones from the new ruler, this demented young fanatic attempted to kill the Shah. The results to his co-religionists were terrible. They are related by the sister of Abbas Effendi, and are the more pathetic as seen from a woman's standpoint. They are given in Mr. Phelps' book, already referred to, and from which I quote:—

‘The events following this attempt are vividly impressed upon my mind. My mother, Abbas Effendi, myself, and my younger brother, then a babe, were at the time in Teheran. My father was temporarily in the country.’

The father here spoken of was Beha Ullah, ‘The Blessed Perfection,’ ‘The Splendour of God,’ or the ‘Blessed Beauty,’ the ‘Manifestation’ foretold by the Bab. The daughter continues:—

‘The attempted assassination caused great uproar and excitement throughout the city. All Babis were searched for, and, when found, arrested. A mob sacked our house, stripping it of its furnishings. My mother fled with us to the home of a sister of her father, whose husband was an official of the Government; but seeing the alarm which her presence caused, she was unwilling to bring her relatives into danger, and returned home. There we gathered some furniture which had been left by the mob, and lived in one room, destitute of all but the barest necessities.

‘My father, as my mother learned from a servant who was with him when he was arrested, was not long afterwards brought to the city in chains and placed, with many other Babis, in a dungeon below ground. They were chained together in squads by heavy chains passed about their necks. He expected to be executed first, as a leader, but he was instead reserved for the more horrible suffering of witnessing the successive torture and death of his companions separately. Each day one or

more were selected for this fate, and the others reminded that their turn might come to-morrow.

'Meanwhile, we heard each day the cries of the mob as a new victim was tortured or executed, not knowing but that it might be my father. My mother went daily to the house of her aunt for news of him, and generally spent the entire day there, hoping that each hour would bring some tidings. These were long and weary days for my mother, young as she was and unaccustomed to sorrow. At first, on going to her aunt's, my mother would take me with her; but one day, returning unusually late, we found Abbas Effendi surrounded by a band of boys who had undertaken to personally molest him. He was standing in their midst as straight as an arrow—a little fellow, the youngest and smallest of the group—firmly *commanding* them not to lay their hands upon him, which, strange to say, they seemed unable to do. After that, my mother thought it unsafe to leave him at home, knowing his fearless disposition, and that when he went into the street, as he usually did, to watch for her coming, eagerly expectant of news from his father, for whom, even at that early age, he had a passionate attachment, he would be beset and tormented by the boys. So she took him with her, leaving me at home with my younger brother. I spent the long days in constant terror, cowering in the dark, and afraid to unlock the door lest men should rush in and kill us.'

This terrified little maid, it must be remembered, was between six and seven years old, the brother three years older.

'Meanwhile, my mother was without money. She would have been reduced to extremities but for the fact that the buttons of our garments were of gold; these she used for buying food and for bribing the jailors to take food to my father.

'Four months passed in this fearful agony of suspense and terror. Meanwhile, the Government had investigated my father's case, and had become convinced that he had had no connection with the attack upon the Shah. This might not have been sufficient to effect his release at that time, on account of the popular fury against all Babis, but he was so ill that it was thought he would die, and his illness was made a pretext for his liberation and he was released under surveillance. Two weeks later, in company with a number of other families of believers, we set out for Baghdad with a military escort. It was bitterly cold, and the route lay over the mountains. The journey lasted a month. My father was very ill; the chains had left his neck galled, raw, and much swollen. My mother was unaccustomed to hardships, and was worried and harassed over our recent trials and the uncertainty of our fate. We were all insufficiently clothed, and suffered keenly from exposure. My brother (Abbas Effendi) in particular was very thinly clad. Riding upon a horse, his feet, ankles, hands, and wrists were much exposed to the cold, which was so severe that they became frost-bitten and swollen, and caused him great pain. The effects of this experience he feels to this day on being chilled or taking a cold. We arrived in Baghdad in a state of great misery, and also of almost utter destitution.'

All this is but a specimen of the sufferings these delicately-nurtured people had to undergo; and this not in the dark ages, but during the latter half of the nineteenth century.

(To be continued.)

### 'COUNTERPARTS.'

Mr. A. K. Venning, in his interesting article on 'Counterparts,' in 'LIGHT' of the 1st inst., attributes the quotation:—

'There is a world that is known, love, only to you and me,  
That world is all our own, love, throughout eternity,'

to one De Valency.

