

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mr. Harrison D. Barrett, President and 'Editor at Large' of the National Spiritualist Association of America, writes a painful but necessary letter concerning the use of mediumship for business purposes, and, of course, the coming on to the scene of bogus mediums, also for business purposes. After describing what has happened in a specially distressing case, he says:—

The defrauding of this woman is an object lesson also to Spiritualists to take a stand that means something on the subject of commercialism that is now operating against every honest medium in our ranks. The world should be made to know that Spiritualism has nothing in common with those who operate in its sacred name for 'business purposes only.' The full column advertisements in the secular papers constitute no part of Spiritualism, and those who resort to them are neither Spiritualists nor mediums. Those whose 'cards' indicate that they can locate oil and gas wells, find lost husbands, discover buried treasure, and other equally ridiculous and impossible things, are just as reprehensible as the 'loud' advertisers to whom reference has just been made. It behoves all Spiritualists to be on their guard against all such pretenders, and to warn their friends and acquaintances to do likewise. Duping the credulous, robbing the unsuspecting, and mocking the heart-broken people of earth in the name of Spiritualism and mediumship will go when Spiritualists rise as one man and demand that they shall go.

'The Contemporary Review' draws much-needed and serious attention to modern journals of many kinds with a view to exposing their rank perniciousness. The story is a long one and we can only just refer to it in passing: but the evil is a grievous one.

A writer in the 'St. Ethelburga's Leaflet' brings up the newspapers for judgment. He deplores the going out of the old-fashioned newspapers which used to be genuine 'organs' for the expression of genuine convictions, and laments the arrival of what is known as 'American journalism.'

'In other words,' he says:—

Money has taken the place of principle and with money-making as the obvious aim of a great number of our papers has come in the era of journalistic vulgarity. The beginning of this baleful day was the rise of half-penny papers. I do not know why it should be found difficult to be gentlemanly on less than a penny, but no doubt the half-penny paper knows its public, and sees no way out of the dilemma into which it is thrust by democracy.

Vulgarity is the quality of action which follows on low ideals, and the absence of all high ideals is responsible for the head-lines and contents-bills in which the pushing, shameless and insolent spirit of capitalistic journalism reveals itself. No personality is sacred; no movement of public importance is described with a single-eye; no self-restraint exercised in dealing with daily events. If Mr. Lloyd-George criticises the

Lords he is said to 'trounce' them: if the Premier, he 'defies' them. He says 'sensational,' 'atrocities,' 'appalling disaster,' 'catastrophe,' are of hourly use. Half-penny journalism thinks in superlatives and speaks in a shriek. And the people love to have it so.

This is a good deal indiscriminating but there is truth in it. The writer asks, 'The remedy?' and answers, 'There is none, except the withholding of support from any paper which is obviously devoid of principle.' But this is a poor remedy: for, as he himself says, 'the people love to have it so.' 'Ghastly details' sell. Fleet-street-invented 'foreign intelligence' takes. Nasty sensational trials are greedily read. Lies are liked. Our only hope is the creation of a conscience, and the evolution of something worth calling 'taste.'

Another writer in the 'Leaflet,' in a commentary on the Fourth Gospel, suggests that the author of it regarded the Jewish Church of his day as degenerate and apostate, more of a market where lucre was the first consideration than a God's House for sacrifice and prayer: and, in pretty clearly hinting that this is the case with the Church of to-day, he says:—

We are reminded forcibly of the story of Pope Innocent and Saint Thomas Aquinas. As they were watching the treasurers raking in the offerings made to the Church at Rome, the Pope said to the Saint: 'Thou seest, brother, that the days are gone when we could say, "Silver and gold have I none!"' 'Yes, holy father,' replied the Saint, 'and they are gone also when we could say, "In the name of Jesus Christ rise up and walk."'

'A Spiritualist,' writing from San Diego, complains that Mrs. Tingley, of Point Loma Theosophical Settlement, has offered an insult to Spiritualism, although, as he reminds her, it is only through spirit communion that she or anyone else can know anything about the future life. Theosophists make much of Madame Blavatsky's writings, but Andrew Jackson Davis' marvellous books preceded hers by thirty years, and it does not appear that Theosophists have paid any attention to them.

'A Spiritualist' says that Theosophists seldom neglect an opportunity to rail at Spiritualism while they ceaselessly talk about Universal Brotherhood and toleration and truth. 'What makes their attitude still more incomprehensible,' he says, 'is that the teachings of Spiritualism, so far as the lesson to mankind is concerned, are entirely in accord with the main teachings of Theosophy.'

This may be true in America, but we are glad to say that a better spirit prevails in this country. Our Theosophical friends here are much more fraternal than they were in the early days of the movement, and we trust that the same spirit of mutual respect will soon prevail in the United States.

Mary Russell Mills discourses in 'Fellowship' concerning 'The Church of the Spirit,' 'the only Church,' she says, 'that to-day has any reason or excuse for existing.' This Church is, or is to be, a Church of lovers and doers, a

Church of service. In the end she tells the following delightful story. It is rather long for a Note but we cannot shorten it, and we will not exclude it:—

Colonel Irish of Oakland told a very beautiful incident that happened under his observation when he was officially visiting the State's prison in Iowa some years ago. He was there one Sunday morning and a man was preaching what would be called the 'Old Gospel,' and told the men how wicked they were and that they ought to realise their sins. They knew enough about their sins, they had heard enough about them, and their faces hardened, and they looked despondent and angry. He happened to be there a little later when a good old Quaker was preaching. Instead of telling them about their vices he told them about their virtues, and that none of them realised how helpful they might be to their fellows there and on the outside, and the faces of the men lit up, and if they had not been prevented by the rules they would have crowded around the preacher to get hold of his hand. He lived some miles away, and a little later there came a message from the warden, who said, 'There are two men here who heard you speak in the prison, and they want to know if they may join your church.' And he wrote back, 'Certainly, I will bring the church over on a certain day and take them in.' So he went on a certain day with some of his flock and welcomed those men into the fellowship of their society, and they visited them and watched over them, and when the day came for them to come out he was there to meet them with suits of new clothes, not the ordinary garb that is given to discharged prisoners, but with garments that were prepared for them and that fitted them and made them look like gentlemen. One had been a carpenter and one a blacksmith. He drove them back in his carriage to the place where he lived, and drove up to a carpenter shop, and he took one inside and there was a new little shop, fitted up properly with an outfit for doing efficient work, and he said, 'My brother, this is thy shop.' He took the other man to a blacksmith shop, ready for service, and he said, 'My brother, this is thy blacksmith shop.' Our Quaker preacher had even sent across the sea and to a distant State, and had gathered up their wives and children from whom they had been separated so long, and he had furnished houses and put the wives and children in them, and he took them to their homes and said to one and the other, 'This is thy home,' and the last my friend heard of them they were living with the respect and esteem of the community.

Was not that a Church of the Spirit, the spirit of brotherhood, of loving service, of faith in God and man,—the Holy Spirit?

We willingly print Mr. Duncan's letter (see p. 47), because we believe in freedom of speech (within proper limits): but we do not at all agree with him. In fact, if we follow up his plea we are at once landed in palpable absurdities. If a medium ought to 'sacrifice his body' in order to work without payment for people who could afford to pay, why should not ministers of religion do the same? Mr. Duncan suggests that the 'clink of cash' should not be 'allowed to obscure the light of truth.' But payment for services need not 'obscure' the light. A medium and a minister can be paid without becoming disloyal to the truth.

What about schoolmasters, and University lecturers, and teachers of Science, and the writers for 'LIGHT'? Are they all to 'sacrifice the body' (and perhaps run away without paying the rent and settling with the baker) in order to avoid obscuring the truth? No, brother Duncan, it won't work.

FUND FOR MRS. SPRING.—We have received, through Mrs. W. P. Browne, contributions from 'Sympathiser,' 4s., and 'Y.Z.,' 4s., to the fund to help Mrs. Spring, and have forwarded the same to Mrs. S. J. Watts, of 18, Endsleigh-gardens, N.W., who is acting as secretary to the fund and who desires to acknowledge 2s. received from Mr. Skeats.

TRANSITION.—We have to announce, with sympathetic regret, that Grace Adelaide, the beloved wife of Mr. George Tayler Gwinn, the esteemed president of the Union of London Spiritualists, passed to spirit life on the 18th inst. We feel assured that our devoted fellow-worker will be comforted by the knowledge of his wife's spiritual presence and ministry, and realise the full consolation to be derived from the truths of which he has been so untiring an advocate.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, FEBRUARY 7TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MADAME E. D'ESPÉRANCE,

ON

'Explorations in the Field of Psyche.'

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.

THURSDAY, February 21st.

REV. J. PAGE HOPPS, on 'Evolution and Spiritualism: The Story of a Response.' At 7 p.m. for 7.30.

THURSDAY, March 7th.

REV. TYSSUL DAVIS, on 'Spiritualism as a National Religion.' At 7 p.m. for 7.30.

FRIDAY, March 22nd.

MR. G. R. S. MEAD, on 'The Gospel of the Gnosis.' At 7 p.m. for 7.30.

THURSDAY, April 4th.

ALDERMAN D. S. WARD, on 'Psychic Phenomena, Sacred and Secular.' At 7 p.m. for 7.30.

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MR. J. W. BOULDING, on 'Philosophy *versus* Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 29th inst., and on February 5th, Mr. W. Ronald Brailey will give clairvoyant descriptions, with blackboard drawings of spirit faces, 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.

INSPIRATIONAL ADDRESS.—On *Wednesday next*, the 30th inst., Mr. E. W. Wallis will deliver an Address at 6 p.m., on 'The Pathway of the Spirit.' Admission 1s.; Members and Associates free. No tickets required.

