

# Light.

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

After all, there is something beautiful and useful in what is known as ancestor worship. 'The Open Court,' in a charmingly illustrated Article on the subject, suggests that it may influence the behaviour of children to living parents. The Chinese character for filial love consists of a symbol indicating 'child' supporting the symbol for 'old man.' The child could scarcely behave badly to the parent in whose honour it might ultimately be his duty to raise an altar before which it would have to present sacred memorial offerings.

This celebration of ancestors is related to the adoration of heroes or minor gods. The Chinese are widely supposed to be polytheists; but this 'The Open Court' thinks is an error. Their minor deities should be compared with the saints and archangels of Greek and Roman Catholicism. 'The word *shen* does not mean "god" in our sense, but any spiritual being, and it is our own misconception if we forget that the Chinese believe in one God only, *Shang Ti*, the Lord on High, who is supreme ruler over the host of all divinities and spirits.' 'There are as many Chinese divinities as there are Christian saints': but the Chinese are less restrained in their celebrations or adorations. Temples of favourite saints are to be found in every village, and festivals in their honour are periodically held—not at all a bad idea.

'The Open Court' presents us with a beautiful engraving of the 'Queen of Heaven, the Holy Mother,' curiously suggesting the Virgin Mary; but such suggestions are world-wide.

By the way, this number (for October) has for its frontispiece a charming picture of the Japanese version of 'The man with the hoe,' suggesting a lovely little domestic scene, and not the sorrow of toil.

A writer in 'The Light of Truth' treads on thin ice in an Article on Spiritualism and Politics. He says:—

I have lately heard a demand that Spiritualist papers and lecturers should confine themselves to the discussion of Spiritualism and not 'talk politics.' If 'politics' only means, as with the dominant parties, the discussion of plans for the exploitation of the people, then I heartily concur; but if it be intended to shut from our Press and platform the discussion of the great fundamental questions of just and right relations among men, then I protest with all the power of my soul. Bar out the discussion of the means for securing right relations among men in this world and you have barred out Spiritualism itself.

Spiritualism is threefold. First, it is a series of phenomena which demonstrate the existence of the spirit world and the possibility of return from thence; but a man who

merely believes in the genuineness of these phenomena is not a Spiritualist, any more than a man who merely believes that the Bible is true is a follower of Jesus Christ.

Second, Spiritualism is a philosophy of life, based on the truth of the continuous existence and progress of the soul, as proved by the phenomena; but a man who believes in the philosophy is not a Spiritualist, any more than a man who endorses the golden rule without attempting to put it into practice is a Christian.

Third, Spiritualism is a more or less well defined theory of right relations among men on earth; this theory inevitably results from the philosophy, and the seeking of these right relations constitutes the practice of Spiritualism; and only those who practise it have a right to call themselves Spiritualists. Neither the phenomena nor the philosophy have any real value unless they culminate in an effort to establish justice here. A religion which separates itself from sociology separates itself from life, and soon becomes a dead and useless thing.

We cannot bring ourselves to deny the truth of all this, as 'a counsel of perfection,' but there is a limited sense in which anyone is a Spiritualist who merely 'believes in the genuineness of these phenomena.' But, of course, there are Spiritualists and Spiritualists.

Another writer in the 'Light of Truth' is disturbed about the want of harmony among Spiritualists. In his opinion, harmony is our first need:—

The want of it is greatly in our way. There are thousands of Spiritualists who are living witnesses of the saving power of what the orthodox church believes and who are members of it (there is only one church). Thousands of Spiritualists outside the church are fighting church Spiritualists. Not much concord. All believe in spirit return and that is about all they agree on. To correct this is the greatest problem. That done, then all can pull together. If there be no mistake about these master spirits coming to us, it is a bid for work and prayer on our part. Can you leaders map out a road to harmony?

This writer refers to America. Here, in England, the want of harmony is not greatly felt, simply because, in the main, we have got harmony. There is only one road to it:—Freedom, charity, and 'a mind to let.'

'The Christian World,' citing 'The Contemporary Review,' says:—

Speaking of resurrection, an interesting article on 'The Resurrection of the Body' appears in the new 'Contemporary,' in which the writer, Mr. W. Scott Palmer, discusses the question from the standpoint of modern physics. He points out that in a normal career a man uses up numbers of bodies. Speaking of death, he says:—

'The process of change, of which this death is the largest example, has been going on all the man's life. . . He has been shedding tumbling molecules all his life. This time he has shed all there were in a lump, at once, but he has shed the amount of other complete body aggregates before, over and over again, though hitherto always in bits at a time.'

These particles, he points out, as apart from the man himself, have a lower immortality of their own; they are an eternal part of the scheme of things. They contribute, however, to the higher immortality of the man.

'The organic unity of life which is the man will, I suppose, carry on from the molecules it built up into a body all the meaning they have ever had and given and transmitted as body into him—all the truth, all the part they

have played in the organic purposive life which is his, and which they have temporarily shared. . . When he dies, this earthly part of its task is done; but it is immortal in the permanence of its deeds and of its record in that immortal whole.'

It is interesting to compare this with Ulrici's view of the earthly body and soul combining in this life to build the spiritual body of the life to come; and with Sir Oliver Lodge's view of life as an unknown factor which works for a while through the agency of the physical and then withdraws with the accumulated results of its activity into another and hidden sphere.

'The Christian Register' says:—

In the twilight of the mind many men and women harbour dusky tenants of whose nature they are not aware. To an expert psychologist, these fleeting, half-recognised occupants of the house of one's life are known to be survivals of superstitions and savagery which in some distant ancestor were active and powerful. Sometimes good people become aware of them, and are ashamed. Often they are left unregarded, and make no sign until some strong demand is made upon credulity or some powerful passion impels them to action. Then they come to the front, and bring into the life absurdity and the peril of wayward impulses, or, understood and exorcised, they disappear for ever. Once men called these survivals of ancestral habit demonic or devilish. Now they are recognised as human and transient.

Better still, it is fairly certain that these survivals have their uses even in some of the higher reaches of civilisation. They give force, the bias for conquest, tenacity, all of which are entirely necessary, just as the alloy is in the sovereign, and just as the survival of the acid of the wild crab is in the apple. On the basis of Browning's saying that 'flesh helps soul as much as soul helps flesh,' 'The Christian Register' argues that the struggle for the co-ordinated, the harmonious life, the death of bestial instincts, the suppression of the ape and tiger in the blood, has been the great glory and victory of human endeavour. Quite true, but this is not the whole of Browning's meaning. 'Flesh helps soul' in a direct sense, and the old savage who slew his enemy contributed something to the pluck and resolution of the martyrs who, later on, were slain.

Dr. Stanton Coit lately printed in 'The Ethical Review' a sharp onslaught upon Mr. Birrell's chief speech in introducing and defending his Education Bill. In that speech he appeared to be citing the old eighteenth century work, 'The Whole Duty of Man,' as containing the highest sanctions for morality. We think Dr. Coit is in error, but what he says about it is well worth remembering. That old book, published so many years ago, was universally accepted as the moral text-book for all good Christians. To-day, its chief use is to show how times and thoughts have changed. The 'fear o' hell' was freely used 'to haud the wretch in order.' 'Be good,' it seems to say, 'and so avoid the everlasting burning':—

'If you have any true kindness to your bodies, show it by taking care of your souls. Think with yourselves how you will be able to endure everlasting burnings. If a small spark of fire lighting on the least part of the body be so intolerable, what will it be to have the whole cast into the hottest flames? And that not for some few hours or days, but for ever?'

Not only is the inculcation of this sanction a sacrilege against the innocent spirit of a child, but it is now felt by ninety per cent. of all Churchmen to be a moral abomination, worse even than asceticism and Romish magic. England has not only broken away from Rome, she has broken away from hell-fire. She has turned in moral horror from the belief in a God of the sort who inspired 'The Whole Duty of Man.' Englishmen no longer worship that God. They have outgrown it, as they have outgrown other atrocities, like the practice of cannibalism. The people of England, when they wake up to the real meaning of Mr. Birrell's compromise with sectarian superstitions, will rise up, and not with mere passive resistance, against the Education Act of 1906. There must be no hell-fire in the schools of England. Better let 'The Whole Duty of Man,' and all the rules of all the codes of human conduct, be forgotten, better let us sink back to the unthinking impul-

siveness of the lower animals, than that our children be made to do right through the imaginative dread that, if they do not, sparks of fire will some day light all over their bodies, and keep them in agony for ever.

This is somewhat extreme in its resentment, but we can condone it. It is enough to make any rational ethical teacher angry to be told that the sanction of morality is not its own value and beauty, but the threat of hell.

'M. A. P.' is responsible for the following:—

Captain Bagot has recently been presented by his constituents with Shannon portraits of himself, Mrs. Bagot, and Master Desmond Bagot, the heir of Levens. Concerning the latter a curious story is told. Long ago an aggrieved witch cursed the Bagots as only witches can. Why, is neither here nor there—legend says she cursed them. She decreed that there should be no male heir to the Bagots so long as the river Kent, which runs through the grounds at Levens, flowed, and until a white deer should be born in the park. Strange to say, for several generations no direct male heir was born to the family. But in the spring of 1895 two extraordinary things happened. A prolonged frost froze up the sources of the river and prevented it from flowing, and a white, or albino, deer was born in the park. Later on Mrs. Bagot presented her husband with a son, the Master Desmond mentioned above.

The Bishop of London is fond of reminding us that he is the special friend of working men. He has just been telling us that he knows them better than most men, and that 'deep down in the hearts of all of them there is an instinctive fear of God': and this he said in their praise. We know the phrase is an accepted one, but wish it could be got rid of. We would much rather talk of reverence than 'fear,' and, if possible, we should prefer 'love.'

#### THE GOOD OF SPIRITUALISM.

Mrs. C. A. Taunton, of 43, Burger-street, Maritzburg, a lady who is well and favourably known in Natal, in a letter which appeared in the Port Elizabeth 'Eastern Province Herald' on September 24th, said:—

'Some years ago I lost in a few months all whom I held most dear, husband and grown up children. When I had recovered from the terrible shock which I had sustained, I began to wonder where they were, whether they had been taken from me for ever. My attention was drawn to the subject of "Spiritualism" by a friend, and though at first I refused to have anything to do with it, gradually I was persuaded to read books on the subject, and for two years I devoted myself to reading and thinking about it. When I was practically convinced of the truth I went to England and saw several good mediums, who knew absolutely nothing about me, some of them ignorant of my name. Through them I got such undoubted proof of the continued existence of those who were, as I thought, separated from me by death, that even the greatest sceptic could hardly have refused to believe. Since then I have developed my own mediumistic faculties, which, of course, we all possess in more or less degree, so that my dear ones are able to communicate with me by writing. They write in their own handwriting, which is most convincing as I am quite unable to copy even the simplest writing. Those who have had their loved ones torn from them by death can understand the intense comfort this knowledge of the truth of spirit communion has been to me. From being an utterly despairing woman I have been able to take up my life cheerfully, to turn it to account for others. Though I have no personal interest in life I can interest myself in other people's joys and sorrows, and I want other people to find the comfort that I have found—the proof that there is no death, that our dear ones are alive, loving us, helping us, and watching over us, and that by cultivating our spiritual and mediumistic faculties we can hold sweet communion with them.'