May I ask what authority he has for this statement?

The history of these lines is as follows.

They were written by me in 1881, in a song set to music by my friend, Mr. de Valency, and sung by Mr. Isidore de Lara, but that music was never published to my knowledge. In 1884 the song in which the lines occur was set to music by another composer, Mr. Arthur Warren, and published, with my consent, by Novello, Ewer and Co. In 1897 the song was included in a set of poems published by me, under my *nom-de-plume*, 'Count Ernest.'

I must, in claiming these lines, also make a disclaimer as to any intention of affirming the doctrine of 'Counterparts.' I intended to imply that 'state is place' in the inner psychic intercourse of souls, and as each heart experience has its own peculiar state in the sum total of human consciousness, it follows that, for those linked hearts, there is a definite private peculiar place in the spirit world.

FREDERIC THURSTAN.

### THE UNIVERSAL MEMORY.

Mrs. Campbell Praed, whose novel, 'Nyria,' dealing with life in ancient Rome, attracted so much curiosity on account of the singular circumstances under which it was asserted to have been written, contributes to 'The Occult Review,' for April, an article on 'World-Memory and Pre-existence,' in which she incidentally refers to the production of 'Nyria.' She says, after detailing some experiences in the temples of Egypt:—

'In regard to ancient Rome, I received some identical pictures and descriptions of the Flavian era from two different persons, with a considerable interval between. At that time I had not begun to study the period in question as I did later, but I wrote down the scenes given me and made use of them as literary "copy." Years after, a third friend, unknown to the first two, related to me a long story of the same period, in which many historical personages were concerned. This story has been told elsewhere. I need only say here that I duly verified the historical outline, and that the tale and its characterisation had certainly a convincing naturalness. But a remarkable thing about it was that I recognised in the narrative certain scenes and incidents as having been given me before by the two first-mentioned friends. They were told now from the standpoint of a living actor in the drama, instead of from that of detached spectators. So different were the points of view that I could by no means account for the coincidence by mental telepathy.'

Mrs. Praed gives numerous instances of 'visualising' with the mind's eye scenes and events of the past, so that the seer seems to be walking through a vast gallery of pictured records 'invisible to the physical eye, but which he or she would describe with the most vivid and minute detail,' and narrates cases in which persons visiting ancient ruins have been impressed with the fact that here was formerly a doorway, there a wall, and these assertions were proved by archaeological research to be correct. The process is described, in the words of such a seer, as one of going

'Back into what you call the Memory of the Great Whole. It is something in which things exist after they have once happened. You go back into the atmosphere, and the knowledge comes to you. You find it in you, and you carry it away; but then one has still to put it into words, and that is the part which is sometimes very difficult for me.'

In the same review, Mr. Beriah Evans gives a further account of the 'Merionethshire Mysteries,' postponing his analysis of the theories of scientists in order to deal with a mass of correspondence containing further details, and confirmation of those already published. Dr. Saleeby sends 'A Criticism on Telepathy,' and we would remind him that statistics cannot prove the existence of such a fact, but only its frequency, or its reliability as a means of communication. Mr. St. George Lane Fox-Pitt writes of the subliminal mind as not being a separate entity, but merely the less conditioned, and therefore less manifested, part of the whole mind. Mr. Andrew Lang tells us a very pretty story of a very pretty ghost, and then says that the estate on which it appeared is merely a 'local centre of permanent possibilities of hallucination,' in other words, the local habitation of non-existent realities. Yet here Mr. Lang is unjust to himself, for he admits that there *are* facts to be explained, though he lays 'no stress on a theory more shadowy than even the facts,' and thinks 'we need facts rather than theories.'

PERPETUAL YOUTH.—'Till the Sun Grows Cold' is the title of a novel by Maurice Grindon, which purports to be 'a love story and scientific romance.' The science is rather thin and scrappy, and we should have little to say about the book were it not for the remarks in the concluding chapter. The hero and heroine 'seem to have within them the secret of immortal youth. When they have realised one ideal, they project another, and so there is no decay, but a continual mental and physical unfolding . . . and with body and mind in perfection, the harmony of that part of them which is eternal is felt to the utmost.' Truly a new version of 'they lived happily ever afterwards'! A long foot-note deals with the power of the mind to influence the body, with the prospect of building up within ourselves 'a structure of health and beauty, of purity and perfection, aspiration and spirituality, which shall live on for eternity.'