DEVELOPING CLASS.—On *Thursday next*, the 31st inst., at 3.45 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

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*, February 7th, at 4.30 p.m. There is no fee or subscription.

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*, February 7th, between the hours of 12 and 2. 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.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, February 1st, 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.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

AN ABRIDGED EDITION OF 'HUMAN PERSONALITY.'

The re-issue of the late F. W. H. Myers' great posthumous work 'Human Personality and its Survival of Bodily Death,' in an abridged form, will be welcome to all who have desired to possess the original, but have been deterred from using it either by the cost or by the encyclopædic detail of its contents. Messrs. Longmans, Green and Co. have just published, in one volume at 10s. 6d. *net*, an admirable presentation of this standard work in shortened form, the condensation having been carried out by the author's son, Mr. Leopold H. Myers, with the assistance of Miss Alice Johnson, who was largely concerned in the arrangement of the original work. In an Editorial Note we are told that the late Mr. Myers himself had 'indicated briefly the lines on which an abridgment could best be made' while keeping closely to 'the original scheme and construction of the book.'

The present editor expresses regret that he must somewhere or other disappoint the reader by the curtailment of admired passages, and therefore the original work may still be regarded as indispensable to the scientific student of psychic matters, yet we cannot but think that the work gains, by the compression, in interest and utility for the purposes of the general reader, who wishes to have conclusions as speedily arrived at and as succinctly stated as the complexity of the subject will permit, while the great difference in price brings it within the reach of a far wider circle of readers.

We note with pleasure that the splendid Epilogue (Chapter X.), which, with its 'provisional sketch of a religious synthesis,' we consider to be the gem and crowning glory of the work, is given in full, and that other passages indicating the belief that the trend of the evidence points in the direction of spirit survival, even if it does not formally prove this, are allowed to remain. In fact, we believe that nothing really essential to the main conclusion has been omitted, although the nine chapters containing the development of the argument have been reduced from 574 to 339 pages, and the voluminous appendices have been cut down to 97 pages, in which only the most important illustrative cases are retained.

We feel sure that Spiritualists will heartily welcome this reduction of a justly celebrated work to a form convenient for reference and yet adequate in its treatment of the great problems involved in every consideration of the question of human personality, and we confidently recommend it to their notice. For the convenience of our readers it can be sent from the office of 'LIGHT' for 11s., including postage, to any part of the world.

A SPLENDID PROJECT.—'We learn with the greatest satisfaction from one of our contemporaries,' says the 'Harbinger of Light,' 'that the widow of the late Mr. Charles M. Joy, of St. Louis, and formerly a member of the American Congress, contemplates founding a University for the study of spiritual phenomena and the occult sciences. It will be erected on the shores of the Pacific at Santa Barbara, in the State of California, and with it will be associated a scientific colony, in which students of the laws of life, and of the duties and responsibilities of parents, will be invited to settle. The land, both for the University and for the Colony, which will be located in the State of Arizona, has already been offered to the promoter of the enterprise; and Mrs. Joy appears to have every confidence in the success of the University. Such an institution would be of invaluable utility to the cause of psychic science; which, inasmuch as it has relation to the eternal principle within us, and to our endless existence hereafter, is of incomparably higher importance than all the other sciences or branches of learning put together.'

DEATH-WARNING EXPERIENCES.

A lady correspondent, who resides in Dublin, sends us the following interesting communication. She says:—

Our Mary's brother, John, emigrated last summer at the suggestion and in the company of a man named Byrne, who was returning to America. On reaching New York, John wrote to his widowed mother, to whom he was the best of sons, telling of his safe arrival; but to his sister he wrote of a painful and disabled arm from compulsory vaccination on board, of various hardships on landing, and of intense heat. After this, for many weeks mother and sister watched in vain for another letter. At length one came from Mr. Byrne, saying that John, on attempting to work, which was not until three weeks after landing, had broken down and was taken to a hospital, where he died the next day. This occurred three weeks before Mr. Byrne wrote.

I heard recently that Mary had had a peculiar experience, and at the first favourable opportunity I asked her to tell me just what happened. In reply, she said that she was busy in the kitchen about five o'clock on the evening in question, and crying, thinking hard thoughts of Byrne who took her brother away, and she continued:—

'Poor Jack could never bear to hear a word spoken against anyone. If he had nothing good to say of another, he said nothing, and as he never mentioned Mr. Byrne in his letters, I thought there must be something wrong about him. Well, as I was fretting and feeling so angry, there came three loud knocks on the window. I thought at once of Jack and got up and drew aside the curtain, and as it was moonlight there was plenty of light outside, but there was no one there. Then a strange feeling came over me so that I could hardly stand, but I was glad and all my anger was gone. I thought I had nothing against anybody, and ever since I have been a deal happier, yet I do not want it to happen again.'

'What were the knocks like?' I asked.

'Well, Miss, I can't describe them to you, for I never heard the like before, but they were very loud and clear.'

'Did you ever know of anyone else hearing such knocks?'

'Yes. Down in the country people sometimes hear three knocks when anyone belonging to them dies. Mrs. O'Toole' (a great friend of both Mary and her brother), 'says it is in her family. When her sister died she was awakened by three knocks, and said to her husband, "I'm sure that's a sign of my sister's death." He told her not to fancy any such thing; but in the morning, sure enough, there came a telegram saying that the sister died in the night, just when the knocks came. Another time Mrs. O'Toole heard the same kind of knocks, and next day she wrote to her people, and asked if anything was wrong. As they were all well she was puzzled for a long while, but when the news came of poor Jack's death she understood; for it was just about the time he died that she heard the knocks.'

These experiences seem to me all the more interesting because these two simple, truthful women know nothing of Spiritualism, and are devout Roman Catholics.

For years, before leaving Ireland, John boarded with a cousin and her husband, both of whom were much attached to him. One night, a few weeks after John emigrated, the husband, a hearty, downright sort of man, had a dream in which he thought he heard a knock at the street door, so he dressed, went down stairs, and opened it. When he did so he saw John standing outside; but he would neither speak nor come in, and suddenly he was gone. On this the dreamer wept and sobbed aloud, so that his wife wakened him and asked what was the matter, and he told her his dream.

There was nothing to fix the exact date of that night in their minds, but when they heard, weeks later, of John's death, they were sure the dream had occurred at about the same time.

D. W.

TREAT TO POOR CHILDREN.—On Wednesday, January 16th, the Tottenham Spiritual Progressive Church entertained sixty-three very poor children and provided them with a tea. The Lyceum children prepared a large Christmas tree, loaded with beautiful presents, for their poorer brothers and sisters, and each child was presented with two warm garments. Before they left, Mr. W. Lawrence, the vice-president, addressed them in a few well-chosen words, and invited them to attend the Lyceum.—A. T.

SPIRITUALISM IN SCOTLAND.

On Saturday, the 12th inst., the fourth annual general meeting of the Scottish Spiritualist Alliance, held in the Union Halls, 102, West Nile-street, Glasgow, was attended by delegates and friends from Glasgow, Edinburgh, Falkirk, Greenock, and Dunfermline. During the past year this Alliance has accomplished much good, solid work, many innovations having been made, mainly due to the energy and enterprise of Mr. George P. Young, the president, who has not spared himself, but has travelled far and wide in its interests, and, as a vice-president of the Spiritualists' National Union, Limited, he is able to keep us in touch with all that is going on south of the Border.

Twenty-three tours with prominent workers in England were arranged and carried to a successful issue. The travelling expenses were divided amongst the societies visited according to their strength and financial status, so that the weak as well as the strong societies were served at a minimum cost. A strong programme has been arranged for 1907, twenty-six tours having been booked with workers from the South.

The remarkable growth of the healing movement in Scotland, due, mainly, to the devoted and unselfish labours of Mr. James L. MacBeth Bain, has been recognised by the Alliance, who are in treaty with the London Psycho-Therapeutic Society, with a view to obtaining their help in furtherance of this work.

The question of home talent has also been considered and a list of Scottish workers available for platform work has been drawn up; the merits of each one have been freely discussed, and recommendations made to the various societies. The development of psychic talent is being carefully attended to. Each society has several promising mediums under its care, and every effort is being made to qualify them for public work. A scheme is also afoot for fostering the literary abilities of the younger members of the movement, the idea being for them to write papers on subjects relating to Spiritualism, and submit them to experienced workers for criticism, which would be kindly and constructive, and it is hoped that a Public Workers' Guild may soon be an accomplished fact.

A National Press Club is also in project. Correspondence on Spiritualism is constantly opening up in provincial papers, and it would strengthen the hands of the local workers if the other centres joined in the discussion. A convener, centrally situated and in touch with the other societies, will be appointed, who will send round 'the fiery cross' immediately on receipt of news from the scene of conflict. A weekly paper called 'Forward,' recently started in Glasgow, devotes a column to spiritualistic news.

The Motherwell Society is doing well, having been helped by workers from Glasgow and Falkirk, and it is hoped that they will affiliate with the Alliance at an early date. There are prospects of new societies at Stirling, Paisley, Kilmarnock, Perth, and other Scottish towns.

The financial position of the Alliance is sound. After doing good propaganda work during the year, a credit balance of £5 12s. 3d. is carried forward. Four executive meetings were held during the year at different centres, and after the business gatherings mass meetings were held on the Saturday evenings, and on the Sundays, addressed by the delegates assembled. In this way the local societies were in turn strengthened.

The following office bearers were unanimously appointed for the new year: Hon. Presidents, Mr. James Robertson and Mr. E. Dawson Rogers; President, Mr. George P. Young; Treasurer, Mr. William Guild; Secretary, Mr. John M. Stewart.