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday, November 4th, at New Workmen's Hall, Romford-road, Stratford. At 3 p.m. Mr. R. Boddington will open a discussion on 'Our Basis.' Speakers at 7 p.m., Messrs. G. T. Gwinn, A. Rex, and R. Boddington. A hearty welcome is extended to all.

## LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 8TH,

When AN ADDRESS will be given

BY

J. STENSON HOOKER, M.D.,

ON

'Christo-Spiritualism and all that it Means.'

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.

Nov. 22.—THE REV. JOHN OATES, on 'Tennyson, the Man, and his Message in relation to Evolution, the Divine Immanence, and a Future Life.' At 7 p.m. for 7.30.

Dec. 6.—MISS MCCREADIE, MRS. FAIRCLOUGH SMITH, 'CLAIRBELLE,' MR. RONALD BRAILEY, MR. J. J. VANGO, and MR. ALFRED V. PETERS will give brief narratives of their most noteworthy Mediumistic Experiences. At 7 p.m. for 7.30.

Dec. 20.—MRS. PAGE HOPPS, on 'Cross Currents in Passive Writing.' At 7 p.m. for 7.30.

[Particulars of subsequent meetings will be given in due course.]

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,  
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 30th inst., Mrs. Hamilton Izard (and on November 6th Mrs. Place-Veary, of Leicester) will give illustrations of clairvoyance at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday*, the 31st inst., Miss Violet Burton will deliver a short Trance Address, on 'The Influence of the Spiritualist on Society,' at 6 p.m., to Members and Associates *only*—no tickets required.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on *Thursday next*, November 1st, 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 *Monday*, stating the time when they can attend, so that an appointment can be arranged. As Mr. Spriggs can see no more than eight persons on each occasion, *arrangements must in all cases be made beforehand*. 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.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday*, November 8th, at 4.30 p.m. There is no fee or subscription.

On *Thursday next*, November 1st, at 3.45 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

SPIRIT CONTROL.—On *Friday*, November 2nd, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' This meeting is *free to Members and Associates*, who may introduce non-members on payment of 1s. each. Visitors should be prepared with written questions of *general interest* to submit to the control.

BIRTH.—On the 10th inst., at Bacos, Ramleh, Egypt, to Mr. and Mrs. Thomas Atwood, a daughter.

## 'MENTAL TELEGRAPHY' IN INDIA.

The 'Progressive Thinker' for October 6th reports a curious occurrence on the authority of Mr. C. R. Scrugham, organisation manager for the International Policyholders' Committee, and one of the most prominent electrical railway engineers in the State of Ohio. Mr. Scrugham is reported to have said:—

'Many persons deride the idea of mental telegraphy, but if they would spend a year or two in India, as I did, and work shoulder to shoulder with the educated East Indians they would cease their scoffing. It is wonderful to what a degree of perfection those people have developed the faculty of wireless communication without the aid of any instrument other than their sensitive brains. They were using the wireless system over three centuries before Marconi and De Forest were born.

'Let me give you an instance in point, and it is only one of many which changed me from a sceptic to a convert. Several years ago, when I was in active work as a civil engineer with railroad construction as my speciality, I went to India to assist in building a line into the interior. We came to a heading where the use of rock drills, of the tripod style you see in use here in New York in making excavations, was absolutely necessary. This had been foreseen in the surveys made in advance of the construction work, and we had ordered a battery of those steam drills. Finally we worked right up to the place where we needed them, and we could not do much more effective work until we got them.

'I was in the office one day, fuming and fretting about those drills and wondering whether the steamship upon which they should have arrived had reached Calcutta and whether the drills were in her cargo. I asked one of my assistants if he had heard anything from Calcutta, which was many miles away. He replied in the negative. He had not even received advices that the steamship had arrived. I was turning away in discontent when one of the East Indians who had been assigned by the Government to assist us, stepped forward. He was educated highly and spoke English fluently.

"Excuse me," he said, "were you asking if the steamship had arrived?"

"Yes—we are expecting several steam drills on her and cannot do much more work until we get them," I replied.

"She arrived this morning, and the drills have been unloaded from her," said the East Indian. "They are on the pier now, but something seems to be missing from them. Are they funny looking things that stand on three legs?"

I told him they were and showed to him a picture of one of the drills. He looked at it carefully and then replied:—

"Yes: they're what are in those long packages on the pier, but that part is missing from each of them."

He indicated an essential part in the body of the drill as that which was missing from each. At first I was inclined to regard what he said as a joke, but his seriousness impressed me. I instructed the operator to wire to Calcutta and ascertain what the condition was. In a little while he received a reply which corroborated everything the East Indian had told me, and, worst of all, that when the cases were opened it was discovered that the parts were missing. That meant long delay, because the drills were worthless without the missing parts. In my dilemma I called the East Indian to me and said:—

"Can you tell me whether those missing parts were shipped with the drills?"

'Without hesitation he replied:—

"Yes; but they have not been taken from the ship."

"Where are they?" I inquired.

"They are away down in the hold, beneath a lot of heavy bales which are going to be taken to another port," he said, with a perfectly serious face.

I summoned the telegraph operator and instructed him to wire our representative in Calcutta what the East Indian had told me. With that information I gave instructions that the bales in the hold should be removed and the missing drill parts got from beneath them. Within three hours I received a return message that my orders had been carried out and that the missing parts had been found exactly where the East Indian said they were concealed. In a few days thereafter the drills reached us and were put to work. After that experience, and others like it, do you wonder that I believe in mental telegraphy as it is practised in India by educated East Indians?'

THE REV. M. J. SAVAGE.—Writing in the 'Inquirer,' of the 20th inst., from Boston, Mass., the Rev. C. W. Wendt says that he regrets to have to report that 'our honoured friend, the Rev. M. J. Savage, D.D., has been taken by his family, a very sick man, to the home of his son-in-law, the Rev. M. O. Simons, of Cleveland, Ohio, where the outcome will be awaited with painful, affectionate interest.'

## WAS TENNYSON A SPIRITUALIST?

Asked recently by a friend if it is true that the late Alfred Tennyson was a Spiritualist, I was rather nonplussed, and in reply was compelled to admit that I could not say for certain whether he was or was not. Since then I have been trying to ascertain the facts, and I think there is good evidence that the great poet firmly believed in the influence of people on the other side over sensitives on this, and that he himself had experiences of that kind. In one of his poems he says:—

'And while I walked and talked as heretofore,  
I seemed to move among a world of ghosts,  
And feel myself the shadow of a dream.'

In another place he asks:—

'Dare I say  
No spirit ever brake the band  
That stayed him from the native land,  
Where first he walked when claspt in clay?

'No visual shade of someone lost,  
But he, the spirit himself, may come,  
Where all the nerve of sense is numb,  
Spirit to Spirit, Ghost to Ghost.'

A small pamphlet, entitled 'Alfred Tennyson a Spiritualist,' lies before me in which the author, the late Giles B. Stebbins, quotes from the 'Memoir of Tennyson,' written by his son, Hallam Tennyson, and in reference to the effect upon Tennyson of the 'passing' of his friend, Arthur Hallam, Mr. Stebbins says:—

'His inmost or spiritual life, exalted and opened, and his feeling of nearness to a life largely independent of our external senses or physical bodies, grew to a strong and radiant conviction. Views which ran like threads of gold through his earlier poems, gained a deeper reality. Arthur Hallam was a daily and real presence, even more than while in the earthly body. These two friends, one on earth, the other in the celestial life, but not really separated, helped each other.'

In the privacy of the home he saw psychics or mediums, and he is reported to have said that 'Spiritualism must not be judged by its quacks.' And again, he says:—

'I do not see why its central truth is untenable. If we would think about this truth, it would become very natural and reasonable to us. Why should those who have gone before not surround and minister to us, as legions of angels surrounded and ministered to our Lord?'

Mr. Stebbins continues:—

'In "Blackwood" is an interesting bit of evidence, supplied by Professor Knight, in a paper entitled, 'A Reminiscence of Tennyson':—

'We then went on—I do not remember what the link of connection was—to talk of Spiritualism, and the Psychical Society, in which he was much interested, and all of the problems of Theism. He spoke of the great Realm of the Unknown, which surrounds us, as being also known, and having intelligence at the heart of it; and he told more than one story of spirit manifestations as authentic emanations from the unknown, and as a proof that, out of darkness, light could reach us.'

In the 'Memoir' a rather humorous story is told which shows that the late Bishop Wilberforce had participated in the investigation. Tennyson spoke of the last visit of Bishop Wilberforce, of his sudden death, and of the Bishop's story of the 'table-turning' when he was staying with Judge Alderman at Farringford. A table moved towards the door where the Bishop was standing, he exorcised the supposed spirit, and then the table stood still, rapping out, 'I can't abide a Bishop.'

Tennyson's psychical experiences Mr. Stebbins describes as 'clairvoyant trances' which included 'a partial or entire loss of external consciousness, an awakening of a wonderful interior consciousness, a vision into spiritual realms far beyond the range of our external senses, and usually the sense of a spiritual presence.'

Mr. Benjamin Blood, of Amsterdam, N.Y., sent a copy of his book on 'Aesthetic Revelations' to Tennyson, and in his letter of acknowledgment, dated from Farringford, Freshwater, Isle of Wight, May 7th, 1874, the poet said:—

'I have never had any revelations through anaesthetics, but a kind of "waking trance" (this for lack of a better word) I

have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being—and this is not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words—whose death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but only true life.

'I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal condition of sanity, I am ready to fight for "Mein Liebes Ich," and hold that it will last for aeons of aeons.'

When a mere boy (his son tells us) Tennyson possessed this power of abstraction from his surroundings, which enabled him to dwell with the invisible, so that:—

'As he wandered over the wold, or by the brook, he often seemed to be in dreamland, so that one who often saw him then called him a mysterious being, seemingly lifted high above other mortals, and having a power of intercourse with the spiritual world not granted to others.'