## A MEDIUM SENT TO AN ASYLUM.

The 'Banner of Light' of March 11th, contains a long and striking letter from Miss L. M. Norton, of New York City, recounting how she had recently been released from a lunatic asylum in which she had been imprisoned for a period of nearly twenty-two months, because she had become a Spiritualist and a medium. With reference to this communication the 'Banner of Light' says:—

'Miss Norton tells a quite straightforward story of her experiences, and expresses herself clearly and rationally. From the beginning to the end of her narrative there is not the least trace of mental aberration or alienation. Her account is couched in studiously moderate language, and is virtually free from what, under the circumstances she narrates, would be very natural expressions of warmth of feeling. . . . That a woman, evidently of sound mind, though mediumistic, a Spiritualist, and a vegetarian who sees and hears "things," can be imprisoned as insane in a public hospital, and detained there for upwards of twenty months, is almost incredible. As such was the case, however, it is appalling to contemplate how small appears to be the amount of evidence required to establish a charge of insanity before a court.

'The medical diagnosis alleges that Miss Norton was suffering from "paranoia," which term was subsequently discarded in favour of "mental elation," thereby indicating that the first diagnosis was imperfect, or incorrect. But when anything pertaining to spirits, mediumship, or Spiritualism is in question, insanity, in some of the various forms described by alienists, is the usual, and frequently the only explanation the doctor specialist is capable of offering.

'Compared with the number of those afflicted with mania resulting from religious "mental elation," the number of Spiritualists—including mediums—who are confined in asylums is the merest fraction of a fraction, as was proved by the statistics gathered some years prior to his departure, by Dr. Eugene Crowell, of Brooklyn, New York.'

The 'Banner of Light' rightly says:—

'It is monstrous that anyone can be deprived of liberty by perfectly legal processes and be adjudged insane simply because the individual so treated is clairvoyant, clairaudient, impressional, and sensitive to the influence of spirits. Neither the liberty of medium nor Spiritualist is assured in such circumstances, for the testimony of doctors would sway the judgment of the court, and in almost every case insure the incarceration of the parties concerned.'

## LETTER FROM DR. J. M. PEEBLES.

'LIGHT' of March 4th remarks quite pathetically: 'Dr. Peebles may well repeat poor David's cry, "All thy waves and billows have gone over me!"' Yes, yes! 'have gone over me,' something as the fertilising waters of the Nile go over the valley, moistening and enriching the soil, causing a luxuriant growth of grains and grasses. Blessed be 'billows.'

To just what extent poor David was given to crying I do not know, but the three Biblical lines following those quoted by 'LIGHT' read thus cheerily: 'Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me.' These words most fitly represent my present state of consciousness, and they also represented my moral status during the compiling and writing of the 'Demonism of the Ages and Spirit Obsessions.' The loving kindnesses of the Lord, the gods, and the good spirits were with me 'in the daytime' continually, with their inspirations and impressions, and some of the most intelligent, fair-minded, and brainy Spiritualists have written and published that this book was 'timely,' was 'wanted,' was 'needed' as a signal, a warning against the abuses of mediumship. The ratio of the eulogies relating to this book as compared with the snarling snap-judgments against it, range, in a scale of ten, about eight to two. Among the proofs that the book was 'timely' and 'needed,' I may say that a third edition, revised, has just gone to press. How true the old Biblical teaching, 'The wrath of man shall praise the Lord, and the remainder of his wrath will he restrain.'

The sun shines brightly to-day, and the spring birds are singing. Night's shimmering stars never looked to me so brilliant. God reigns. Notwithstanding the little jargons caused by a few pessimistic critics and croakers, our Spiritualist

Zion—true Spiritualism—was never making such rapid progress as now, not in outward organisations, but rather as a truth—a grand, incisive truth, diffusing itself through the Christian churches, and leaving the great aggregated lumps of sectarianism and secularism with the knowledge of a future conscious existence.

What changes! Fifty years ago and more, when lecturing in schoolhouses and cobweb-decorated halls upon Spiritualism, I was 'mobbed,' 'hooted at' in the streets, and 'windows were stoned' where I was lecturing upon the 'present day proofs of a future life.' I repeat, how changed the times! Now I am occasionally invited to speak in different Christian churches, and have twice in our little city addressed the members of the Y.M.C.A., a fine religious organisation, and I have also lectured to the 'Nature Club' of the city, and for the 'Woman's League,' and now I am preparing to cross the Atlantic for the purpose of spending some time in the library department of the British Museum, and of lecturing, among other societies in London, to the Psycho-Therapeutic Society, and to the Victoria Institute. My lecture before the latter learned body of men will be 'Immortality, its Naturalness, its Proofs, and Possibilities.'