A grand social gathering followed the business meeting and an excellent programme of song, recitation and dance was thoroughly enjoyed. Mass meetings were held on Sunday, addressed by Mr. Young, Glasgow; Mr. Moir, Edinburgh; Mr. Wann and Mr. Strong, Falkirk; and Mrs. Donaldson, Dunfermline.

Spiritualism is undoubtedly 'catching on' in Scotland and a great work lies before the Alliance, now that it is perfecting

its methods of working, and the enthusiasm which the fraternising of the delegates engenders will doubtless give a great impetus to the growing interest in the subject which is now being displayed in all directions among Scottish people.

JOHN M. STEWART.

PYTHAGORAS AND HIS SCHOOL.

To the translations of Edouard Schuré's books on 'Orpheus and Krishna, the Great Initiates of the East and West,' and 'Jesus, the Last Great Initiate,' published by Philip Wellby, 6, Henrietta-street, W.C., has been added an English version of the same author's recent work on 'Pythagoras and the Delphic Mysteries' (price 2s. net). Like the other two works, which are sold at the same price, it is translated into admirable English by F. Rothwell, B.A.

The book opens with a description of Greece in the sixth century B.C., showing how the ancient Orphic tradition still lingered among philosophers and initiates, although the tyrannical and licentious spirit of the age had done its best to suppress its teachings and to degrade its public rites. But the struggle of the aspiring soul towards truth and freedom could not be suppressed, and ever and anon some enlightened spirit would read the parables contained in Nature and enshrined in art and architecture, and win its way towards the Eternal Verities. So it was with Pythagoras, who left his Samian home for long years of travel and initiation in Egypt and Babylonia, and at last returned to Greece 'to rouse to life the slumbering souls of the gods in the sanctuaries, to restore the Temple of Apollo to its former might and prestige, and then to found somewhere a school of science and of life whence should come forth, not politicians and sophists, but men and women initiates, true mothers and pure heroes!'

The author then describes at length the Temple of Delphi, and expounds the science of Apollo and the theory of divination. He shows how 'the human mind, by inner contemplation of the universe from the point of view of the soul and intelligence, came to conceive of an intelligible light, an imponderable element serving as an intermediary between matter and spirit,' and how this element is recognised, under one name or another, by all esoteric philosophies; it is the 'astral light,' 'the veil of Isis and the mantle of Cybele, into which all beings are woven.' It is the medium of divination, of vision and of ecstasy:—

'It is at once the vehicle which transmits the movements of thought, and the living mirror in which the soul contemplates the images of the material and spiritual world. Once transported into this element, the spirit of the seer leaves corporeal conditions. For him the measure of time and space is changed. In some way he participates in the ubiquity of the universal fluid. For him opaque matter becomes transparent, and the soul, disengaging itself from the body and rising into its own light, penetrates, in a state of ecstasy, into the spiritual world, sees souls clothed in their ethereal bodies and communicates with them. All the initiates of former times had a clear notion of this *second sight*, or direct spiritual vision. Witness Æschylus, who puts into the mouth of the shade of Clytemnestra: "Look at these wounds, thy spirit can see them; when one is asleep the spirit possesses a more piercing vision; in broad daylight the eyes of mortals see but a little way."'

The author adds that this theory of clairvoyance and ecstasy 'is in wonderful agreement with the numerous experiments, scientifically carried out by savants and doctors of modern times, on lucid somnambulists and clairvoyants of every kind.' We may add that it is quite in line with the phenomena of normal and trance clairvoyance, and with many of the 'puzzling experiences' related in our columns, from time to time, by those who desire 'an explanation.' For the most part no better explanation can be given than that afforded by the shade of Clytemnestra, and enlarged upon by M. Schuré in passages which will be read with pleasure by all inquiring minds.

After restoring to Delphi its almost forgotten lore—again forgotten in the days of Apollonius of Tyana, six hundred years later—Pythagoras went to Croton, a Greek colony in Southern Italy, to found his celebrated school and Order. After gaining attention by lectures in the temples, and winning over

to his side the wealthiest citizens and a majority of the Senate, he proposed that they should form an institute for himself and his disciples, regarding which the author says :—

'This brotherhood of laic initiates should live in common in a building constructed for the purpose, though without separating themselves from civil life. Those of them who already deserved the name of master might teach physical, psychic, and religious sciences. Young men should be admitted to the lessons of the masters and to the different grades of initiation according to their intelligence or earnestness in study, under the control of the head of the Order. At the beginning they must submit to the rules of the common life and spend the whole day in the institute under the supervision of the masters. Those who should wish to enter the Order formally were to give up their fortune to a trustee, with permission to enter again into possession of it whenever they pleased. There would be a section for women, with a parallel initiation, adapted to the duties of their sex.

'Thus sprang into being the Pythagorean institute, which became at one and the same time a college of education, a science academy, and a small model city, under the control of a great initiate. The Pythagorean school is of supreme interest for us, inasmuch as it was a most remarkable attempt at laic initiation. Being an anticipated synthesis of Hellenism and Christianity, it grafted the fruit of science on the tree of life, it acquired the knowledge of that inner, that living realisation of truth which a profound faith alone can give. It was an ephemeral realisation, though one of the greatest importance, instinct with the fruitfulness of example.'

Then follows an exposition of 'the Order and the Doctrine' of this remarkable Teacher, whose ideals are shared by many at the present time, and have served as the model for many attempted realisations. The founder, along with his school, fell a victim to revenge, and to 'the dull hatred which mystery and superiority ever arouse in the masses.' The leading characteristic of the work of Pythagoras was, says M. Schuré, that he 'included in a vast synthesis morality, science, and religion. This synthesis is nothing else than the esoteric doctrine, whose full glory I have endeavoured to reveal in the very basis of Pythagorean initiation.' The philosopher 'was not the inventor but the light-bearing arranger of these fundamental truths, in the scientific order of things.' 'At the basis of the doctrine there shines the sun of the One Truth. Scattered rays may be discovered in philosophies and religions, but here is their centre.' The edifice built by Pythagoras was never destroyed, though 'no philosophy has yet embraced the whole of it.' That whole still awaits the Master who shall re-present it to the world.

HINDU SPIRITUALISM AND MAGIC.

An interesting article appeared in the 'Hindu Spiritual Magazine' recently, on the 'Aim and Scope of Hindu Spiritualism,' in which the writer took for his main theme the nature and powers of the spiritual body, not only after separation by death, but also while it is still connected with the material body. He said :—

'There are at least two worlds, the material and the spiritual. In the material world live men, in the spiritual world live men who are dead. Man has his two parts, the material and the spiritual; so every substance has its two parts, the material and the spiritual. . . . The material world is the outward expression of the spiritual world. Everything in the material world has its counterpart in the spiritual. Every material substance has its soul. . . .

'The spirit of man sees the soul of things. Assume that a man can step out of his body, that is to say he can, by some process (there is such a process), make his soul leave his body and enter the soul or spirit world. He loses sight of the material world, but the souls of things are unfolded to him.'

Thus a sensitive can diagnose an illness, bodily or mental, and discover the properties of drugs. The fundamental difference between the modes of research of the West and those of the East is thus stated :—

'The Westerners study matter; the Hindus studied spirit, because they knew that to know matter was not to know spirit, but to know spirit was to know matter, and something more. In short, they came to the conclusion that man's connection with matter was only for a short period; that the proper

study of man was the soul; that the real education meant the development of the soul.'

A second article, on 'Indian Magicians,' exemplifies this conquest of matter through soul, and gives nearly thirty examples of feats performed before the Emperor Jehangir, four hundred years ago. These phenomena, we are told, 'are brought about not only by dead men (spirits) through mediums, but also by men in the body who can step out of their material covers for a temporary period.' Here is one of the feats :—

'The magicians made an excavation in the earth of the shape of a tank or reservoir, of considerable dimensions, which they requested us to fill with water. When this was done they spread a covering over the place, and after a short interval, having removed the cover, the water appeared to be one complete sheet of ice. An elephant walked over it with as much ease and safety as if it were a platform of solid rock, remaining for some time without occasioning the slightest fracture in the ice. The sheet was drawn across the place, and being again removed, every vestige of ice, and even moisture of any sort, had completely disappeared.'

Another feat was performed by turning a carpet over and over, and every time this was done it appeared to be of a different colour and pattern. Also a book, every time it was put into a bag and taken out again, was found to be a different work. All these 'feats' could be easily explained by hypnotic suggestion.

CASTS OF SPIRIT FACES PHOTOGRAPHED.

The 'Illustrated Mail' of January 19th gives reproductions of photographs from the Italian magazine, 'La Lettura,' representing casts of spirit faces obtained through the mediumship of Eusapia Paladino, in the presence of Professor Cesare Lombroso. The 'Illustrated Mail' prefaces its description of the phenomena by saying :—

'Is it possible that we can see reproductions of the faces of the dead? That the features of those mysterious inhabitants of the spirit world can be impressed upon a solid material substance—such, for instance, as a block of ordinary chalk? There are a few people, of course, who scoff at spirit manifestations and boldly deny the possibility of holding any communication with another world. All séances they ridicule, and all spiritualistic mediums they describe as frauds. Perhaps they would not be so hasty in their judgment were they aware of the weird and wonderful experiments made recently by some of the most famous European men of science.'

As the word 'chalk' is frequently made use of in this article, we may explain, as we did when speaking of Signor Gellona's casts, on p. 545 of 'LIGHT' for 1905, that the substance used is really modellers' clay, well tempered with water and the surface freshly moistened just before the sitting. The same article mentions that in the presence of Professor Zöllner a knot was found to have been tied in a piece of string, the two ends of which had been sealed to a card. 'To tie a knot in the loop it would be necessary to release one of the ends from the sealing-wax. But at the will of the medium a knot appeared in the loop, while the seal remained unbroken and the ends rested secure in the wax.'