Tennyson himself repeatedly referred to this. 'It might,' he said, 'be the state which St. Paul describes: "Whether in the body I cannot tell, or whether out of the body I cannot tell. God knoweth."'

When he spoke of these illuminated seasons to his family, or to others with whom he had deep spiritual intimacy, his words were uttered with a glow of passionate fervour which left an indelible impression upon those who heard him. For instance, speaking of a conversation in January, 1869, his son records what he spoke to them with deep feeling:—

'Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the spiritual the only real and true. Depend upon it the spiritual is the real. It belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you never, never can convince me that the "I" is not an eternal reality, and that the spiritual is not the true and real part of me.'

These words he spoke with such passionate earnestness that a solemn silence fell on all as he left the room.

The poet told his son that there might be a more intimate communion than we could dream of between the living and the dead, at all events for a time.

In a letter to the late Queen Victoria in her Jubilee year (1887), Tennyson wrote:—

'Madam: I am grateful for your Majesty's most kind letter. I do indeed feel how the sense of loneliness may oppress your Majesty in the midst of these loud rejoicings. The multitude are loud, but they are silent. Yet if the dead, as I have often felt, though silent be more living than the living; and linger about the planet in which their earth life was passed, then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen.'

After conversation with Bishop Lightfoot he wrote: 'I believe that God reveals Himself in every individual soul; and my idea of heaven is the perpetual ministry of one soul to another.'

Mr. Stebbins says:—

'In "Idylls of the King," and elsewhere, are poems, largely transcripts of his personal trance experiences. In 1883 an apparition, a tall man's form, was plainly seen by two younger sisters and vanished through a hedge. At breakfast next morning a letter came to the poet—the first knowledge of Arthur Hallam's death in Europe a few days before. Years later, when Tennyson had written his ode on the Duke of Wellington, Lady Tennyson dreamed that the Duke called to see them, and she dreaded to take his hand, which she supposed would be icy cold, but which was warm and natural. She was a gifted and gracious woman, an inspiring helper and a prized co-worker with her husband.'

Surely the foregoing is sufficient to warrant the claim made by some of our friends that England's great poet, Alfred Tennyson, was a Spiritualist.

AN ADMIRER OF TENNYSON.

## A RELIGION OF PSYCHICAL RESEARCH.

The October number of the 'Hibbert Journal' contains an article on 'Psychical Research as bearing on Veracity in Religious Thought,' by Mr. J. Arthur Hill, in which he slashes impartially at orthodox Christianity and other historical religions, mysticism and Spiritualism, and proclaims that all their mistakes are to be set right by scientific psychical research. By some inverted reasoning of his own he regards mysticism as leading to 'a sort of surface piety, and even to the increase of the spiritual life for the time being,' but yet as being 'immoral, in spite of its surface or immediate tendency, because it sins against the intellectual virtues of curiosity, candour, and care.' Perhaps this strange pronouncement is explained by the fact that, as he indicates, he has taken a High Church clergyman as his type of mystic, and confounded the adornments of ritualism with the inward adoration of the mystic.

As he regards Christianity as resting on unprovable historical assertions, and other religions as having even less evidence for their alleged facts, he thinks that the basis of a new religion must be looked for elsewhere. Protestantism, he says, by cutting off miracles at the end of apostolic times, 'has committed suicide; by making unique events of its basic phenomena it has made continued belief in them impossible,' but belief in a future life is to be restored by science. Referring to our need of some understanding of what we call death, he says:—

'It is in relation to this problem that the latest step of science has achieved a measure of success; has laid—as I believe—the scientific foundations of a new religion. The result of the work of the Society for Psychical Research during the twenty-five years of its existence is, that a vast amount of good evidence has been accumulated, tending to show that human consciousness—though not necessarily eternal or everlasting—does really survive bodily death, and a disembodied consciousness may under certain conditions communicate with those left in the flesh. I say the evidence tends to show this; I do not think that a cautious inquirer will say that it amounts to proof; but it is enough if the evidence seems to render the survival hypothesis probable.'

We do not know whether the S.P.R. would, as a society, accept this as a true presentation of its collective views; for even this guarded utterance seems to us to be more psychic than the Researchers, to vary a well-known expression. After saying that in his opinion 'the Spiritualists err as far in one direction as the Materialists do in the other,' and that 'truth, as usual, may be found somewhere between the two extremes,' Mr. Hill proceeds to enunciate good Spiritualist doctrine:—

'If, then, survival of death is indicated by genuine evidence, if communication from departed souls is possible, we may at least reasonably hope to receive from friends who have reached that next stage some help towards the solution of life's problems—to see on that farther shore some friendly beacon-light shedding new rays on our path across life's uncharted sea. There would be nothing new, in principle, about a religion thus founded. It would base itself on facts, on observed phenomena. It would stand on a foundation of science. . . . The immediately obvious conclusion, therefore, is that the accumulation of evidence must not be allowed to stop. If the Society for Psychical Research were to dissolve at the present time, its records—in default of some similar body to keep up continuity—would in a short time be as whole-heartedly discredited as the tradition about Mahomet's coffin. . . . One of the possible theories, as we have said, is survival of human personality past bodily death. On this theory a new religion may arise, such as F. W. H. Myers has foreshadowed in the Epilogue to his great work.'

When Spiritualists preach such a doctrine as this, according to Mr. Hill, they 'err as far in one direction as the Materialists in the other'; when Christians point to evidence of survival they are told it is unhistorical; but when the Society for Psychical Research records cases which 'tend to show that human consciousness does really survive,' then this is 'genuine evidence'! But is no credit due to Spiritualism, which has for nearly sixty years been producing and proclaiming this evidence, and the fact of communication with the departed, as witnessed by its phenomena, which science has been so tardy in accepting?

## THE PLACE OF ANIMALS IN CREATION.

The 'Humane Review' for October contains an interesting article by Mr. Ernest Bell entitled, 'Why do Animals Exist?' The writer quotes a statement by a Jesuit Father in a textbook of moral philosophy used at Stonyhurst College, in which it is denied that we have duties of any kind towards the lower animals. Against this he sets the opinion of Jeremy Bentham, that a full-grown horse or dog is a more rational animal than an infant of a month old, and that the question is not, Can animals reason or speak? but, Can they suffer?

Mr. Bell compares the notion that animals were created for man's needs and enjoyments, with some other similar statements that might be made on the same principle, but which are manifestly absurd; for instance, we might say that mountains were created in order that man might erect hotels on them and drive a thriving trade! He decides that 'while we may have the power and the right to utilise much that we find on the earth, we cannot reasonably claim that it was created specially for us and our use.' Mr. Bell shows that 'the faculties and qualities (of animals) which man finds most useful were developed in the animals for their own purposes.'

As for the question why animals do exist, Mr. Bell thinks that we increase its difficulty by approaching it in an unreasonable manner. By laying stress on a future life for man, and denying it to animals, we place them out of the pale of sympathy, and the result is that 'in Christian lands the position of animals is often worse than in so-called heathen lands.' The problem, he says, would lose much of its difficulty if the kinship of men and animals were recognised, and their just and humane treatment enjoined as a religious duty. Why, asks Mr. Bell, do we so dogmatically assert that animals can have no share in an after-life? Bishop Butler could find nothing to afford the slightest presumption that animals have not continued life in some form, and Mr. Howard Moore is quoted as saying: 'The supposed psychical gulf between human and non-human beings has no existence. It is not necessary to be learned in science in order to have assurances that non-human peoples have souls. It is only necessary to associate with them.' Mr. Bell continues:—

'If we took half as much trouble to look for evidence of mind in the sub-human world as we do to pass over or misinterpret it where disclosed, we should have no doubt as to the psychical kinship of all living creatures. That we coolly arrogate all reason to ourselves, and leave instinct only, as we are pleased to call it, to the sub-human animals, is only another outcome of our anthropocentric view of the world.'

'When a man possesses that curious mental faculty by which he can divine or detect water in the earth thirty feet beneath him, we call it—well, a curious mental faculty; but if a horse, left to himself, conducts his thirsting rider to a distant spring, this is called instinct, and that is supposed to settle the matter.'

'If, again, a man possesses the power which some people have of finding their way about readily in unknown regions, it is explained as the unconscious co-ordination of previous mental impressions, or something of that kind; but if a swallow returns year after year to build its nest on the same cottage, that is only instinct, and settles the matter, without anyone attempting to say what instinct is. It is enough that it is something that animals have, as opposed to thought or reason, of which we claim the monopoly. The distinction is purely artificial, and made to suit our vanity.'

The point might be pressed home. When men have these faculties they call them 'higher' ones, and regard them as evidences that there is an entity in man which survives bodily death—and this argument we believe to be well founded; but when animals exhibit the same faculties we say that they are 'lower' ones, mere instinct, and prove nothing as to survival, which is illogical, to say the least. 'Not until we can clear away these illusions, and recognise the oneness of the evolving life within,' concludes Mr. Bell, 'shall we understand, and understanding work towards, that "one eternal purpose" for which the animals, not less than ourselves, exist.'

MR. A. V. PETERS.—Mr. A. V. Peters informs us that he will leave London to-day to attend a Spiritualist Congress at Moscow, Russia. We wish him every success in the exercise of his mediumship there.

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### BUDDHISM IN BURMA.

Mr. Fielding Hall has followed his sympathetic work on 'The Soul of a People' by a still sympathetic but more severe book on 'A People at School' (Macmillan and Co.). The greater part of it is historical, political and economical, and therefore is not specially interesting to us, but a chapter on 'Buddhism' very strongly appeals to us as a case in point in relation to the influence of British rule upon the spiritual religions of the world. This chapter covers over twelve large pages, and we desire to give an account of it within our brief limits. Perhaps the best way will be to give a summary of it, using largely the writer's own words, but always keeping in mind the intent—to give a glimpse of what is happening or what is likely to happen to old spiritual faiths and 'superstitions' when the tramp of British soldiers and traders comes in to break the quiet, and turn the current of the stream.

Before the arrival of the conquering Britons in Burma there was nothing so prominent there as religion. The spires of pagodas and monasteries were everywhere, and the people lived under their shadow and influence: and all was calming, sweetening, weakening. There was no eager quest for money, no strife for power; no worrying science. The monks held the highest rank, yet were poor and lived on charity. They taught the vanity of all things, and that the chief virtues were compassion, gentleness, charity: and the people believed.