Battle Creek, Michigan.

J. M. PEEBLES, M.D.

March 18th, 1905.

[Dr. Peebles arrived in London on Saturday last, the 1st inst., almost as soon as the above letter. He called upon us on Monday, when we were glad to see our old friend looking well and vigorous.—ED. 'LIGHT'.]

## 'OUR CHILDREN IN THE BEYOND.'

I was much interested in the letter on 'Our Children in the Beyond' in 'LIGHT' of February 18th, as I am one of the mothers who have had the privilege of communion with friends in spirit life. My little girl, thirteen and a-half years of age, has been controlled for writing and speaking by many spirits, among others several children, one of them my son, who passed away some years before. The children in their messages, which were in different styles of handwriting, informed me that, as soon as they could, they would come daily to learn their lessons and work through the medium in different ways. They kept their promises, and during more than three years we had many very delightful experiences. They described their life on the other side, their school and teachers, their beautiful song-birds, flowers, boating trips on the lakes and rivers, and many other things which showed me that they were still human children, and that the death-change had not converted them into *angels*. They assured me that whenever they did an unkind or selfish action their garments changed colour, and that their guardians could clothe them in any pretty dress they liked or deserved. With each control the medium's face and manner would completely change, and many dear friends were able to cause her to speak in their own tone of voice and give me good advice. It was often astonishing to listen to the wise teaching given through my merry, light-hearted girl, who was very much surprised when I told her what she had said and showed her what she had been doing, as she was *perfectly unconscious* whilst she was under spirit-control, although her eyes were always open. One little Italian girl was fond of dressing the medium in her own style, and causing her to dance and sing and to play with a tambourine she had induced me to buy for her. My son always came whistling, or singing a favourite hymn. He often visited an old lady and her daughter, but it was in the 'direct' voice that he whistled to them.

One day while we were at dinner the medium was controlled by one of our little spirit boys, who told me, between his sobs, that an older daughter's baby was going into the spirit world that day, and said that its mother would be dreadfully grieved. We made inquiries and found that the baby was all right, but about two hours later a messenger came to say the child had just died from choking.

Sometimes doors would open and shut, apparently of their own accord: sometimes they appeared to be glued, as we found it impossible to move them; but after waiting a few

moments they would open and shut with a bang. The bells from the different rooms would often ring when we were alone, and sometimes when the other members of the family were present. At other times we heard loud knockings on the front door, room walls, and floors, and although we were on the look-out we could never see anyone making the noises.

S. S.

LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

'A Home from Home.'

SIR,—It may not be generally known amongst visitors to London that a real 'Home from Home,' with every care and comfort, can be obtained at Mrs. Stanley J. Watts's house, 18, Endsleigh-gardens, N.W.

The house is well appointed and scrupulously clean, and under Mrs. Watts's personal supervision. We have had occasion recently to stay at the house, and therefore speak from experience, and can highly recommend it to any friends who may be coming to town. It is conveniently situated, and quite close to the principal northern stations.

M. A. EVERITT.

Lilian Villa, Holder's Hill,  
Hendon, N.W.

Tungstate of Soda and 'Ladies' Smocks.'

SIR,—In reference to the inquiry by 'H.' in 'LIGHT' of February 25th, I find that tungstate of soda has been proposed for use as a mordant, as well as for rendering fabrics unflam- mable, and also for certain medical purposes, but these are not specified, and this substance does not appear to have come into general use as a recognised remedy. 'Ladies smocks,' inquired about by Dr. Stenson Hooker in 'LIGHT' of April 1st (men- tioned as 'lady-smocks' in 'Love's Labour Lost'), are the flowers of *Cardamine pratensis*, or cuckoo flower. According to Ray and other old writers, these flowers possess valuable medicinal properties, making them useful in hysteria and epilepsy. It has been suggested that this may be because they act as a vermifuge. In 1767 a description of their preparation was given before the College of Physicians; the flowers were toasted on pewter dishes over a fire, and the powder was boiled (!) in bottles covered and stopped with leather, not with cork.

SEARCHER.

'An "Inquirer's" Appeal.'