'THE CRANK' AND REINCARNATION.—'The Crank' continues to nibble at the idea of reincarnation, but without quite swallowing the bait. In the January issue a 'typical question' is given on the justice of 'suffering for acts that we do not remember committing,' and the reply by a Theosophist, who brings forward the usual assertion that the only way in which we can provide for justice being done is by 'postulating pre-existence and after existence. Other considerations go to show that causes originating in earth life can only have their due effect in earth life,' thus adding to immortality the idea of reincarnation. These dear Theosophists are so very sure that the *only* conception they can form, the *only* process of justice they can see, is the only one that can exist in the design of Creation! Another writer, 'G. G. D.,' who is 'not a Theosophist,' and 'seeks the truth by the reasonable method,' writes on 'Doubts about Reincarnation,' and does not think that 'geniuses and infant prodigies offer much evidence' in support of that doctrine. Yet here also Theosophists tell us that it is the 'only' and the 'necessary' explanation, and here also we do not see the necessity.

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THE HIDDEN GOD.

An article in the 'Revue Scientifique' has stirred the waters in a not very well frequented quarter. It raises again the question of the apparent existence of purpose and passion in things infinitely little. We get down to what may be called the lowest form of life, seemingly nothing more than a tiny speck of protoplasm, and what do we see?—the struggle for life with all the vile accessories of pursuit and slaughter.

Dr. Laloy, the writer of the article, seems to survey this sordid spectacle with thoughts that lead him to link up the amœba with Man. The separation of Man from the rest of creation he regards as an error: but then other observers have seemed inclined to go farther afield, and to find even in metals and crystals indications of feeling and emotion.

The conclusion appears to be inevitable that we are all steeped in a vast ocean of life, and that this ocean animates and inspires to action everywhere, as though all things were seized upon for its manifestation. It looks like it: and it seems to make the Creator very real, and to bring Him very near.

But what about 'the vile accessories of pursuit and slaughter'? There are two alleviating thoughts;—that much of the 'pursuit and slaughter' is probably only automatic; and that it is quite obvious that the tendency of all is for progress. The 'pursuit and slaughter' are pushing on for larger and more complex life. That may not quite content us, but it is what we have called an alleviation, and, taken in connection with the fact that a great deal of the conflict is automatic, it goes a long way towards solving the problem of evil.

There is another consideration which it is difficult to urge, as it starts another dark problem on the ethical side. It is this,—that a vast amount of the 'pursuit and slaughter' is really enjoyed by what we regard as the 'victims' of it. It is difficult for an average civilised English man or woman to appreciate this fact, but fact it is. 'The joy of battle' is not a mere phrase, and it is a joy which is felt not only by beasts and savages. Honoured English soldiers, in their speeches and writings, have again

and again told of it and revelled in it; and few things are more difficult to understand. Mr. Gladstone once said that we ought to commiserate soldiers for the work they are called upon to do: and the soldiers' reply is that they glory in it, and that there is no joy like the joy of battle.

Then, beyond this mystery of soldiering and slaughter, there is, in the ordinary ranks of life, the undoubted fact that vast numbers of persons have a curiously morbid liking for horrors, both as spectacles and as records of 'ghastly details.' As we have said, this raises a fresh problem, and a rather ugly one, but it goes far to dissipate the misery we usually associate with the universal 'pursuit and slaughter.' It is a kind of ghastly game at which millions love to play. And perhaps the problem, as an ethical one, is not as dark as it at first sight seems.

Ethics come in only when the conscious struggle between good and evil comes in. Ethics are not involved in the chase of amœba by amœba, and the subsequent slaughter. Neither do ethics come in along the line of march of what we call 'the brute creation': nor at the early stages of human savage life. And even right into what we call 'civilisation,' the ethical struggle is very slow to begin, for, as we have said, ethics only begin when the conscious struggle between good and evil begins: and, for all we know, there is no real ethical problem involved in the case of the great soldiers who revel in 'the joy of battle.' In relation to that, they may be a sort of unmoral automata. Where there is no moral struggle there is no sin. That may seem a strong and perhaps a dangerous thing to say, but it is spiritually true, for sin is the conscious choosing the evil in preference to known good.

Some such thoughts as these, although they may jostle the pretty picture of a Deity all obviously just and pitiful and loving, are inevitable, and will be increasingly inevitable, as we are compelled to bring into the account all that is included in a Universe. In the end we shall all agree that the Infinite Being who is manifested in the Universe is just and pitiful and loving, but this will be an inference inspired by hope and trust while facing all the facts, and not the sentimental belief of an unreasoning devotee.

We shall probably never be able to correlate all things, so as to actually see that 'all things are working together for good,' but a courageous facing of these 'all things' will help us to go far in doing this, and where the light fails us there will be plenty of stored up knowledge and settled trust, to hold us fast to faith and hope and love. But it will always be true that we shall have to 'walk by faith,' even when 'knowledge grows from more to more'; but that will not be a bad thing for us. It will indeed be a good thing, because, for such limited beings as we are, the sensation of having someone above us and before us stronger and wiser than we are is of priceless worth. The wisest and most self-reliant of men can be helped by the thought of the Heavenly Father or Mother God:—

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly;
'Oh, mother, take my hand,' said she,
'And then the dark will all be light.'

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to these sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

THE HISTORY AND MYSTERY OF THE SO-CALLED DIVINING ROD.

ADDRESS BY PROFESSOR BARRETT, F.R.S.

On Monday evening, the 14th inst., to a large gathering of Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Professor W. F. Barrett, F.R.S., delivered an Address on 'The History and Mystery of the so-called Divining or Dowsing Rod,' with lantern illustrations.

In the course of some introductory remarks, Mr. H. WITHELL, vice-president, alluded to the fact that Professor Barrett was one of the founders and an ex-President of the Society for Psychical Research. The Professor had been one of the earliest friends of the spiritualistic movement, and had advocated in scientific quarters an unprejudiced examination of its claims in the days when it was far from an easy or agreeable matter to be publicly identified with it. The subject of the lecture was one which he had made peculiarly his own, and upon which he was a leading authority.

PROFESSOR BARRETT then delivered his Address. He said :—

I am this evening going to relate the story of what was long considered an ancient superstition, and is by many persons at the present time still regarded as a relic of the superstitions of the past, its believers being looked upon as either fools or charlatans. However, opinions on the subject are certainly changing, no doubt owing to the work of investigation which has been carried on during the last few years.

Those of us who are familiar with the South-West of England—the counties of Cornwall, Somerset, Devon, and North Wilts—are aware that whenever a spring has to be found or a well to be sunk, it is the almost invariable custom to send for an expert water-finder—locally known as a 'dowser'—who prowls about with a forked twig, and when this twig moves, turning suddenly in his hand, he states that water will be found below.

Experience has shown that in this prediction he is usually, though not invariably, correct. Now these 'dowsers' are not geologists, nor have they any special local knowledge. They are, indeed, often merely labourers, ignorant of science and only acquainted with their own particular calling, which may be that of a farm hand, bricklayer, or well-sinker. Then it may be observed that the employment of the forked twig is sometimes dispensed with, the 'dowser' being able to tell by his own sensations when he is over water. So common is the custom and so implicit the belief in these 'dowsers' that one of the largest land agents in the South-West of England wrote to me as follows : 'I should never dream of sinking a well without the aid of a "dowser."' Another gentleman, the treasurer of the Merchant Venturers' College at Bristol Mr. Pope, wrote to me that he would as soon think of sinking a well on his estate without employing a 'dowser,' as of planting a tree with its roots upwards.

After glancing at the fact that De Quincey had referred to the singular success of Somerset 'dowsers,' or 'jousers' as he called them, in his writings, Professor Barrett stated that 'dowsers' were to be found in all ranks of life, being by no means limited to the illiterate or labouring classes. Dealing with some of the distinguished amateur 'dowsers,' he cited (amongst others) Sir R. Harington, Bart., Lord Farrer, Mr. Andrew Lang, and Dean Ovenden.

Professor Barrett then said that the facts to be investigated were as follows :—

- (1) What is the history of this curious practice ?
- (2) What is the cause of the sudden motion of the rod ?
- (3) Does the 'dowser' really succeed when others fail, and if so are his discoveries merely, lucky 'flukes' ?

Taking first the historical side of the question, the speaker alluded to Cicero and Tacitus, both of whom had written of the *virgula divinatoria*. This ancient 'divining rod' was a form of rhabdomanancy, or divination by means of little pieces of stick. He had traced it back to the ancient Egyptians, and it was in use down to the fifteenth century, until

the revival of learning which set in with the discovery of printing. It was known in Germany as the 'wishing rod,' and was there used of old just as fortune-tellers use cards or coffee grounds at the present day. About the year 1500 he had, however, found reference to another *virgula* used by miners to discover mineral lodes. Reference to this was to be found in the first great work on mining, 'De Re Metallica,' written by Agricola, and published at Basle in 1530. Agricola spoke of it as the *virgula furcata*, the forked rod, to distinguish it from the ancient superstition of the *virgula divina*. Nevertheless, the old name *virgula divina* clung to the new rod, though it was important to notice that rhabdomanancy had nothing whatever to do with this new use of the rod.

Amongst other writers referred to by Professor Barrett was Melancthon, who ascribed the behaviour of the rod in the discovery of metallic ores to the law of sympathy. It was in those days believed that metals, trees, and other natural objects had certain subtle sympathetic relationships with each other. Believers in the doctrine pointed to the fact that trees that grew above mineral lodes drooped as though attracted downwards. The real explanation, of course, was the poverty of the soil.