Into that lotus-land came the British Government with rifle and sword, teaching the Gospel of the 'God Necessity.' That Gospel is—The world is for the man who can make the best or fullest use of it, and not for the weak, the dealers in ideals, the dreamer of dreams. Especially is it not for those who deny its joy and preciousness. Necessity is the maker of men. That is Nature's lesson, and it has to be taught, not by book and sermon, but by spear and sword, by suffering and death. So, alas! says Mr. Fielding Hall.

That lesson Burma had to learn. Buddhism had enervated it, and had been exalted to the first place; but it is the Gospel of the world-despisers: it is an asylum for the broken in life: but it is not a leader and guide. It tends to discontent with the world on all sides except that side of it which promises seclusion and peace; and Burma had surrendered to it. Then came the conquerors who took from it what it professed to push away; who liked

to hold the reins of the government it regarded as an evil: who longed to develop the wealth for which it did not care. All that, of necessity, has enormously influenced the people of Burma, and not altogether for good. With our rule came roads, security, trade, wealth, and the dawning desire for it and the uses of it. A keen fresh wind has blown into the lotus garden, bringing movement and unrest.

In a hundred ways the new influence is seen. A nation of vegetarians is lusting for beef. Dozing and drifting enjoyers of life are restless for education, qualifying them for places under Government as clerks. The monks still teach that wealth is a snare, and that it should be used for charity: but the owners of it are beginning to say, 'My neighbour has built a big house with a verandah. My rival has imported a dog-cart and pony. Am I to be inferior to them? My wife likes European velvet; my son wants to go to the English school. All these are expensive. Yes, I know that charity is good, and I will give freely of what I can afford. But I must think of myself first.'

What then is happening to the old religion? It is clung to but it is losing power: it is taking the second place, and it is right that it should do so, says Mr. Fielding Hall. If it is to live it must adapt itself and incorporate itself into the national needs. It must put a national truth above a scripture reading. It must do as we do (a dangerous suggestion!). When the missionaries from Europe tell the Burmese Buddhists that our success is due to our faith, the Burmese Buddhist laughs. He reads the Sermon on the Mount and reflects. He turns upon the missionary and says, 'Your faith denounces war, but you attack us and subject us: your faith denounces riches, but you pursue them all the day long: your faith preaches humility, but there are none so proud as you. You succeed because you do not believe, not because you do.' 'Yet the missionary,' says Mr. Fielding Hall, 'is not entirely wrong.' It may be that he is 'not entirely wrong,' but he is certainly entirely shut up.

Mr. Fielding Hall puts religion in the second place, and compares it to the hospitals, surgeons and nurses that follow the army with its 'duty to kill' and to sweep off the weak and effete, the useless and the cowards. The surgeons and nurses exist for the fighting man, he says, and not the fighting man for the surgeons and nurses. So religion exists for the work of the 'God Necessity,' to follow it with alleviations and consolations. This, he says, is what the Burmese have to learn. What they need is not Christianity nor any other faith. They have been 'nursed and cosseted and preached at too much.' They must 'get up and fight.' They must 'find the natural fighter' underneath the 'swaddling bands of faith.' And this, according to Mr. Fielding Hall, is to 'learn to be a man.'

We cannot help thinking that his long and keen experiences in Burma have given him this unpleasant creed. It is in reality the story of our conquest and rule in Burma into which we sent fire and sword relentlessly, to follow these of course with the administrator, the trader, the financier, the scientist, and the missionary. But he does not care for the last. He strongly advises the Burmese to cling to Buddhism, but in subjection to national vitality and enterprise: and this is what is happening.

At the time of the annexation of Upper Burma it was believed by Christian missionaries that the end of Buddhism was near. The Burmese would soon be Christianised. These were vain imaginings. If anything, but for the immigration of native servants and others from India, Christianity has declined—'Burman and Buddhist are convertible terms, and will remain so far as anyone can see.' But,

and it is a strange and almost sinister remark, Buddhism 'is becoming to the Burmans what Christianity is to Europe, the second truth of life.' Is it possible that Mr. Fielding Hall, in this seeming glorification of the British as an example to the Burmese, in putting necessity first and religion second, has been indulging in veiled satire after all?

It is a charmingly written book, and wonderfully informing and readable; but there is here and there a note of almost pitilessness in it which we have not heretofore associated with this gracious and genial mind.

## SPIRITS SPEAK IN THE DIRECT VOICE AND PROVE THEIR IDENTITY.

(Continued from page 496.)

'At ten o'clock the following morning we again called at Mrs. Blake's cottage. I first took the trumpet, but as the words sounded weak, I surrendered it to Mr. Clawson. Instantly the voice began loud and strong, so that I could easily distinguish the words where I sat. Mr. Clawson said, "Who is this?" The voice replied, "Grandma Daily." Mr. Clawson then said, "How do you do, grandma? I used to know you, didn't I?" The voice replied, "How do you do, George? I want to talk to Davie." I spoke from the outside of the trumpet and said, "I can hear you, grandma." I then said to Mr. Clawson, "Keep your position. I can hear from the outside."

'When I used to visit my grandmother she would always, on parting with me, say, "Davie, be good and pray, and meet me in heaven." These were the last words she ever spoke to me.

### A PATHETIC REMINISCENCE.

'As I write these lines there comes before my eyes a vision. I am looking back through the vista of the years. I see an old-fashioned homestead in the hills of Missouri. It is a grassy yard and the great trees cast their shadows on the sward. The sunlight is glinting down through the leaves, and an aged lady stands at the door. Her form is stooping, her withered hand, which trembles violently, is supported by a cane. The tears are streaming down her cheeks, for she knows it is the last time she will look upon the boy who stands before her. Before the lady lies but the darkness of the approaching night. Before the youth stretch the waving green fields of the future, lit by the sunlight of hope. Each knows it is to be the last parting on earth, for the lady is very feeble. Her trembling hand clings to mine, while, with tears streaming down her aged cheeks, she says these words: "Davie, be good and pray, and meet me in heaven." I turn from her, a choking sensation is in my throat, and I hurry to the old-fashioned gate. I cannot trust myself to speak, but I look back at her and she is watching me as far as her dim eyes can see. Then she slowly totters back into her lonely room.

'The vision has vanished. It lingers but in the mists of memory—the dear old memory. The dear old grandmother's form sleeps these many years in the graveyard; the youth has grown to manhood, the snows of approaching winter already glisten in his hair, and the fleeting years are hurrying all too quickly.

'After the voice of my grandmother gave a daughter's name, it continued with these words: "Davie, I want you to be good and pray, and meet me over here." With the exception of the words "over here," in place of the word "heaven," these were the identical words which my grandmother spoke to me the last time I ever heard her voice.

'Mr. Clawson now continued, "Grandma, tell me the name of Dave's mother." The voice replied "Sarah." He said, "Yes, but she has another name. What is it?" The voice said, "How do you do?" Mr. Clawson said, "That is not what I mean." The voice then said, "Abbott." "This is all right," continued Mr. Clawson, "but I call her by another name when I speak of her. What is it?" The voice then plainly said, "Aunt Fannie." This was correct.

'At this instant the loud voice of a man broke into the conversation. It was low in pitch, was a vocal tone, and had a weird effect. The voice said, "How do you do?" Mr. Clawson said, "How do you do, sir; who are you?" The voice replied, "Grandpa Abbott," then repeated hurriedly a name that sounded like "David Abbott," and then the voice expired with a sound as of some choking or strangling, and went off dimly and vanished. My grandfather's name was "David Abbott."

### A TRICK THAT FAILED.

'After this Mrs. Blake asked to rest a few moments, and turned in her chair so as to use the other ear. While resting, I decided to offer a suggestion to Mrs. Blake indirectly, and to note the result. Turning to Mr. Clawson, I said, "It is strange that those we desire to talk to so strongly do not come. Now your daughter, whom you would rather talk to than anyone, seems to identify herself, but it seems strange to me that she did not give her name correctly." I did this intending to convey to Mrs. Blake the idea that the name which on the first evening was understood to be "Edna" was not correct.

Georgia: The voice replied, "Archimedes," which was correct.

'The voice then continued, "Daddie, I am so glad to talk to you, and so glad you came here to see me. I wish you could see my beautiful home. We have flowers and music every day." Mr. Clawson then said, "Georgia, tell me the name of the young man you were engaged to." The name pronounced was indistinct, so he asked the voice to spell it. The letters A-R-C were spelled out and then pronounced "Ark," which was correct. The gentleman's first name was "Archimedes," and he was called "Ark." After this the voice spelt the complete name. Mr. Clawson then said, "Georgia, where is Ark?" The reply could not be understood. Mr. Clawson then asked, "Is he in Denver?" A loud "No! No!" almost vocal, was heard, and then the words, "He is in New York." I was informed afterwards that this was correct.

### PROPHECY PROVED.

'The voice then said, "Daddie, I want to tell you something. Ark is going to marry another girl." Mr. Clawson said, "You say he is going to be married?" The voice said, "Yes, daddie, but it's all right. I do not care now. Besides he does not love her as he did me." I will mention the fact that since our return from West Virginia, Mr. Clawson has received a letter from the gentleman in question, announcing his approaching marriage.

'Mr. Clawson then asked the voice what grandmothers were there, and she replied that Grandmother Daily and Grandmother Abbott were with her. He then said, "Are these all?" The voice said, "Do you mean my own grandmother, my mother's mother?" Mr. Clawson replied, "Yes." The voice then said, "Grandma Marcus is here." This was correct. Mrs. Marquis had died shortly before this, and her grandchildren always pronounced her name as if it were spelled "Marcus."

'The reader will please to remember that Mr. Clawson's name had so far been given to no one in that section of the country; that as no one knew he was to be there, he could not have been looked up, and as he did not himself know where he was going, trickery could absolutely play no part in the names given him. I was present at all sittings, and there was no chance of any error. Yet these names came just as readily for him, and as correctly, as they did for me whose name had previously been known to but one resident of Huntington.

'At this point the loud voice of a man spoke up and said, "I am here. I want to talk to Davie." I took the trumpet and the voice said, "Davie, do you know me?" I said, "No, who are you?" The voice replied, "Grandpa Daily." The voice then said, "Tell your mother I talked to you, and tell your father, too." Mr. Clawson took the trumpet quickly from me, and said "Hello, grandpa, I used to know you, didn't I?" The voice replied, "Of course you did." Mr. Clawson (whose name had so far never been given) said, "Tell me who I am?" The voice replied out loud, distinct and very quickly, "I know you well; you are George Clawson."

'Soon after this and after talking to some other voices, Abe's voice spoke up and said: "Gentlemon, you will have to excuse my mother; her strength is exhausted."