SIR,—In 'LIGHT' of March 25th, I saw an 'appeal' from an 'Inquirer,' and as I have been for some time situated as he is, except that I hold no position, it may be that a few words from a fellow pilgrim may help him.

As I could not form a circle with people in the body, I determined to try to do so with people 'on the other side,' and to this end I pursued the following course:—

I called on your Mr. Wallis and he gave me the names of three good clairvoyants. I went to them privately, and was astonished to hear from all three that I should be a good medium and clairvoyant. I returned home, and have since devoted myself to reading, meditation, prayer (but oh! so badly expressed) and a strong desire and determination to live a purer life, to think less of self, and to love all men. The result is that I now know that 'Seek and ye shall find,' are not idle words—but a truth—God's great truth. I have become clairvoyant, and have described the 'dead' (!) to my sceptical friends. I am a psychometrist (having tested myself publicly through the columns of the *Daily Mail*), and, greatest of all gifts, I have the power of leaving my body and visiting foreign countries, planets, hells below and heavens above. I am, however, so sensitive that even reading about the persecutions of mediums upsets my health, and raises my temperature from 98.4 to 99.4 or 100.

I do not seek fame or money, and so I care not who believes me or not—I know, and knowing, I know practically nothing. Past, present and future are alike to me; space is nil; material does not exist except in mind. Although a man 'with one foot in the grave,' I am happy, and if I receive my call, I shall joyfully say, 'Thy will be done.'

VINCENT TURVEY.

Kilbride, Branksome Park,  
Bournemouth.

'Séances with Mr. David Duguid.'

SIR,—Some of the letters of your correspondents are not worth noting, excepting that they show that it is considered by many Spiritualists to be more wicked to detect and expose fraud than to perpetrate it. But let us remark that this is only a case of history repeating itself again and again, as the back numbers of 'LIGHT' will show, when the strongest and plainest exposures of the past are referred to. Mr. Duguid complains that we did not provide 'total darkness' for the 'séances.' It happens that our room is on one of Birmingham's most brilliantly lighted streets, and when the blinds were down the room was far from being in the much-desired state of total darkness. These so-called 'bad conditions' were only bad for Duguid because they enabled us to see him change the plain cards for the painted ones. The 'bad conditions' did not prevent painted cards being produced of precisely the same type and quality as are usually produced when Duguid has the advantage of total darkness. Now everybody knows that the corner torn off a card is perfect evidence for the identification of that card. Duguid plays this off on his 'sitters' by the trick of tearing off a corner which has been loosely stuck on and which temporarily takes the place of the corner of a plain (unpainted) card. This stuck-on corner Duguid hurriedly tears off and gives to the 'sitters,' and as it really belongs to the painted card which he afterwards produces when the lights are turned out, it naturally fits when it comes to be examined with the painted card. We have one of the painted cards and its corner from the first night's performance, and while this corner clearly belongs to the card it carries with it the damaging evidence of a surplus bit of the face of the card to which it was temporarily attached. Duguid came to our 'séances' with the corner-tearing test already arranged, and he rejected every one of our suggestions for the tearing of the corners, the plain reason being that he had already torn the painted cards in his own pre-arranged way. Indeed, when we review the whole of the incidents connected with our 'séances,' including the third so-called test 'séance,' they all tell against Duguid and not one for him, but it is manifestly impossible for us to deal with them all in a letter. We admit to the full that we have not made our evidence for Duguid's fraud as complete as we would have liked. But those of your readers who have had experience of fraudulent cases will know that often many sittings are required after fraud is suspected in order to make the best possible case for an exposure, and we have never known a case, however plain the exposure may have been, without someone backing up the 'genuineness' of the 'medium.' In our case with Duguid, as we said in our report, we started by 'placing entire confidence in his honesty and integrity,' and we had only one night in which to confirm our suspicions after they were aroused.

We are well aware of the seriousness of our charge of fraud against Duguid, and while nothing which may or may not have happened at other 'séances' can destroy the facts we so plainly saw at our 'séances,' yet we think it is of tremendous importance that Duguid should have an opportunity of justifying his claims. We suggest, therefore, that he give three of his 'direct painting' séances to the satisfaction of the Society for Psychological Research, and we will pay him £10 for each of these séances. If Duguid be the genuine medium he claims to be he should have no difficulty in accepting this offer to prove it.