The use of the forked twig soon became universal amongst miners on the Continent, especially in the Harz Mountains, and throughout Saxony. Amongst Queen Elizabeth's State papers was recorded the fact that commissioners were sent to Germany to study the best methods of mining. They brought back with them German miners from the Harz Mountains, and it seemed not unlikely that these men introduced the 'dowsing rod' into England. In this connection the Professor dealt with the etymology of the word 'dowsing.' Many authorities supposed that the origin of the word was lost, but it was noteworthy that the German miners called it the 'striking rod,' (*Schlag-Ruthe*) from the fact of its appearing to strike when over mineral ores. Now the Middle English term for 'to strike,' was *duschen*. Locke, in fact, speaks of it as the 'deusing rod.' The corruption into dowsing—as in 'dowse,' to strike or lower a sail—was easy ; and such phrases as 'to strike oil,' a rich 'strike,' were clear indications of the original idea of the 'striking rod.'

The first mention he had found of the divining rod in England was in an essay published in 1663 by Robert Boyle, the 'father of chemistry' and founder of modern science, dealing with the curious custom which then prevailed of finding metallic ores and veins of metal by means of a forked twig held in the hands of certain persons. Concerning the divining rod, or *virgula divinatoria*, as it was then usually called, Boyle wrote as follows :—

'A forked hazel twig is held by its horns, one in each hand, the holder walking with it over places where mineral lodes may be suspected, and it is said that the fork by dipping down will discover the place where the ore is to be found. Many eminent authors, amongst others our distinguished countryman Gabriel Plat, ascribe much to this detecting wand, and others, far from credulous or ignorant, have, as eye-witnesses, spoken of its value. When visiting the lead mines of Somersetshire I saw its use, and one gentleman who employed it declared that it moved without his will, and I saw it bend so strongly as to break in his hand. It will only succeed in some men's hands, and those who have seen it may much more readily believe than those who have not.'

Boyle, they would observe, spoke of Somerset, and Somerset might be called the home of the 'dowser.' Locke, the philosopher, who in 1691 referred to the 'deusing rod,' was born under the shadow of the Mendips, and De Quincey, to whom he (Professor Barrett) had already referred, was also a Somersetshire man. Strange to say, since the time of Boyle no serious experimental inquiry had been made on the alleged claims of the 'dowser' by any scientific man until he (the lecturer) had taken up the subject.

Having dealt at considerable length with the testimony and theories of various writers of the seventeenth and eighteenth centuries, a series of interesting pictures was thrown on to the screen. These included ancient engravings of 'dowsers' at work, from Sebastian Munster's 'Cosmography' and Agricola's 'De Re Metallica,' both published at the beginning of the

sixteenth century; 'dowers' unmasked by priests and discovered to be fiends in human guise!—'dowers' being tortured for witchcraft, and other illustrations showing the antique aspects of the subject and the methods pursued by ancient 'dowers.' The modern side was represented by plans of localities in which wonderful discoveries of water had been made by 'dowers' when engineers and geologists had sought for it in vain. There were also shown interesting pictures of the Professor's own experiments in connection with a search for water on a piece of land upon which he desired to erect a cottage. The water was found by a 'dowser,' and the cottage thereupon erected.

The first use of the rod for the discovery of underground water was not until the middle of the seventeenth century; this was in the South of France, and it was not used for this purpose in England until nearly a century later.

Professor Barrett then dealt with the second part of his subject, the cause of the sudden motion of the rod.

Chevreul, the famous French *savant*, showed in 1854 that the bending or breaking of the twig in the hands of the 'dowser' was really due to involuntary muscular action, an explanation, however, which was anticipated by Kircher in 1654, just two hundred years previously. The theory was largely held to-day, but it had a formidable opponent in Mr. Andrew Lang, who discovered that the rod or twig, when held by himself, twisted at certain spots 'just as if it were alive.' In a letter to Professor Barrett Mr. Lang said:—

'I can only say that I have made experiments in detecting the minimum of conscious action of my muscles in table-turning when alone, and consequently have some personal experience. On the occasion when the twig moved in my hands it "bucked" *against* them. You will never convince the Major [an amateur 'dowser'] nor me against the evidence of our proper senses. My opinion is unbiassed by any theory, and, of course, I know yours. I never believed in that part of your report. The thing is to me unintelligible. I have also tried feeling a "dowser's" hands—not a professional—and could detect no action of the muscles, but that goes for nothing.'

In another letter in reply Mr. Lang wrote:—

'I don't know about muscles; there may be a reserve of them which works hard without the owner knowing it. In table-turning the amount of work these muscles do is certainly surprising. But it is not nearly so odd as the kicking of the twig.'

In a recent letter he had received from the able and esteemed Dean of Clogher, Dr. Ovenden, which the Professor read to the audience, and which described the finding of a spring of water by the 'dowsing rod,' it was stated that an architect had carried out the experiment. The Dean says:—

'He cut a forked twig of snowberry. Then he held his elbows to his sides and his palms upwards, the little fingers being next one another. . . . In this attitude he walked across the bank sloping towards the rectory; for some time the stick remained pointing straight outwards. Then suddenly, as he crossed a certain spot, the twig bent upwards violently and hit him on the chest. He was holding it so tightly that the parts held in his hands could not turn and the wrench broke the stick like an untwisted cord. I was amazed.'

Subsequently the Dean tried the experiment, and on arriving at the same spot he says that he suddenly

'felt the light twig become as heavy as if it were made of steel and was being pulled downwards by a strong magnet. I held it as tightly as I could close my strong hands, but in spite of my efforts it twisted round and pointed downwards. You will never get me to believe that its motion was due to my unconscious muscular action. Moreover, with me it turned in the *opposite* way to that which I expected. There was, I am convinced, some force at work external to myself pulling against me.'

Many other capable recent observers also testify to this phenomenon. In one instance, in the case of the late John Mullins, the well-known 'dowser,' a gentleman, seeing the frantic motions of the twig, tried to stop it by gripping the twig in two places with smith's tongs, one pair securing the tips, the other the fork, but the contortions still went on between the points held.

The idea that the motion of the rod was a piece of trickery on the 'dowser's' part, merely meant to mystify his dupes, was clearly untenable; and although in nearly every case which Professor Barrett had investigated no further explanation than unconscious muscular action seemed to him to be necessary, he freely admitted there were several recorded instances which strained this hypothesis to its utmost limits. Faraday's experiments showed that unconscious muscular action can produce table-turning, and no doubt many of the cases of table-turning and kindred phenomena were due to this cause. The mistake that scientific men are always apt to make in psycho-physical investigation is, that having satisfactorily accounted for a certain set of facts which have come under their immediate observation, they conclude that the *vera causa* which they have found is a *tota causa*. Consequently when a wider observation leads others to question the adequacy of the accepted explanation, science turns a deaf ear, and curtly dismisses the subject as one already satisfactorily explained. And (continued the Professor), as I for one can testify from my own personal and careful observation that no known force nor any kind of muscular action is adequate to explain the rappings and the movement of objects which I myself have heard and seen, it would be extremely foolish of me to assert that every case of the motion or breaking of the rod *must* be due to the 'dowser's' own muscles. There is, of course, infinitely more in the world than I, or any other person, can possibly know. Moreover, there seems to be no sharp line of demarcation between phenomena due to a known physiological cause and phenomena due to what we believe to be a transcendental or psychical cause. Just as biologists cannot draw a sharp line between animal and plant life, so in our human personality we cannot say where physical causes end and psychical causes begin; one overlaps the other.

The only alternative to the muscular theory was that some unseen agency moved the rod. There was, however, no conclusive evidence of this. As for any electrical or magnetic force moving the rod, the famous and learned old Jesuit, Father Athanasius Kircher, settled that centuries ago. He balanced the rod on a frictionless support, like a delicate pair of scales, and found that in this position nothing would induce it to move over hidden water or metal. It must be held by some human being before it would perform its gyrations. The rod, or anything else, it is true, could be attracted by an electrified body, but that was a very different thing from the twisting and rupture of the rod which occurs in a 'dowser's' hands.

Dealing with the third division of his subject, *i.e.*, modern evidences of the reality of the 'dowser's' powers, the lecturer cited numbers of interesting examples.

Referring to some of his own experiments, he said: No geologist could predict where water would or would not be found prior to my experiments at Carrigoona, in Co. Wicklow. Yet the 'dowser' was quite correct. The best geologists completely failed at Messrs. Richardson's, at Waterford, and the 'dowser' was successful. So at Shanklin, in the Isle of Wight, and at Horsham, and in other cases I have personally investigated.

In the Waterford case, the proprietors of a large factory spent a great sum of money in boring for water under the advice of experts. They had even bored to a depth of 1,100 feet, at a cost of over £1,000, but without success. As a forlorn hope they were induced to employ a 'dowser,' although having no belief in his powers. He went over the ground with his twig, which 'turned' at a certain spot. 'There is water here,' he said, 'about ninety feet down.' He also indicated another spot, only a few yards from the place at which the deep bore hole had been fruitlessly made. Having spent so much, the people concerned decided to risk a little more, with the result that copious supplies of water were found at the place, and at the depth, indicated by the 'dowser.' The 'dowser' had thus succeeded where numbers of geologists and other experts had miserably failed.

In the Horsham case, Sir Henry Harben erected a house and a water tower on his estate, and spent considerably over a thousand pounds in wells and adits, under scientific advice,

but without result. Finally, the late John Mullins, the 'dowser,' was called in, and with the aid of his magical twig he correctly indicated spots where water was to be found in abundance at a very moderate depth. Wells were sunk at these spots, and a copious supply of water was obtained in both places.