'We then discontinued our experiments, and I remained behind to try and induce Mrs. Blake to cross the river to "Mr. X.'s" office and be photographed. Mr. Clawson went on to the porch with Professor Hyslop and shed tears, as many do who visit this lady and talk to those who they think are their dead. Mrs. Blake finally consented to cross the river if we would send a carriage at one o'clock.

'We now hurried home to arrange for a photographer and to send for her. Mr. Clawson said to me, "I feel just as I did the day we buried her, and I have talked to my dead daughter this day as sure as I walk the earth."

'In due time Mrs. Blake arrived, and while the exposure

of the photograph was being made, the voice of "Grandma Daily" was addressing me in the trumpet. Mrs. Blake was feeling much stronger, and we retired to a seat by a parlour window and had the most successful experiment of all. The voices were very loud, and especially the male voices, which were also very deep-toned. In one instance the voice could have been heard a hundred feet away, and the various visitors in the building entered the large parlour and stood around the room listening. A high State official was present and heard it.

#### RAPID-FIRE TESTING.

"During this experiment Mr. Clawson took the trumpet and talked to his daughter. He asked her a number of test questions, and the answers came very rapidly, distinctly, and accurately. Anyone could produce an ordinary conversation, but no one could guess and give correctly a number of names known only to the questioner and the one who is dead.

Mr. Clawson said, "Georgia, give me your second name." "Chastine," the voice replied instantly and very distinctly. This was correct. Mr. Clawson then said, "Tell me with whom you boarded when you went to school at Wellesley Hill, Mass." The voice replied, "With Aunt Burgess." This was correct, but Mr. Clawson was expecting the name "Aunt Tina," which was the name he had always called the lady before her marriage to Mr. Burgess, and he had to think a moment before he realized that the answer was correct. He then said, "Name one of your schoolmates." The voice replied, "Nellie Biggs." He then said, "Who did you go to school with in Kansas City?" and she replied, "With Mary," which was correct.

Here the loud voice of a man spoke up, and after talking with a person present I took the trumpet and was addressed by a voice claiming to be my grandmother Abbott. I said, "Grandma, have you any message to send to my father?" "Yes," she said, "tell him that I am all right, and tell him not to be a doubting Thomas." I said, "Grandma, to convince him that you really talked to me tell me his name." The voice instantly replied, "George Alexander Abbott," which was correct. I said, "Grandma, do you remember the summer you spent at our home long ago?" She said, "Very well, David, and I always loved you best of all." I had always tried to be kind and obedient to my dear old grandmother when a child, and I had reason to believe I was one of her favourites. I said, "Grandmother, can't you tell me some little thing to tell my father that will convince him that it was you who talked to me?" She said, "Yes, ask George if he remembers the last day I spent at his house." She then mentioned something which they "had for dinner," but this I could not understand. Mr. Clawson said that the words were "It made her sick." I am not sure as to this, however. She then said, "Don't forget to tell George that I talked to you, and that I want him to pray and not be a doubting Thomas."

#### A REMARKABLE TEST.

I then asked for my father-in-law, Mr. Miller. While waiting, I was conversing with Mrs. Blake. She was in the middle of a sentence when a man's deep voice spoke up in her lap. I am positive that she continued to talk, pronouncing at least two words simultaneously with the voice in her lap.

I took the horn and Mr. Miller announced himself. He said: "I want to send a message to my daughter. Tell her I am all right." I said, "Tell me my wife's first name," and a name sounding like "Fannie," or "Annie," was pronounced. Mr. Clawson, who was listening outside, seemed to think the name was "Fannie" beyond dispute, and repeated it with a rising inflection. I was sorry for this, as I desired to hear the voice give the correct name definitely. The voice then said, "I want to talk to 'Fannie.'" The name was correct. Mr. Clawson, thinking my wife's mother was dead, said, "Ask for her mother." I said, "Is Fannie's mother there?" and the voice replied, "Why, no, Dave, you know she is still living." This was correct.

Then Mrs. Blake threw down the trumpet and smiling wearily said, "I can go no further. You would talk to the spirits all night."

I said to Mrs. Blake, "Some would say this is ventriloquism," she replied, "If the very finest ventriloquist on earth were right here now." Then lowering her voice with intense earnestness, and the pride of conscious power, she continued— "He couldn't tell you your dear mother's name." I could not reply. I knew this was true. I knew that ventriloquists have but three voices, the "dull," the "near," and the "far" voices. They are all made with the tongue curled up against the roof of the mouth and the throat contracted. They merely mutter without moving the lips, and attract the attention by suggestion. They never speak in whispers. I have heard possibly fifty voices, all different, and all perfectly natural, in this lady's presence, some of them a lower or in pitch than my

own. Some were in the trumpet, some were not. I was within a foot of the woman when I heard these voices.

Those who would expound a theory that will explain these phenomena must advance one that will explain all the facts if they expect it to be accepted. The theory that it is trickery might be applied to some of the facts given to me, inasmuch as one person in that country knew that an individual of my name lived in Omaha. It is very improbable, however, that trickery was resorted to, as I have previously shown; but granting that by much expediture of time and money these facts could have been learned concerning me, this theory does not explain what was given to Mr. Clawson.

People one thousand miles from me could not read my mind and learn I was intending to take an unknown person with me, and then learn he would consent to go and look up his name and history minutely. It is surely evident that this theory must be abandoned. To cling to it is surely an evidence of very poor reasoning. The thousands who have visited this lady all tell similar stories.

That it is guesswork or chance is simply a silly statement. How many readers of this article could have guessed that Georgia's second name was "Chastine"? How many could have guessed and have given correctly nineteen names while giving none that were wrong? Again, the knowledge betrayed by the voices was always correct. The voice said to Mr. Clawson, "Your mother is here." His mother is dead. No such remarks were made to me, whose mother is alive. Messages were sent to my mother, but none were sent to his. In other words, no messages were sent to the dead, and none were sent from the living. That Mrs. Blake possesses some supernormal power any reasonable person must conclude if they believe this report to be accurate.

After denying any belief in 'what is known as Spiritualism,' Mr. Abbott affirms belief in the honesty of Mrs. Blake, and says:—

"The information which her voices furnish is entirely beyond the possibilities of any system of trickery. There can be no question as to this. That she possesses some power not possessed by ordinary mortals must be conceded.

"Is it really spirits, or is it merely some freak power of the mind? Each must judge for himself. The lady solemnly assures me that they are the voices of our dead. I said, "Mrs. Blake, do you really believe it to be the dead talking?" She replied, "No, I do not believe. I know. Belief is one thing, but knowledge is another."

"What is my opinion? It does not matter. It is not my place to express an opinion. It is only my place to relate the facts with sacred accuracy. Each reader must form his own opinion of the meaning of the facts. I most solemnly assure the reader that I have given them accurately. There is no need of exaggeration in this case, for the truth is surely sensational enough without any additions or exaggerations.

"It sounds like a fairy story? Possibly. Yet it is a true story. I myself have seen these wonders.

"I only know that far away, hundreds of miles over the hills on the banks of the Ohio river, there sits an elderly and frail woman in her chair.

"And kings could well afford to trade their power for hers!"

[The above account is the more remarkable since the writer, Mr. David P. Abbott, contributes to the 'Open Court,' for October, an answer to a lady who had inquired his opinion with regard to an instance of very similar mediumship, and he says: 'All my life I have been looking for things of this kind, and have never yet been able to see one little thing that was genuine. Always, when I have been present, I have found a trick.' This was clearly written previous to the experience given above, and we congratulate Mr. Abbott on having at last found 'one thing that was genuine.'—ED. 'LIGHT'.]

MISSION WORK IN SCOTLAND.—In response to an invitation by some influential local gentlemen, several Glasgow Spiritualists recently visited Kirkintilloch, and a large, critical, and keenly interested audience, which assembled in the Temperance Hall, listened to an able and closely reasoned expository address on 'Spiritualism,' delivered by Mr. George Young, president of the Glasgow Association of Spiritualists. After Mr. Young's address Mrs. Laird, of Glasgow, gave several clairvoyant descriptions. The meeting was presided over by Mr. Smith, vice-president of the Glasgow Association of Spiritualists. The Kirkintilloch 'Gazette,' which gave a full and fair report of the proceedings, says that although 'the bulk of the assembly no doubt turned out for a night's amusement, it is certain that all went away impressed by what they had heard and witnessed.'

## THE ARTISTS' QUEST OF TRUTH.

The 'Daily News' has on its staff of reviewers some enlightened thinkers who write lucidly on profound views of truths underlying the surface of things. One of them, Mr. Frank Rinder, has recently given us deep glimpses into the motives and methods of two great painters—a modern and an ancient master, which will no doubt interest those who listened to the Rev. Lucking Tavener's Address last March. In the 'Daily News' of October 6th, Mr. Rinder wrote on the life-work of Holman Hunt, *à propos* of the exhibition of the great Pre-Raphaelite works now being held at the Le Galleries in Leicester-square. The point brought out in his article was that Holman Hunt is one of the very few, perhaps the only one, of the great painters who have been able to combine literal accuracy in detail with spiritual insight. The critic reminds us of the danger of too close adherence to literal exactitude:—

'Fact, however strenuously and honestly observed and rendered, may on occasions prove not only distracting, but misleading—a barrier to apprehension. On the other hand, with all their "idolrous fantasies," some of the Italian masters have, with little regard for actualities of time and place, made sacramentally significant in picture incidents woven into the inner texture of human life. In our own country, and not so long ago, Blake—who proclaimed the poetic genius to be the true man—painted, without having been out of England, a Nativity, an angel-guarded Flight into Egypt, a Crucifixion, which for many of us seem charged with the wonder and the beauty of spiritual illumination. The path of categorical, literal exactitude followed by Holman Hunt is surely only one of many ways along which may go artists bent on the revelation of fundamental truth. It is a way beset with obstacles. There is peril lest such quest of the so-called accurate, especially in unfamiliar lands, should issue in a subjugation of the real genius, into which the capacity to wonder is always wrought. Some day, perhaps, we shall see, as complementary and really one, two paths which now appear divergent—those of inner discovery and of outer exploration. Blake, with his genius and his weaknesses, trod one path; Holman Hunt, with the constancy that can spring only from profound conviction, has pursued the other.'

Possibly this critic may be right when he infers that Holman Hunt's method has not been absolutely successful; that 'much of the poetic genius whereby life is now and again enabled to touch lips with immortality, of the deeper insight which is the true artist, has been sacrificed to the needs of the tractarian who, intent on the detail, has lost sight of the larger rhythm.' If this is true it is because the ordinary mind is only roused to look for spiritual things by reason of a want of completeness or satisfaction in outward things; if a picture is precise and detailed as a photograph in regard to outward and visible objects it is apt to be regarded as an illustration of those objects, and nothing more; but if some of the accessories are lacking, and the interpretation of the picture is left to the imagination, then the inner vision is called into play.