And, in conclusion, we regret the particularly condemnatory tone of Dr. Alfred Russel Wallace's letter, because we all look to him as such a past-master in the exposition of matters of fact. But, in this case, surely the evidence of us who were present at the 'séances' and did see the fraud, is worth more than that of even Dr. Alfred Russel Wallace, who admits he has never had a 'séance' with Duguid at all!

(Signed by)

HARRY LUCAS.  
P. GALLOWAY.  
CHAS. WATSON.  
HAROLD H. KNIBB.

[We have received from Manchester reports of a séance, held with Mr. Duguid on March 31st, at which, it is said, satisfactory phenomena occurred, but, we learn with regret, at subsequent séances, held under strict test conditions, the results were deemed 'exceedingly unsatisfactory,' even by those who were formerly staunch upholders of Mr. Duguid.—  
ED. 'LIGHT.')

Do Spirits Lose Their Way?

SIR,—Permit me to ask if any of your readers could enlighten me as to the following curious incident.

On Wednesday, March 14th, as we were holding our private developing circle, a strange spirit controlled, but stated that he thought he had got to the wrong circle. From the

conversation that ensued it appeared that this spirit desired to find a person who (as we afterwards ascertained to be the fact) was in the habit of attending a circle held in connection with a Spiritualist society in this town. The spirit stated that he had been endeavouring to find the circle, but had failed, and that he had been attracted to our circle. A curious fact in connection with the above is, that the society had that very night changed the place of meeting of their circle from one part of the city to another, a distance of perhaps half a mile.

I was able to inform the spirit of this change, and he appeared most anxious to reach the circle before it was over. This incident has aroused the following questions in my mind:—

(a) Are spirits attracted to a circle or to individuals? (b) Are they in the habit of attending at séances rooms in the hope of meeting friends still in the body? (c) Can they come into our surroundings irrespective of the conditions we give? (d) Is it necessary or advisable to inform our spirit friends of changes in the place of meeting?

Any light that can be thrown on the above questions will be esteemed by

Nottingham.

INVESTIGATOR.

#### A New Method of Building Vital Power.

SIR,—I wish to thank you for the insertion in 'LIGHT,' of February 25th, of my offer of free copies of my little brochure on the 'No Breakfast Plan' to those who sent a stamped addressed wrapper. It has called forth many inquiries from your readers, and judging from occasional letters in the Press, I think it would do good if someone possessing money and time would bring out a cheap pamphlet on the benefits of no breakfast, or half a breakfast, combining therewith, I would suggest, the thorough mastication plan as sketched by 'Verax' in 'LIGHT' of June 27th, 1903, and to which Mr. Wake Cook had drawn attention. It may interest many to know, on the authority of the athlete, Mr. Macfadden, a staunch advocate of a two-meal a day system, that simple percussion by the hands on various portions of the human body, if systematically carried out, is productive of a general increase of the vital forces, especially if accompanied with deep breathing. There are expensive machines for producing percussion, but, according to Mr. Macfadden, the human hand is infinitely superior. Anyone interested in this new addition to hygiene will do well to consult the pages of 'Macfadden's Physical Development' of February and March, which contain diagrams and instructions.

C. DELOLME.

26a, Deacon-road, Willesden Green, N.W.

#### The Danger of Adverse Conditions.

SIR,—It is a very risky thing to become a 'show medium,' as spirit power varies according to conditions not yet quite understood. Spirits are not able to operate under sneering coercion. To obtain good results all sitters ought to be calm and helpful and sympathetic. Mediums are not adepts, and cannot control the spirits; they are their instruments, to be used by them to the best of their ability, but the aura of the psychical researcher is too often antagonistic to spirit conditions. At a social gathering, once, a member (or two perhaps) was present to criticise me. I did not know this; but as I am delicate and sensitive so far as my psychic powers are concerned, I was simply enveloped in a protective cloud all the evening. I could say nothing and remember nothing; I sat still and wondered. Afterwards I heard that I had been invited 'to be investigated'! Then I understood the action of the spirit control. Delicate flowers cannot grow under icy blasts; neither can spirits manifest when the conditions are inimical. The recognition of this fact would go a great way towards putting an end to the *fiascos* which so frequently occur at public séances.

ELIZABETH G. CAMPELL.

A STRANGER IN DISTRESS.—An esteemed correspondent writes: 'Can any of your readers do anything to assist a clairvoyante from Paris, well recommended, who is unacquainted with English, and has had the misfortune to be robbed of all her money after changing it at the bank? She would prefer to enter a family to teach French and music.' (See Advt.)