In the course of his inquiries, the Professor had not only tested the positive, but the negative side of a 'dowser's' statements. That is to say, having had wells sunk and found water where the 'dowser' asserted it would be discovered, he had also tested places where water was declared by the 'dowser' to be absent, and found the water-finder equally accurate. At the same time, the Professor said, it should be borne in mind that the 'dowser' is by no means infallible, and moreover, as it is a profitable occupation, many quacks set up as 'dowsers' who have absolutely no dowsing faculty at all. Before employing a 'dowser' his 'record' should be known, and if possible, the independent opinion of a second 'dowser' obtained, before going to any considerable expense in well-sinking. Some 'dowsers' work on the principle of 'no water no pay,' but they are apt to overcharge for successful work, and a fair agreement should be made beforehand.

After citing an extensive and interesting array of other evidence proving the reality of the 'dowser's' water-finding abilities, Professor Barrett stated his conviction that it was no electric, magnetic, nor other known physical force, nor an exquisite sensibility to such force on the part of the 'dowser,' that could account for his powers. Chance coincidence had to be dismissed also as an explanation, for it broke down when, as has been done in the course of his investigations, the law of probabilities was applied to a particular group of cases.

The remaining explanation was something new to science—some transcendental, perceptive power unconsciously possessed by certain persons, perhaps present in a less degree amongst mankind at large, a faculty analogous to what is called clairvoyance. It could not, as a rule, be described as 'clear-seeing.' It was, rather, a dim, obscure impression not reaching the brain through the organ of vision, seldom ever rising to the level of a conscious impression, but one able to start the nervous reflex action which caused the muscles to twitch and the rod or other 'autoscope' to move. The evidence seemed to point to the possibility of some emotional disturbance when the 'dowser' approached the object of his search. This doubtless supplied the stimulus which unconsciously moved his muscles, and this insensible movement was revealed by the forked twig. Doubtless (continued the Professor) changes of blood pressure and pulse rate also occur in the 'dowser'; and if this be so, quite possibly modern instrumental appliances for recording these will ultimately supersede the primitive forked twig.

The fact that in the case of the 'dowser' it was an inanimate object which excited the impression precluded any theory in the nature of telepathic impact, such as is sometimes adopted to account for apparitions. No reaction of mind on mind could be supposed unless, of course, we accepted the idea that all things are sentient. We must, therefore, consider that all opaque objects are not opaque to the dim perceptive power of the 'dowser.' This presented no difficulty to the physicist, for objects opaque to light are transparent to the long electric waves or the short X-ray waves. The 'dowser,' in fact, 'feels for' and sub-consciously discerns the hidden object, whether it be water, mineral deposits, hidden treasure, or even (as in an interesting case cited by the Professor) a malefactor concealing himself from justice, who was pursued and discovered by the agency of the famous 'dowser,' Jacques Aymar, using his supernormal powers, in the year 1692.

In concluding his long and intensely interesting Address, Professor Barrett said (referring to this theory):—

Here, at any rate, is a working hypothesis which I am hopeful will prove to be a clue to the mysteries of the subject. All 'dowsers' can help in the solution of this problem. It is now in a fair way of being rescued from the disorderly mystery of ignorance and entering the threshold of the orderly mystery of science, that is to say, superstition is giving way

to knowledge. Obviously it is a question of vast importance, not merely from the practical utility of the subject, but from the larger problems it brings before us, so that even within the humble personality of the 'dowser,'

'Whose exterior semblance doth belie
The soul's immensity,'

there may, nevertheless, be high transcendent powers which, in some measure, all persons possess, a 'something far more deeply interfused' than hitherto we have thought, and which gives us a glimpse of

'The eternal deep
Haunted for ever by the Eternal Mind.'

(Applause.)

The CHAIRMAN, in the course of some comments, alluded suggestively to the marvels of psychometry as throwing some light on the powers of the 'dowser.' It appeared to be a question of psychic sensitiveness, which seemed to point to the potentiality of the access of the soul to all departments of knowledge.

MR. GILBERT ELLIOTT related some personal experiences in 'dowsing' in support of the statements made by Professor Barrett, although, to him, it seemed a question of some external force which impinged on the consciousness of the 'dowsers,' or was exercised through them.

DR. BERKS T. HUTCHINSON also related some corroborative experiences, and expressed his belief that some intelligences, not human, might assist the 'dowser' in his discoveries.

MR. YOUNG, of Llanelly, a 'dowser' of many years' experience, who, Professor Barrett stated, had journeyed from Wales expressly to be present at the meeting, was then introduced to the audience. In a few words from the platform he stated his conviction, based on experience, that electricity had nothing whatever to do with the 'dowser's' powers.

Replying to a question, Professor Barrett said that he believed that the 'dowser' very possibly had a faculty akin to that of a medium. The gift he displayed—that marvellous perceptive power—appeared to be a part of that Universal underlying Power which linked soul to soul, mind to mind, and all living creatures in the chain of existence.

The proceedings then terminated with a hearty vote of thanks to the lecturer.

MRS. JOSEPHINE BUTLER AND SPIRITUALISM.

The January number of the 'Review of Reviews' contains an eloquent tribute to the memory of Mrs. Josephine Butler, the ardent social reformer, who has recently passed to the higher life. Like many others who are conscious of a mission laid upon them from a higher source, Mrs. Butler was essentially a Spiritualist, and in a letter to Mr. Stead when he was starting 'Borderland' in 1893, she said:—

'I believe as much as you do in the world of spirits. I know that we are surrounded by spirits—good, bad, and indifferent—just as we are surrounded by living men in the flesh—good, bad, and indifferent. Every morning and every evening I place myself consciously in the midst of this vast company, and, raising my hand to heaven, I declare and pronounce in the presence of this great "cloud of witnesses," holy, unholy, and indifferent, that God is my God and that Him alone I serve and follow, and that Jesus is my Saviour, my Divine Human Friend, my one Hope. I delight in this daily solitary confession of faith in presence of the spirit world, the cloud of witnesses. I have no shadow of fear of the evil spirits and their arch-leader; I have no fear, for my God is the "Father of Spirits," and is able to manage and subdue them all.'

Mr. Stead says further that Mrs. Butler was 'a child of the Northumbrian Border, that wonderland of legend and romance, and there was in her a rich vein of mysticism.' She 'was a woman who, of all women of the Victorian age, was most remarkable for the lofty enthusiasm of her character and her unflinching faith in the great moral forces which govern the world. If the doctrine of reincarnation were true, she might be the reincarnation of St. Catherine of Siena or St. Theresa.' But surely the present age should be able to produce great souls of its own!

THE ZANCIGS CHALLENGED.

In the 'Throne,' of the 19th inst., a very strong article appears entitled 'The Zancig Fever,' in which M. Zancig is charged with having been guilty of 'flagrant tergiversation,' and of changing his ground 'so frequently and unfairly' that the 'Throne' wishes to 'pin him down to a definite test.' It is further stated that 'the agreement between the Zancigs and the Alhambra directorate has been so drawn up as to evade everything in the nature of a serious challenge,' and that 'when the Society for Psychical Research sought to probe the mystery' the Zancigs pleaded the terms of this contract in excuse. Still further, a passage is quoted from a contribution by M. Zancig to a contemporary in which he says distinctly, '*we have never made any claim to telepathy, thought transmission, or the possession of the sixth sense,*' although in M. Zancig's account in the 'Daily Mail' of the development of his wife's powers he claimed to possess a 'special power of concentration' when 'experimenting in mental orders and commands,' and further he claimed that in every audience 'there are certain persons whose minds seemed to be tuned' to the same pitch 'at which Mme. Zancig is strung, and her mind, or the telepathic waves, or whatever it or they may be, communicate involuntarily.' The 'Throne' says: 'Here we have a distinct implication that their performance is the outcome of the possession of powers which they cannot explain, and that it is not due to any perfected system,' and concludes with the following definite challenge to M. Zancig, viz. :—

'On his conforming to a few conditions (far less rigorous than those contained in previous challenges), which we shall impose on the afternoon of a given day at the Alhambra, we undertake to make it impossible for Madame Zancig to interpret the thoughts of her husband as conveyed to him in written messages, and if we fail we are prepared to contribute the sum of £5,000 to King Edward's Hospital Fund.'

Until the terms of this challenge are made known we cannot decide if it is a fair one or not, since, for genuine telepathy, certain conditions must be granted at the outset, or the experiments must necessarily fail. We certainly think it would be a good thing if some conclusive evidence could be obtained one way or the other.

'A DARING THESIS.'

Senator Adolpho Rabello Leite, when presenting himself before the Faculty of Medicine in Bahia to receive his degree of M.D., delivered a discourse—which the 'Reformador,' of Rio Janeiro, characterised as 'a daring thesis'—entitled, 'On the Relation between Matter and Spiritual Phenomena.' According to 'The Harbinger of Light,' the leading propositions of his brilliant discourse were :—

1. During life, the perispirit subsisting between soul and body registers, after the manner of an instantaneous photograph, not only all the sensations of the external world but every act of the intelligence.

2. There exist between the perispirit and the brain the closest relations, so that any modification of the one, whatever may be its intensity, leads inevitably to a modification of the other.

3. Upon the perispirit is graven indelibly, and in the form of movements, all the acquisitions made by the soul during the process of its evolution; these impressions co-existing without confusion or intermingling with each other, they constitute the library of each sensitive being, and conform the perispiritual movements of the present with those of the past, and may rise up on the least exercise of the will, and reconstitute themselves either consciously or unconsciously.