In the same newspaper, for October 9th, Mr. Rinder dealt with Leonardo Da Vinci, whose Note-books, preserved at Paris, Milan and Windsor, have been edited and translated into English by Mr. E. McCurdy. Leonardo was an all-round scientist and philosopher, as well as a 'wisdom-painter of the soul,' and, says Mr. Rinder:—

'The Note-books reveal a man of transcendent powers, of profound insight, possessed of the faith to doubt, the dauntless resolve to know. With feet firmly planted on the earth he scanned the illimitable. On every page there springs forth something grand, vivid, spiritually significant. Leonardo acknowledged no external authority: "Thou, O God, dost sell unto us all good things at the price of labour." But he held that mysteries can be fathomed by "the mind that passes in an instant from the east to the west," and that the soul, of which "the eye is a window," can apprehend and communicate secrets of that which, in the phrase of a latter-day seer, "circling boundless centres everywhere."

The painter, said Da Vinci, 'has two chief objects to paint: man, and the intention of his soul,' and the latter has to be represented by the attitudes and movements of the limbs. For 'that figure is not good which does not express through its gestures the passions of its soul.' Thus the 'spiritual power,

incorporeal and invisible,' that 'born in violence dies in liberty,' was the object of Leonardo's passionate quest. He had also a vision of the time when men, on a perfected earth, shall 'walk without moving, speak with those who are absent, and hear those who do not speak.' Moreover, concludes Mr. Rinder, "'Every wrong shall be set right" is his heroic certitude.'

## HOW TO FORM CHARACTER.

In his new book on 'Character, or the Power of Principles' (L. N. Fowler and Co., price 2s. 6d. net), Mr. Frank H. ... states a true note in his preliminary remarks. He

in which competition for personal gain has been eliminated, the spirit of emulation would find free scope and would save men from sinking to a dead level by giving them the needed incentive to effort. After speaking of the power of principles, and dividing these principles, or interior propensities, passions, affections, and desires, into pairs of opposing tendencies, which generate corresponding results in the daily life, he takes each pair separately: health and disease; love and hate; serenity and worry; hope and despondency; faith and doubt; with others of equal potency. All these he analyses with a deep and experienced scrutiny. For instance: 'Worry under any guise strains the faculties, drives and drains from the system its life energies, and renders one's powers so much the less able to cope with whatever one has in hand. There is time and opportunity for all things, and any amount of worry cannot alter matters.' 'While courage will dispel an ill and surmount a difficulty, Fear will magnify a minor circumstance into an insurmountable terror.' 'Faith signifies a real power of the inner nature. Faith includes what the senses cannot; it is higher in its consciousness than sense-perception.' 'Love appears to be the process of benevolently imparting, interchanging, and intermingling one's life sympathies with those of another. Truest and best love is a combination of the highest virtues sympathetically operating between persons who have no regard to a return to themselves, but who move in unselfishness.

DR. J. M. PEBBLES.—In a letter just received, Dr. J. M. Peebles says that the opening services in connection with the Plymouth Spiritualist Church, Rochester, N.Y., were attended by large audiences and were very successful. From Rochester he will go to Montreal and Quebec; thence by the steamer 'Empress of Britain' to Liverpool, and on to London. After a week or two in London he will go to Paris and Marseilles, and to India by the P. and O. steamer. While in London, which he will probably reach about the end of this month, he will doubtless stop with Mr. and Mrs. Watts, at Hunstanton House, Endsleigh-gardens, N.W.

YOGA AND PERSIAN MAGIC.—Two shilling manuals of Yoga practice have recently been published by Messrs. L. N. Fowler and Co., of 7, Imperial-arcade, E.C. 'Yoga Methods,' by R. Dimsdale Stocker, professes to tell us 'how to prosper in mind, body, and estate' by physical regeneration and mental rejuvenation, brought about by breathing exercises and concentration of mind; but he rightly reminds us that there is also a cultivation of the spiritual nature which is more important still. O Hashnu Hara, in her manual of 'Practical Yoga,' is more technical, and keeps more closely to the Eastern methods, going very deeply into the minutiae of practice. She also devotes a portion of her little book to 'Persian Magic,' which is, perhaps, more curious than useful. A charm which is said to be all the more potent if engraved on 'a piece of agate from the vicinity of Medina, in Arabia,' is simply a magic square of the nine Arabic numerals. On p. 74 the student is instructed as to how he may become an adept, 'able to command any person's love' and develop 'the most powerful personal magnetism.' He must make a stiff dough of flour and water, and a small square of paper, previously prepared, must be rolled up and covered with the dough; the pellets must be taken at dawn of day and thrown into water where fish are, so that the fish may swallow them. This must be done daily until one hundred and fifty thousand pellets have been made, and disposed of by the fish. A fish story indeed! Surely no sensible person would be foolish enough to waste valuable time—not to say flour—on such absurd antics as these. The best way to 'command' love is to be loving!

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## 'The Cloud on the Sanctuary.'

SIR,—I believe that there are among your readers a large number of Theosophists, so I take the opportunity of stating through your columns that—I feel sure inadvertently rather than from the want of literary courtesy—the lecture given on October 7th by Mrs. Hooper to the Theosophical Society on 'The Cloud on the Sanctuary,' must surely have been derived from my book with that title. And yet I understand that no reference whatsoever was made to me, my translation, or my notes?

The book in question was originally published in that very short-lived, but most interesting magazine, 'The Unknown World,' of which Mr. Waite was the able editor. It was finally published by, and is now to be obtained from, Philip Wellby, publisher, Henrietta-street, W.C.

If, however, Mrs. Hooper was referring only to the original work in German, and not to my translation in the least, I should be interested in learning the fact through your columns. As the German book in question is so very rare (I have never met with it myself) I should have thought that it would be difficult to make it the subject of a lecture in any way interesting to a general audience.

I appended a few elucidatory notes, but I certainly feel that, in order to have thrown any real light on the profound subjects on which the great mystic, Von Eckartshausen, treats, I should have written several volumes rather than a few pages.

Mr. Waite's preface to the last issue of 'The Cloud' will be very valuable to students who are desirous of studying our Western mystics, and who are attracted to the literary side as well as to the deeply important subject itself.—Yours, &c.,  
Rock Ferry. ISABELLE DE STEIGER.

## 'Evolution of Energy.'

SIR,—I was not aware, nor am I yet aware, that the late Mr. Keeley was proved to be a fraud and an impostor.

But I am quite aware of the undoubted fact that Mr. Clarence Bloomfield-Moore and some American journalists published a long account (illustrated) of mysterious wires concealed under the flooring of Mr. Keeley's house and said to have been found there after his death.

Mr. Clarence Bloomfield-Moore had the best of reasons for denouncing Keeley and 'all his works'; for the dollars so freely spent by his mother in financing the enterprise were obviously so many dollars less in his pocket after his mother's death.

Apart from this fact, I know too much of the methods of American journalism to accept the dicta of American journalists without question.

But I can at once reassure Mr. Yerbury by telling him that no less than three kind friends in America forwarded me

the illustrated records in question after Mr. Keeley's death, hoping thereby to illuminate the ignorance which Mr. Yerbury is now good enough to deplore.

It is not a question of what was concealed in the cellar or under the floors, but of whether such wires, &c. (granting for the moment their existence), would account for the demonstration given by Mr. Keeley under the exact conditions named. Wireless telegraphy does not act without transmitters and receivers.

Keeley worked as a tradesman rather than a scientist; that is to say, he was more anxious to make dollars than to increase knowledge. This does not affect the *bona fides* of his discovery one way or the other, but accounts for his concealment of methods, whether honest or fraudulent.

Mr. Yerbury considers that it is quite easy to pound of iron in a glass cylinder, and replace it again by weighing air at high pressure from a concealed air pump through a single copper wire communicating only with the close-fitting metal top of the cylinder. This may or may not be the case. It is, however, most remarkable that three experts (two in practical electricity and one in science) should not have considered the very obvious possibility of a concealed air pump if that were sufficient to account for what they saw. Mr. Moore specially mentioned the long consultation these five men held afterwards together, discussing every possible theory that might account normally for the phenomenon.

The really weak point is that the account of the interview rests upon my word alone. I have not heard lately of Mr. Joseph Moore, but have no doubt he is still at the head of the National Liberties Bank, Philadelphia, and would testify to the accuracy of my report.

As Mr. Yerbury has assumed my ignorance of the pictures he describes, he may also have assumed other things too rapidly. It reminds me of an old joke about an acquaintance of mine, the late Admiral Sir Edward Inglefield. He was accused of telling rather 'tall stories' occasionally and in one of these a certain gold watch figured prominently. When any sceptic ventured to hint a doubt as to the historic value of the story in question, Sir Edward is said to have answered, 'But, my dear sir, it must be true. I have seen the watch!' Mr. Yerbury has seen the photograph, and is even willing to pass it round if necessary.

When I offered my short paper to the Editor of 'LIGHT' his first question to me was, 'Had I ever heard of the Keeley exposure?' I assured him that I had seen all the illustrated papers at the time, sent to me direct from America. I then entered at some length into the question in a letter to Mr. Dawson Rogers, dated September 24th, which was ten days before my paper was printed in 'LIGHT.'

I may remind Mr. Yerbury that the description of the interview with Keeley was not my 'Prime Mover' in writing this paper. I wished more especially to point out the fact that Keeley was putting forth his views on the tremendous dynamic force of latent atomic energy, and being jeered at for them, in my presence often, by 'many shrewd Americans,' years before the discovery of radium and the more recent paper read by Mr. Frederic Soddy before the British Association, had made such a theory at any rate *respectable* in the eyes of scientists.

This was the chief object of my writing about Keeley, and the point remains untouched by the letter of your correspondent.—Yours, &c.,  
E. KATHARINE BATES.

'Psychic Faculties and Evolution.'