SÉANCE WITH MR. HUSK.—Mrs. Burchell, of Bradford, during her recent visit to London, attended a séance held by Mr. Cecil Husk, at which, she says, 'the faces of Mr. Alfred Marshall, Mr. Frank Hodgson, and Mr. George Greenwood appeared in quick succession.' They were shown by means of slates covered with luminous paint. Mrs. Burchell was not thinking of these friends, as she was hoping to see her own spirit children, who, however, did not appear. The three friends who manifested were, says Mrs. Burchell, 'all very striking personalities, especially as regards their eyes, which brought them so vividly to my memory.'

## 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.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last the Union of London Spiritualists held a successful conference here. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mrs. H. Checketts.—VERAX.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday evening last Mr. R. King delivered a masterly address on 'The Occult Significance of Colours,' and replied to many questions to the delight of the large audience. Sunday next, at 7 p.m., address by Dr. J. M. Peebles and clairvoyant descriptions by Mr. Ronald Brailey.—L.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Pearson addressed a large and appreciative audience, and gave clairvoyant descriptions. Sunday next, at 11.30 a.m., discussion; at 7 p.m., Messrs. Anderson and Lock. Monday, at 8 p.m., Mr. Savage. Thursday, at 8 p.m., Mr. Wrench.—L.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last a good and instructive address by Mr. Drake was much appreciated. Sunday next, at 7 p.m., address by Mr. Lewis, clairvoyant descriptions by Mrs. Atkins. Thursday, at 7.45 p.m., public meeting. April 21st, social gathering at the Athenæum.—A. P.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last, at 7 p.m., after an interesting address by Mr. Thomas, Nurse Graham gave clairvoyant descriptions, many people receiving good tests. The 'mission' has, on the whole, been successful. Saturday next, at 8 p.m., social gathering. On Sunday next our old friend, Mr. Fielder, will speak.—C. S. H.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last 'The Work of Spiritualism' was admirably dealt with by a control of Miss Maltby's, and Mrs. Curry gave clairvoyant descriptions. On Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Oaten. All cordially welcomed. This hall is opened for inquirers, reading, exchange of books, &c., every Tuesday from 3 to 5 p.m.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday, March 29th, a paper on 'Revivals,' by Mrs. Spencer, led to an interesting discussion. On Sunday last Mrs. Effie Bathe gave an excellent lecture on 'What constitutes Hell?' which showed much research in its preparation. Sunday next, at 3 p.m. and 7 p.m., Rev. F. O. Matthews. Tea provided at 6d. each for friends wishing to stay for the evening meeting.—W. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Boddington gave a fine, thought-stimulating address on 'Zoroastrianism.' Some convincing indications of spirit presence took place in the after-circle. At the Thursday circle successful results are being obtained. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Macbeth Bain on 'Idealism.' Thursday, at 8.15 p.m. (Room 3), Mrs. Boddington, psychometry; silver collection.—H. Y.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. J. G. Huxley gave an interesting trance address on 'The Rationale of Prophecy,' to an appreciative audience. A few questions were satisfactorily answered. On Monday last Mrs. Clowes gave a large number of clairvoyant descriptions to an attentive audience. Sunday next, at 11 a.m., circle; 7 p.m., address by Mr. MacDonald. Monday next, at 8 p.m., Mr. E. S. G. Mayo, 'Some Recent Experiences in Spiritualism.'—H. G. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding spoke on 'A Trinity to be revered' in a manner which drew forth many marks of appreciation from a large audience. Miss Laughton sang a solo very sweetly. Mr. W. T. Cooper, vice-president, occupied the chair, and was supported by the veteran worker, Dr. J. M. Peebles, who received a very enthusiastic welcome. Dr. Peebles kindly spoke a few words of encouragement, and made a strong appeal to all Spiritualists to live their Spiritualism. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyant descriptions. Doors open at 6.30; early attendance necessary.—STANLEY J. WATTS, Hon. Sec.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. James MacKenzie addressed a large audience on 'Materialisations.' A members' developing circle followed.—N. S.

NOTTING HILL, W.—61, BLENHEIM-CRESCENT.—On Tuesday, March 28th, an inspirational address by Miss Porter, and also some helpful advice to a number of friends, were very much appreciated.—J. P.