'As the Editor of the "Reformador" justly observes, "What unaccustomed and truly revolutionary language is this in an Academy in which, for years past, the ideas proclaimed and defended have been entirely materialistic, maintained by men of brilliant parts, like Guedes Cebral, in his thesis 'The Functions of the Brain,' amidst the plaudits of its pontiffs! To-day, Spiritualism invades all intelligences, disarming their prejudices by its eminently scientific character, and disposing the most enlightened minds to its reception. It was, then, under the inspiration of its wise doctrines that Dr. Adolpho Rabello Leite closed his dissertation in these words: 'Spiritualism, besides being an exact and extremely consolatory science, teaches us all the means of purifying and ennobling our

souls, of fortifying and harmonising our hearts, is interesting alike to the physician and the philosopher, and constitutes an incontestable and supreme bond of union between matter and spirit.' This is the language of true wisdom; and it will be, we can scarcely doubt, that of the modern generation of scientists who will rise up among the true nobility of thinkers."

LETTERS TO THE EDITOR.

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

'The Return of Great Souls.'

SIR,—May I be permitted a final word upon 'the return of great souls' by way of comment on Mrs. Brenchley's letter of the 12th inst.?

No useful purpose can be served by a continuation of the controversy concerning details, as we are bound to interpret these according to our individual temperament, but it seems to me that two fundamental questions are involved in this discussion which affect our views of spiritual communion and of religion.

First, as regards spiritual communion, we must particularise between spiritual gifts, such as clairvoyance, and spiritual intuition, or power of interpretation, as one may be possessed without the other. I do not wish to place any limitations upon the possibility of communion with the spirit world, but am inclined to doubt whether great souls 'come back' in the spiritualistic sense. I imagine rather that if we wish to commune with such (or even with our own 'great soul,' should we have evolved one) it is necessary for us to rise to their level of consciousness.

I would postulate that just as, on the physical plane, it is impossible for us to acquire knowledge transcending our mental capacity, so it is impossible for us to receive any spiritual inspiration which transcends our capacity for interpretation, and that, if it were possible for the great souls to 'come back,' they could only impart to us spiritual conceptions of the same nature or level as those we already possess. (This postulate does not, of course, apply to *trance* mediumship, as the medium is here merely an automaton, the circle or readers of the message being the recipients of the message in such cases.)

Secondly, as regards the religious aspect, I hold that if any great soul came back he would be filled with inspiration concerning those higher truths and mysteries which are hidden within the religious systems of the world. Especially should we expect this of St. Paul, whose name has been hinted at in this correspondence, whose mission, judged by the light of the Pauline Epistles, was to preach the doctrine of the Indwelling Christ, 'the light that lighteth every man that cometh into the world.' This is the Gnosis (so woefully distorted by the churches) preached by all great souls, whether they be 'in the body or out of the body.' Unfortunately, from this point of view, those to whom our attention has been invited are rather represented as admirers of our social and ethical conditions which render possible schools, books, clean homes, habits, &c.

All this seems to me a mere reflection of that diluted Socialism which is so much in evidence at some of our spiritualistic circles. But religion is neither ethics nor Socialism. It may be defined as the relation of man to God, the growth of the Christ in every man, and his at-one-ment with the Father. This I believe to be the message of great souls, and by this may we know them.—Yours, &c.,

H. T.

SIR,—Mrs. Brenchley has missed the point in this correspondence. Nobody has attempted to limit 'the possibility of communion with the spirit world.' 'H. T.' has done well to draw the attention of your readers to the writings of the late Edward Maitland, for they enable one to judge as to the nature of the 'great souls' referred to by Mrs. Brenchley. Edward Maitland has most explicitly stated not only that communications are of two kinds, (1) astral and (2) celestial, but also what the conditions are that are necessary for communion with 'great souls'—who, as such, belong to the celestial. In 'The Life of Anna Kingsford' (Vol. II., pp. 110 and 111), Edward Maitland, quoting from an instruction given to the late Anna Kingsford, says: 'The reason why some communications are astral, and others celestial, is simply that some persons—the greater number—communicate by means of the *anima bruta* in themselves; and others—the few purified—by means of their *anima divina*, for like attracts like,' and, commenting thereon, he says: 'It is the key to all the incoherences

of Spiritualism. Its votaries, as a rule, communicate only by means of the astral in themselves, through lack of unfoldment of their spiritual nature, and the results are of the astral, astral. To attain to the highest without himself, man must seek to the highest within himself.

It will be seen from the above that Edward Maitland taught that the world celestial is open to man so far as man is spiritual, and that, therefore, *inward purification* is the one condition necessary for communion with great souls. He taught that, as like communicates with like, soul communicates only with soul.—Yours, &c.,

SAMUEL HOPGOOD HART.

Some Critical Comments.

SIR,—For more than a year I have been convinced of the truth of Spiritualism in philosophy, fact, and phenomena, and for some nine months I have read 'LIGHT' diligently. There are few pleasures I enjoy comparable to my Sunday evening reading of your journal, and that pleasure will be greater if I find you sympathetic in two personal protests which I wish to make, one on a major and the other on a minor matter.

(1) My major protest is against the treatment extended to, and—*mirabile dictu*—submitted to, by sensitives. Professor Cesare Lombroso's article in the 'Grand Magazine' for January is the last straw, so far as my personal patience is concerned. The Professor proclaims himself 'a Spiritualist,' and he writes thus of a woman—the *unhappy medium*, I must call her, to be so treated, with no one, it would seem, to avenge her—*viz.*, Eusapia Paladino: 'There could be no possible suspicion of anything fraudulent, for we all kept firm hold of the medium's hands and feet, and on many occasions' (italics mine) 'we even took the additional precaution of tying her feet securely, after having first of all completely removed her clothes and dressed her up again in our own garments.' (Italics mine.) If the experiment had been vivisection, and the animal a dog, instead of a woman, could the callousness shown be more brutal?

I say deliberately that the next scientist who seeks to establish his 'spirituality' by such treatment of Eusapia Paladino, or any other woman, should be horsewhipped for his pains. And I further add that the sensitive, calling himself a man, who allows anybody to undress him, tie him, or otherwise degrade by suspicious thought or action the manhood in him, does more harm to Spiritualism than he can ever do good.

Immortality, spirit influence on our souls,—anything worth proving in fact or exhibiting as phenomenon, or demonstrating as philosophy—needs no degrading treatment of man or woman; and to insult a sensitive is to insult our cause.

I am a poor man, but I guarantee to keep a reserve £5 to send to the first sensitive (being a man) who knocks down the person proposing to treat him otherwise than as a man of honour and a gentleman. And I trust that no English-speaking woman may ever be exposed to the 'spiritualistic' experiments of Cesare Lombroso.

(2) My minor protest merely concerns the brief reports under the heading 'Society Work.'

The adjectives attached by someone—surely not an editor?—to the local reports are simply *pour rire*. Cannot a Spiritualist lecturer or seer do his work without being the recipient of cracker bon-bon epithets such as—to take a recent issue—'interesting,' 'excellent,' 'helpful,' 'practical and instructive,' 'brilliant and highly appreciated,' 'stirring,' 'splendid,' 'rousing,' 'eloquent'?

May I suggest as a criticism: 'For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.'—Yours, &c.,

RICHARD W. WADDY,

M.A. Dublin University,

Member of the Edinburgh Association of

1, Church Hill-place,
Edinburgh.

Spiritualists.

'An Explanation Desired.'

SIR,—Having learned from experience that a 'sensitive' may, under some conditions, see, as if in reality, that which an attendant spirit simply imagines, I can, whilst retaining unshaken my belief that the spirit never leaves the living body, explain satisfactorily, to myself at least, the occurrences related by 'J. M.' in a letter to 'LIGHT' of the 19th inst. The incidents referred to, which I regard as having happened only in imagination, may occur, I think, at some future time as realities. Such, at all events, is, I imagine, the desire of a spirit friend of the lady who experienced them.—Yours, &c.,

E. P.

Should Speakers and Sensitives be Paid?

SIR,—Permit me to draw the attention of the readers of 'LIGHT' to a point raised at the reception given to Mrs. Prior, *viz.*, the payment of speakers in the Spiritualist movement. As it seems to me that Spiritualism must of a prime necessity be beyond suspicion, purity of motive must be self-evident on the face of everything connected with it. As for expecting 'sensitive men and women to take long journeys,' and so on, is it not a fact that if it is necessary for man to sacrifice his body under certain circumstances and conditions to uphold and uplift the spiritual state of existence, then under spiritual law it is to man's spiritual advancement to make such sacrifice?

From the standpoint of spiritual evolution paid mediumship has no place whatever; it is an obstacle and a curse, and should it prevail we shall have at once an attempted 'corner' in God's eternal truth: one Spiritualism for the rich and another for the poor. Is the 'clink of cash' to be allowed to obscure the light of truth? To do so is to violate the fundamental law of the spiritual realm.

I would ask the 'charming, tender-hearted, and good' Spiritualists of this country to unite, bestir themselves and resist the growing evil, not from an inherent spirit of parsimony, but from principle, and from an intense desire to keep our beloved cause from becoming altogether, what it is even now developing into, a 'paying speculation' for the few and a new-fangled 'sensationalism' for the many.—Yours, &c.,

JAS. A. DUNCAN.

20, South-street, Greenock.

A Seeker after Truth.