SIR,—In your able and interesting summary in 'LIGHT' of October 6th, of Signor Bozzano's analysis of psychical faculties in the September issue of 'The Annals of Psychological Science,' there are one or two points which will bear further and fuller consideration. Signor Bozzano thinks that if psychical powers 'had once existed normally they would never have become atrophied from disuse.' It seems to me that he has left out of count the very important fact that while they seem to have been much more generally employed in the East, and in the West also in the early centuries of the Christian era, unfortunately hundreds of thousands of those who exercised these powers in the Middle Ages were exterminated as witches and wizards, and that the superstitious fear of everything 'uncanny' which exercised such potent sway in the minds of most people led to the suppression and disuse, instead of the exercise, of these supernormal powers, except among untutored tribes, or the natives of India, Africa, and China; and it is only of recent years in the Western world that psychic powers have been rationally studied and their development desired. At the same time, the psychic sense is, I think, just as general as the musical sense; and just as the musical sense attains a maximum of development in isolated instances, and is susceptible of cultivation to some extent by almost every normally constituted

individual, it is still the fact—as he says it is regarding psychic powers—that the musical abilities of a very large number of people are very little in advance of those of our ancestors, and for the same reason—lack of incentive and of systematic training. If the psychic faculties are inherent in the consciousness (without or with the 'sub') of mankind, as I firmly believe they are, then it seems to be absolutely certain, and in harmony with the present trend of tendency in civilised races, that they will be brought into active exercise and be consciously exercised and enjoyed. The world is rapidly becoming sufficiently advanced and aroused to appreciate these faculties, consequently evolution is taking a new direction and the law of natural selection is opening up to us this realm of power and experience. It is only these supernormal faculties 'are only

free development of the consciousness of the subject.' The fact is that many exercise these powers while in the normal state, and many others are learning to consciously cut themselves off from, or inhibit, 'the life of outward relations' by concentration, and by attention to psychic conditions and influences, and in this way they consciously cultivate their natural powers of lucidity and realise the significance of psychic impressions without being 'plunged into a state of unconsciousness.' On the contrary, their range of consciousness is extended and their power of perception intensified and exalted into an awareness which includes the psychic realm and dominates and subordinates, for the time being, the influence of 'outward relations.' I believe we are moving rapidly on, by natural evolution, to this plane of self-conscious self-possession and that the so-called 'sub-conscious' psychical faculties will evolve, emerge, and become established on the plane of normal consciousness. From all the signs of the times which I can observe it seems to me that this is the unmistakable trend of modern mediumship and of the increasing sensitiveness of the present and the rising generation—Yours, &c.,  
PSYCHIC.

Mr. Maskelyne Explains.

SIR,—In reply to a letter in your last issue signed 'Alpha,' allow me to state that neither my late colleague, Mr. Cooke, nor I ever stated that we could not produce spiritual manifestations without one, two, or three tons of apparatus. Indeed, such a statement would have been entirely untrue. In the early days of our professional career we frequently gave sésances in private houses with the same amount of apparatus as that used by the mediums whose tricks we were required to imitate. If we were engaged to give a cabinet sésance we of course used a cabinet. If the manifestations required a draped recess we used the necessary drapery and supports to form the structure. Dark sésances were very popular, and we gave hundreds of them without any structure whatever.

I believe the 'three tons' story originated in the following way. During our first provincial tour, before we opened in London, we carried from a ton and a-half to two tons of baggage, which included a 'fit-up,' a little scenery, apparatus for the production of stage illusions, and a Davenport cabinet. Someone stated in the 'Medium and Daybreak' that we were obliged to use more than a ton of apparatus to produce spiritual manifestations. This was subsequently increased to two tons, and the late Rev. H. R. Haweis stretched it to three tons.

It may be useful to future lecturers in support of Spiritualism if I state that, for my last provincial tour, I carried between five and six tons of baggage. It need not be said that I did not include a single spiritual manifestation in either of my programmes.—Yours, &c.,

J. N. MASKELYNE.

[We need hardly point out that Mr. Maskelyne's imitations were not 'spiritual manifestations'; but if his letter helps to discredit dark sésances he will, although unwittingly, have rendered a valuable service to true Spiritualism. In his attempted imitation at St. George's Hall of the phenomena attested by Archdeacon Colley there is, manifestly, some kind of apparatus, or machinery, used, and the lady who appears as the spirit is evidently solid flesh and blood all the time, but Dr. A. R. Wallace says that the appearance with Dr. Monck developed into 'a cloudy pillar extending from his shoulder to his feet.' This 'cloudy figure' appeared joined to him by a 'cloudy band.' Monck passed his hand through the band, severing it, and the figure then moved away several feet and 'assumed the appearance of a thickly draped female form, with arms and hands just visible.' (See 'LIGHT' of July 21st last, p. 340.) However, Mr. Maskelyne's denial disposes of the 'tons of machinery' story, we trust for ever.—Ed. 'LIGHT.')

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ISABELLE DE STEIGER.

## 'Evolution of Energy.'

SIR,—I was not aware, nor am I yet aware, that the late Mr. Keely was proved to be a fraud and an impostor.

But I am quite aware of the undoubted fact that Mr. Clarence Bloomfield-Moore and some American journalists published a long account (illustrated) of mysterious wires concealed under the flooring of Mr. Keely's house and said to have been found there after his death.

Mr. Clarence Bloomfield-Moore had the best reasons for denouncing Keely and 'all his works'; for the dollars so freely spent by his mother in financing the enterprise were obviously so many dollars less in his pocket after his mother's death.

Apart from this fact, I know too much of the methods of American journalism to accept the dicta of American journalists without question.

But I can at once reassure Mr. Yurbury by telling him that no less than three kind friends in America forwarded me

the illustrated records in question after Mr. Keeley's death, hoping thereby to illuminate the ignorance which Mr. Yerbury is now good enough to deplore.

It is not a question of what was concealed in the cellar or under the floors, but of whether such wires, &c. (granting for the moment their existence), would account for the demonstration given by Mr. Keeley under the exact conditions named. Wireless telegraphy does not act without transmitters and receivers.

Keeley worked as a tradesman rather than a scientist; that is to say, he was more anxious to make dollars than to increase knowledge. This does not affect the *bona fides* of his discovery one way or the other, but accounts for his concealment of methods, whether honest or fraudulent.

Mr. Yerbury considers that it is quite easy to pump air at high pressure in a glass cylinder, and replace it again by a single copper wire communicating only with the close-fitting metal top of the cylinder. This may or may not be the case. It is, however, most remarkable that three experts (two in practical electricity and one in science) should not have considered the very obvious possibility of a concealed air pump if that were sufficient to account for what they saw. Mr. Moore specially mentioned the long consultation these five men held afterwards together, discussing every possible theory that might account normally for the phenomenon.

The really weak point is that the account of the interview rests upon my word alone. I have not heard lately of Mr. Joseph Moore, but have no doubt he is still at the head of the National Liberties Bank, Philadelphia, and would testify to the accuracy of my report.

As Mr. Yerbury has assumed my ignorance of the pictures he describes, he may also have assumed other things too rapidly. It reminds me of an old joke about an acquaintance of mine, the late Admiral Sir Edward Ingfield. He was accused of telling rather 'tall stories' occasionally and in one of these a certain gold watch figured prominently. When any sceptic ventured to hint a doubt as to the historic value of the story in question, Sir Edward is said to have answered, 'But, my dear sir, it must be true. I have seen the watch!' Mr. Yerbury has seen the photograph, and is even willing to pass it round if necessary.

When I offered my short paper to the Editor of 'LIGHT' his first question to me was, 'Had I ever heard of the Keeley exposure?' I assured him that I had seen all the illustrated papers at the time, sent to me direct from America. I then entered at some length into the question in a letter to Mr. Dawson Rogers, dated September 24th, which was ten days before my paper was printed in 'LIGHT.'

I may remind Mr. Yerbury that the description of the interview with Keeley was not my 'Prime Mover' in writing this paper. I wished more especially to point out the fact that Keeley was putting forth his views on the tremendous dynamic force of latent atomic energy, and being jeered at for them, in my presence often, by 'many shrewd Americans,' years before the discovery of radium and the more recent paper read by Mr. Frederic Soddy before the British Association, had made such a theory at any rate *respectable* in the eyes of scientists.

This was the chief object of my writing about Keeley, and the point remains untouched by the letter of your correspondent.—Yours, &c.,  
E. KATHARINE BATES.

#### 'Psychic Faculties and Evolution.'

SIR.—In your able and interesting summary in 'LIGHT' of October 6th, of Signor Bozzano's analysis of psychical faculties in the September issue of 'The Annals of Psychological Science,' there are one or two points which will bear further and fuller consideration. Signor Bozzano thinks that if psychical powers 'had once existed normally they would never have become atrophied from disuse.' It seems to me that he has left out of count the very important fact that while they seem to have been much more generally employed in the East, and in the West also in the early centuries of the Christian era, unfortunately hundreds of thousands of those who exercised these powers in the Middle Ages were exterminated as witches and wizards, and that the superstitious fear of everything 'uncanny' which exercised such potent sway in the minds of most people led to the suppression and disuse, instead of the exercise, of these supernormal powers, except among untutored tribes, or the natives of India, Africa, and China; and it is only of recent years in the Western world that psychic powers have been rationally studied and their development desired. At the same time, the psychic sense is, I think, just as general as the musical sense; and just as the musical sense attains a maximum of development in isolated instances, and is susceptible of cultivation to some extent by almost every normally constituted

individual, it is still the fact—as he says it is regarding psychic powers—that the musical abilities of a very large number of people are very little in advance of those of our ancestors, and for the same reason—lack of incentive and of systematic training. If the psychic faculties are inherent in the consciousness (without or with the 'sub') of mankind, as I firmly believe they are, then it seems to be absolutely certain, and in harmony with the present trend of tendency in civilised races, that they will be brought into active exercise and be consciously exercised and enjoyed. The world is rapidly becoming sufficiently advanced and aroused to appreciate these faculties, consequently evolution is taking a new direction and the law of natural selection is opening up to us this realm of power and experience. It is not that these supernormal faculties 'are only

free developments of the consciousness of the subject.' The fact is that many people exercise these powers while in the normal state, and many others are learning to consciously cut themselves off from, or inhibit, 'the life of outward relations' by concentration, and by attention to psychic conditions and influences, and in this way they consciously cultivate their natural powers of lucidity and realise the significance of psychic impressions *without* being 'plunged into a state of unconsciousness.' (On the contrary, their range of consciousness is extended and their power of perception intensified and exalted into an *awareness* which includes the psychic realm and dominates and subordinates, for the time being, the influence of 'outward relations.' I believe we are moving rapidly on, by natural evolution, to this plane of self-conscious self-possession and that the so-called 'sub-conscious' psychical faculties will evolve, emerge, and become established on the plane of normal consciousness. From all the signs of the times which I can observe it seems to me that this is the unmistakable trend of modern mediumship and of the increasing sensitiveness of the present and the rising generation—  
Yours, &c.,  
PSYCHIC.

#### Mr. Maskelyne Explains.

SIR.—In reply to a letter in your last issue signed 'Alpha,' allow me to state that neither my late colleague, Mr. Cooke, nor I ever stated that we could not produce spiritual manifestations without one, two, or three tons of apparatus. Indeed, such a statement would have been entirely untrue. In the early days of our professional career we frequently gave sésances in private houses with the same amount of apparatus as that used by the mediums whose tricks we were required to imitate. If we were engaged to give a cabinet sésance we of course used a cabinet. If the manifestations required a draped recess we used the necessary drapery and supports to form the structure. Dark sésances were very popular, and we gave hundreds of them without any structure whatever.

I believe the 'three tons' story originated in the following way. During our first provincial tour, before we opened in London, we carried from a ton and a-half to two tons of baggage, which included a 'fit-up,' a little scenery, apparatus for the production of stage illusions, and a Davenport cabinet. Someone stated in the 'Medium and Daybreak' that we were obliged to use more than a ton of apparatus to produce spiritual manifestations. This was subsequently increased to two tons, and the late Rev. H. R. Haweis stretched it to three tons.

It may be useful to future lecturers in support of Spiritualism if I state that, for my last provincial tour, I carried between five and six tons of baggage. It need not be said that I did not include a single spiritual manifestation in either of my programmes.—Yours, &c.,

J. N. MASKELYNE.

[We need hardly point out that Mr. Maskelyne's imitations were not 'spiritual manifestations'; but if his letter helps to discredit dark sésances he will, although unwittingly, have rendered a valuable service to true Spiritualism. In his attempted imitation at St. George's Hall of the phenomena attested by Archdeacon Colley there is, manifestly, some kind of apparatus, or machinery, used, and the lady who appears as the spirit is evidently solid flesh and blood all the time, but Dr. A. R. Wallace says that the appearance with Dr. Monck developed into 'a cloudy pillar extending from his shoulder to his feet.' This 'cloudy figure' appeared joined to him by a 'cloudy band.' Monck passed his hand through the band, severing it, and the figure then moved away several feet and 'assumed the appearance of a thickly draped female form, with arms and hands just visible.' (See 'LIGHT' of July 21st last, p. 340.) However, Mr. Maskelyne's denial disposes of the 'tons of machinery' story, we trust for ever.—Ed. 'LIGHT.')

## 'The Appearances of Christ after the Crucifixion.'

SIR.—Respecting the disputed twelve appearances of our Saviour, I will not take up your valuable space with details, but will content myself with mentioning for the benefit of your readers that they can be seen in 'A Manual of Scripture History for the Use of Schools,' &c., by the Rev. J. E. Riddle, M.A., eleventh edition.—Yours, &c.,

Elm-crescent, Kingston.

C. BROWN.

## Mental Therapeutics and Natural Healing Agents.

SIR.—We are beginning to recognise the influence of mind in the preservation of bodily health and deliverance from disease; but surely we push our theory to an absurd extreme when we suggest that the mind is the only healing agent, and that the cures that follow the use of physical means are simply due to the mental state produced by them.

I have known an infant at death's door—'given up,' as the phrase is, by the doctor—placed almost out of danger in a few hours by the application of heat to its back, between the shoulders, while towels wrung out of cold water were being gently pressed on the lungs in front. Again, I have known of persons being cured by means in which they not only had no faith, but against which they had a strong prejudice, and that after the means in which they had 'faith' had failed.

Can such cases be reconciled with the theory that the mind is the only healing agent? And if not, might it not be well to give a little more attention to such natural healing agents as heat, cold and water?—Yours, &c.,

Falkirk.

J. STODDART.

## 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.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mrs. Phillips gave several short addresses under spirit influence, and Mr. Wrench gave clairvoyant descriptions. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. R. Brailey. Thursday, at 8 p.m., investigators' circle.

HACKNEY.—HIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. Boddington, of the Clapham Society, gave a good address on 'Our Friends the Enemies.' On Sunday next, at 7 p.m., Mr. R. Boddington. Sunday, November 4th, at 7 p.m., Mrs. Place-Veary, of Leicester.—N. R.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last 'Spiritualism and Faithism' were discussed. In the evening Mr. Morley gave a trance address and clairvoyant descriptions. Public services are held on Sundays, at 11.15 a.m. and 7 p.m.; and on Wednesdays at 8.15 p.m., for Faithist teachings and clairvoyance.—W. E.

ACTON.—CENTRAL AUCTION MART, HORN-LANE.—On Sunday last Mrs. H. Ball dealt in a lucid manner with 'Mediumship.' Sunday next, at 7 p.m., address on 'Practical Spiritualism.' November 2nd, at 8 p.m., social gathering at 2, Newburgh-road, Churchfield-road. Clairvoyance, music, refreshments; silver collection. All welcome.

CLAPHAM INSTITUTE, GAUDER-ROAD.—On Sunday last, Mr. D. J. Davis gave a suggestive address on 'Trust Not Every Spirit.' Good clairvoyant descriptions were given. On Sunday next, at 11.15 a.m., Lyceum and circle; at 7 p.m., Mr. Fletcher. On Thursday, at 8.15 p.m., psychometry by Mrs. Boddington. Silver collection.—W. H. B.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last Mrs. McLennan's eloquent and spiritually helpful addresses were greatly appreciated by large audiences. On Sunday next, at 11.15 a.m. and 7 p.m., addresses and clairvoyant descriptions by Mrs. Boddington, who will also hold a séance on Monday, the 29th, at 8 p.m. Admission 1s. each.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Podmore named the infant son of Mr. and Mrs. Bremner, spoke on 'We have a Message,' and gave psychometrical delineations. Sunday, November 4th, at 4.30 p.m., anniversary tea (6d. each); at 7 p.m., Mr. W. E. Long, piano and violin recitals by Mr. and Mrs. Kunhart, and solos by Miss Greenwood. All welcome.—S.

SHEPHERD'S BUSH.—73, BEOKLOW-ROAD, ASKEW-ROAD, W.—On October 14th Mrs. Atkins gave successful psychometrical delineations. On Sunday last Miss Violet Burton gave a splendid address on 'Spiritual Opportunities.' Sunday next, at 11 a.m., circle; at 7 p.m., Mr. and Mrs. Imison. November 1st, at 8 p.m., Madame Stenson. Saturdays, at 8 p.m., healing, free.—F. A.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Fairclough Smith's trance address on 'Healing' and clairvoyant descriptions were much enjoyed by a crowded audience. Sunday next, Mr. W. E. Walker, trance address.—J. P.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis, after a reading, gave a brilliant and spiritually uplifting trance address on 'What does it matter?' which greatly pleased an attentive audience, Mr. W. S. Cooper presiding. On Sunday next, Miss McCreadie will give clairvoyant descriptions. Doors open at 6.30 p.m. Silver collection. On Monday, November 26th, social gathering; full particulars at Sunday meetings.—A. J. W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday last, at the morning circle, the subjects 'Prayer' and 'God, my Friend' were discussed. In the evening Mr. A. J. McLellan addressed a crowded audience on 'Spiritualism the Need of the Age.' On Monday evening Mrs. Podmore gave interesting and helpful psychometric and clairvoyant descriptions. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss Violet Burton, trance address. On Monday next, at 8.15 p.m., special séance, Mrs. Barrell. Admission 6d. each.—J. P.

FULHAM.—COLVEY HALL, 25, FERNBURST-ROAD, S.W.—On Sunday last Mrs. Roberts gave an interesting address, and Mr. Roberts' clairvoyant descriptions were all recognised. On Tuesday evening Mrs. Imison kindly conducted a successful circle in aid of the society's benevolent fund. Sunday next, Mrs. Wesley Adams, trance address. Sunday, November 4th, Mr. Robert King, address. Public circle every Wednesday. Socials, alternate Saturdays, commencing October 27th.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—The Sunday morning circle is increasing, thanks to Mr. Love and Mr. Walters. On Sunday evening last Mr. Imison read a paper on 'Death: Its Necessity and Effect,' obtained by writing through his wife's mediumship. Mrs. Imison then gave about twenty recognised clairvoyant descriptions, including several splendid tests. A large after-circle was also held. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Checketts. Wednesday, 31st, concert and dance. November 4th, at 11 a.m. and 7 p.m., Mrs. A. Webb, clairvoyante.—L. D.

OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday last, to an overflowing audience, Mr. J. J. Morse spoke for upwards of an hour in a lucid and masterly manner, and received many expressions of thanks. The drawing-room meeting on Saturday, at the house of Mrs. Fairclough Smith, was greatly enjoyed by the members and associates of the Mission. Mr. J. J. Morse gave a helpful and encouraging trance address. Mrs. Fairclough Smith, Mr. J. J. Vango, Mrs. Henry Fernis, and Mrs. Deakin also spoke briefly. The violin solo kindly given by Miss Lee was greatly enjoyed. On Sunday next, at 7 p.m., Mrs. Fairclough Smith will give a trance address, followed by clairvoyant descriptions.

WISBECH PUBLIC HALL.—On Sunday last Mr. Ward gave a stirring address on 'The Humanity of Jesus.'—H. S.

LIVERPOOL.—DAULBY HALL.—On Sunday last Mr. John Lobb lectured on 'Some Information from the Lips of the Living Dead' to large and attentive audiences.—E. C.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mrs. Agnew Jackson delivered a fine address, on 'The Development of Spirit,' to a large and appreciative audience.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On October 16th Mr. J. J. Vango gave interesting descriptions of spirit friends, and comforting messages, to an appreciative audience.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Hewitt spoke very ably on 'Religion.' In the evening Mr. J. Connolly gave a splendid lecture based upon questions sent up by the audience.—N. T.

READING.—LECTURE ROOM, WILLISON'S HOTEL.—On Sunday last Mr. J. Adams gave a powerful address on 'The Psychic Powers of Jesus and others,' to a deeply interested audience, who will warmly welcome him again.—E. W.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. H. Wright gave an interesting address on 'Buddhism and Christianity,' and answered questions. Mr. G. T. Gwinn presided.—W. H. S.

LUTON.—On Sunday last Mr. A. Punter gave an inspiring discourse on 'The Difficulties that beset us.' Good clairvoyant descriptions were given by Mr. Punter and Madame Victor, and psychometry by Mr. Maypee.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday last Mrs. Bottomley, of Sowerby Bridge, gave good addresses on 'The life here and what it teaches for the life beyond,' and 'Spiritualism, the Lifeboat for the Saving of Humanity,' followed by well-recognised clairvoyant descriptions. On the 22nd she conducted a mothers' meeting, and gave clairvoyant and psychometrical delineations.—H.