SIR,—On Sunday evening, the 13th inst., I attended the meeting at Chepstow Hall, Peckham, at which Mrs. Imison gave clairvoyant descriptions. During the evening Mrs. Imison told a lady, who was sitting near to me, that there were a number of spirit forms near her, and that she had such great psychic power that she could spend the whole evening talking to her, but the lady said she was not aware that she had such power. She also said that she saw the spirit form of a 'wee baby boy,' who, the lady said, *might* be her little one. Now I *knew*, the whole time, that she was seeing for me, but being a stranger, did not like to interfere. Later on, Mrs. Imison seemed compelled to again speak to the same lady, and what she then said *convinced* me she should have been addressing *me*. She described a lady *exactly*, and said that she seemed to suffer with her breathing, but my neighbour denied all knowledge of her. Then Mrs. Imison said: 'You have a large family, one being named (she could not hear distinctly) *something like Agnes*.' The lady again dissented. Then Mrs. Imison asked her if she knew anyone called 'Emily,' and the lady shook her head.

Now, it is only fair to Mrs. Imison that I should state that she described my mother. Her name was 'Emily,' and she suffered from asthma. I have also lost a wee baby boy, and, further, I have a young family of eight children, the eldest being called 'Iris,' not 'Agnes.' In addition I may add that I have possessed the power of psychic seeing and hearing for nearly seven years.

Now, Sir, I should like to ask if any of your readers, or Mrs. Imison herself, can explain how she got so near the truth and yet could not quite give it correctly? Did my having this power prevent her from knowing exactly whom to address? I should dearly like to *know*, and shall watch 'LIGHT' anxiously for a solution to this puzzle.—Yours, &c.,

BESSIE SKINNER.

[Probably the lady addressed by Mrs. Imison was one of those who are psychically sympathetic, and from whom spirit people can derive the aura, or 'power,' by which to render themselves visible to the clairvoyant. Or it may be that Mrs. Imison could only discern the friends and the conditions of our correspondent through the psychic sphere of the lady who sat near to her. Mrs. Skinner's experience is by no means an uncommon one.—Ed. 'LIGHT']

Mrs. Bathe's 'At Homes.'

SIR,—The last of my series of 'At Homes' for inquirers will be held here on Tuesday, February 26th, at 8 p.m., when 'Clairibelle' will give clairvoyant descriptions. Those wishing to apply for the few remaining seats must enclose a *stamped addressed envelope* as before.—Yours, &c.,

EFFIE BATHE.

2, Addison-road, Bedford Park, W.

'Human Magnetism.'

SIR,—The criticism by our good brother Venning, in last week's 'LIGHT,' of a point of doctrine in my book, 'The Brotherhood of Healers,' calls for a reply from me. For this criticism I thank Mr. Venning most heartily; and were it not that I am far too busy I would gladly do what I could to let him see what I mean. It is simply a way of saying that 'the flesh profiteth nothing,' that 'it is the spirit alone that quickeneth.' I know this to be true, for it has come out of, and been proved by, much experience. Again I thank Mr. Venning, for his is the first word of dissent that has reached me as yet concerning the teaching of this book, and to judge from its circulation it must have been read by a few thousands already!

While I am writing allow me to say that I have waited to see if any of your readers would raise a gentle protest against our acceptance of the attitude of the late Rev. Mr. Ouseley towards vivisectionists. The dear old man, in a letter to Mr. Hart, told of his going up to London, donning his priestly robe, and solemnly cursing the Chelsea Institution from the street—surely a grotesque scene!

Now the priest does try to curse—the Church of Rome is very mighty and ready in this respect—but the Christ, or the Great Love, never can curse, and never has cursed, the sinner. The sinner curses his own soul by denying love, and no doubt vivisectionists curse themselves, by steeling their hearts against ordinary human compassion, but we have no right to curse them, or to seek their destruction. We have the right to slay the evil in them, but that is not done by cursing, but by love, and love alone.

No one who knows me can imagine that I am lenient towards the vivisectionist. Indeed, in my last work (just published, and on sale at the office of 'LIGHT,' price 2s. 6d.), entitled 'Breaths of the Great Love's Song,' I have these lines:—

'Ay, into the hells of "science," even the vivisector's den,
I will send my strongest love—will that they be reborn as men!'

I thank you, sir, for allowing me to say this. I wish to say no more on the subject.—Yours, &c.,

JAMES L. M. BAIN.

The Proposed 'Spiritual Temple.'

SIR,—At the adjourned meeting in connection with the proposed 'Spiritual Temple,' held at the residence of Mrs. E. M. Walter, 54, Avenue-road, Forest Gate, E. on the 14th inst., it was decided to start an 'Occult Class' at that address with a view to training earnest investigators into workers worthy of the 'Temple.' There will be a membership fee, and a fee for the lessons, of which there are to be two courses of ten lessons each. Each member will also undertake to collect a certain sum weekly towards a 'Building Fund,' as two buildings are required, one at Forest Gate and one in the West of London. Next week I shall be able to publish the names of the officers of the Forest Gate Auxiliary, and a little later on those of the West End centre. In the meantime, I shall be happy to receive and reply to any communications.—Yours, &c.,

MARIE AGNEW JACKSON.

22, Thistlewaite-road, Clapton, N.E.

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.

ACTON.—HORN-LANE, W.—On January 17th Mr. Vango gave clairvoyant descriptions. On Sunday last, Mrs. Hall gave interesting personal experiences. Sunday next, at 7 p.m., Mr. Abbott. January 31st, at 2, Newburgh-road, investigators' circle at 8.30 p.m. February 3rd, London Union Conference.—H. B.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington gave a graphic description of her remarkable experiences during sleep, also good clairvoyant descriptions and helpful messages. Sunday next, at 11.15 a.m., Lyceum; at 7 p.m., Mr. Boddington. Thursday, at 8.15 p.m., clairvoyant descriptions; silver collection. February 3rd, Mr. F. Campbell.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger's address was discussed. In the evening Mr. G. Morley spoke on 'The Creator and His Works,' and gave good clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., Faithist services are held, with clairvoyant descriptions.—W. E.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. G. Winbow's address on 'Mediumship' was much enjoyed. On Sunday next, at 7 p.m., Mr. W. Underwood, trance address.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, Mr. John Lobb held successful meetings, the room being crowded. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Ronald Brailey, addresses and clairvoyant descriptions. Wednesdays, at 3 p.m., Mrs. Curry, clairvoyante.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. Boddington gave an able address on Robert Blatchford's book, 'God and my Neighbour.' On Sunday next Mr. John Lobb will speak on 'Life beyond the Grave.' Silver collection in aid of the society's funds.—N. R.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. Fairclough Smith gave an impressive address upon 'Spirit Workers in the Home Circle,' and helpfully answered questions. Sunday next, at 7 p.m., Mrs. M. H. Wallis will speak on 'Developed and Undeveloped States, here and in the Spirit World.'—P. B.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Burton spoke on 'The New Theology,' and Mr. Waters gave clairvoyant descriptions. In the evening Mr. Hollings related how he became a Spiritualist, and Mr. Waters spoke on 'Spiritual Gifts.' Sunday next, at 11 a.m. and 7 p.m., Mrs. A. Webb, clairvoyante.—L. D.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. J. Connolly delivered an uplifting address on 'The Lord's Prayer,' in response to an invitation from the audience. On Sunday, February 3rd, at 7 p.m., Mrs. Effie Bathe will speak on 'Psychometry.' February 10th, Mr. R. Boddington on 'Man a Potential Christ.'—N. T.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Abbott, the new president, spoke on 'The Golden Age' to a large and appreciative audience. Sunday next, Mrs. Effie Bathe will speak on 'Auric Colours and their Psychic Significance,' illustrated by thirty original paintings. February 3rd, Mr. E. W. Wallis.—T. Y.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long showed that the spirit world has revealed all that 'The New Theology' explains, and more. In the evening Mr. Underwood spoke on the same subject. Sunday next, anniversary services: at 11 a.m., Mrs. Fairclough Smith and Mr. John Lobb; at 6.30 p.m., Mrs. Imison and Mr. D. J. Davis. The social party announced for the 28th will *not* be held.—E. S.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last 'Mediumistic Gifts and Experiences' were discussed. In the evening Mr. John Adams gave a powerful address upon 'Spiritualism and Religion.' On Monday evening Mrs. Atkins gave remarkably correct and interesting spirit descriptions and messages. Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss Violet Burton, on 'The Company of Angels.' Monday next, at 8.15 p.m., Mrs. Podmore, psychometry.—P. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. Loie Prior delivered her first public lecture in London. After reading a poem by Walt Whitman, she spoke in a stirring manner on 'The New Era,' and met with a hearty reception. Mr. Sherrit-Hog kindly rendered a solo. Mr. W. T. Cooper presided. Sunday next, Mr. A. V. Peters will give clairvoyant descriptions. Doors open at 6.30 p.m.; silver collection. February 1st, members' séance; particulars from Mr. A. J. Watts, 18, Endsleigh-gardens, N.W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Miss Murphy spoke ably on 'A Few Words to Investigators,' and gave psychometrical delineations.—D. A. G.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Smith spoke on 'Truth,' and Mrs. Smith gave excellent clairvoyant descriptions.—A. G.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday last Mrs. Coles spoke on 'Life' and 'Why do Christians Oppose Spiritualists?' followed by good clairvoyant descriptions.—C. R.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mrs. Brown spoke on 'Spirit Communion' and 'The Marriage Feast,' and on Monday she gave successful clairvoyant descriptions.—E. B.

BOURNEMOUTH.—On Sunday last Mr. A. Punter, of Luton, spoke well on 'Personal Experiences' and 'Prove all things, hold fast to that which is good,' and gave excellent clairvoyant descriptions.—F. T. B.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, morning and evening, Mr. Lewis Firth, of Halifax, spoke on 'The Polarisation of Thought' and 'The Awakening of the Sphinx.'—R. R. G.—Clarendon Hall.—On Sunday evening last Mr. Sharp addressed a large audience on 'Can a Christian be a Spiritualist?' Mr. G. McCulloch gave successful clairvoyant descriptions.—A. G.