

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## GOOD FRIDAY AND EASTER WEEK.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that any communication intended for that issue must reach us not later than Monday morning.

The offices of 'Light' and the London Spiritualist Alliance will be closed from Thursday evening, March 28th, until the following Tuesday morning, and there will be no meetings at 110, St. Martin's-lane, during Easter week.

## NOTES BY THE WAY.

A thinker of the last generation said to the writer of this Note, 'I have a great respect for the known: a greater for the unknown. The invisible things of God, in the soul, are the verities that underlie all science. Emerson, with the pantheists, has glimpses of the world as it will be, when it emerges: but neither the American sage nor any other can really interpret the age to itself: and yet that is what we want,—an interpretation, not only of what is called "revealed religion," but of God's language to Man.'

There is much originality in this remark, and it is specially timely to-day, for, since it was uttered, the phrase, 'the invisible things of God,' has received vast accessions of meaning, not only for religionists but for scientists; and that pregnant phrase, 'God's language to Man,' gives the key to all 'The New Theology,' and goes far to make really antiquated the old.

'The Modern Review,' edited by Ramananda Chatterjee, is a new monthly, published at Allahabad, India. The first two numbers have been sent to us, and we are certainly surprised to see them. We have nothing in England more important-looking, more enterprising and more serious. These two numbers consist of 226 large double-column pages, excellently printed, and well illustrated. The subjects are cleverly varied, but are mostly serious—political, social, industrial and religious—including 'Mr. Morley and India's Industrial Future,' 'The Study of Natural Science in the Indian Universities,' 'The Industrial Problem in India,' 'Economic Swadeshism,' 'The Swadesi Movement: A Natural Development,' 'The Work of the Theosophical Society,' 'Secret Societies in China,' 'The Amir's Visit.' These grave topics are accompanied by subjects of a lighter kind, such as 'Behula: A Myth of the Snake-Goddess,' 'The Wandering Gujarati,' and 'Folk Tales of Hindustan.' On the whole, the Review suggests considerable enterprise, knowledge and skill. We wish it a successful career, especially as it appears to have sympathy with the matters that interest us.

A correspondent reminds us of Mr. Grumbine's prophecy which we printed in November last. The time fixed for its fulfilment is up, and nothing has happened. He predicted anarchy, culminating in the House of Representatives, a crash of failing banks, riots in Chicago, St. Louis, &c., a tremendous fall in the price of shares, the closing of factories and fighting in the streets. But all is fairly serene.

Such prophecies are common. What is the meaning of them? Our correspondent suggests that the authors of them are 'notoriety seekers,' but we do not think that explains it. Mr. Grumbine, for instance, is a fairly well-known man, and is as dependent upon reliability as anyone else. Is it likely that he would pledge himself to grave predictions knowing that in three months he would be discredited and laughed at?

We are quite used to receiving these predictions of coming evil. One prophet last year poured them in every few weeks, and pledged all he had to their truth; but found a way of escape when they proved untrue. The tap has run dry, and we have had no more of them. The poor prophet is 'a sadder and a wiser man.'

The probability is that these alarmists are mediums, and that they are the instruments of spirits who either want to play the fool or who are themselves alarmists, and ignorant. Gerald Massey once said that it sometimes looks as though we had broken into the spirit-world on the side on which they keep their lunatic asylums: and so it seems occasionally. But we must remember that some of these alarmist predictions come true.

Since writing the preceding note the newspapers have reported a 'Wall-street Panic,' 'Wild scenes in New York Stock Market,' with tremendous depreciations of prices. 'Brokers became wild with excitement.' 'A number of alarming rumours were circulated coincidentally with the fall of prices.' There were scenes 'such as old-timers say have never been seen in the history of the Exchange. Bank loans 'soared to 25 per cent.' Moreover, serious floods have occurred in Pennsylvania and Virginia. In the Monongahela Valley the coal mines are flooded and thousands of miners are idle. In Pittsburg 'business has been paralysed,' and 100,000 men have been suddenly thrown out of work. The town of Majorsville has been swept away.

Mr. Grumbine, after all, may have seen his 'black hand,' though perhaps he over-estimated its significance.

The following is taken from 'The Boston Globe' (U.S.):—

Harry Houdini, the wonderful 'Handcuff King,' escaped from a box within a box in the record-breaking time of fifteen minutes last evening before the largest house that ever filled Keith's Theatre. Houdini came forth from his cabinet a physical wreck, having accomplished one of the hardest feats he ever attempted.

The challenge to escape from the double box came from the shipping department of Henry Siegel Company. It was

signed by J. J. Atwood, superintendent of carpenters ; Arthur H. Curran, S. P. Smith, and R. L. Hickman, and it provided that Houdini should escape from a box within a box, each to be composed of one-inch timber ; the inner one to be nailed, roped, and placed inside the larger one, which, in turn, was to be nailed and roped from the outside.

The size of the smaller box was 3ft. by 2ft. by 2ft. 9in., and the larger box was 4ft. by 2½ft. by 3ft. Houdini entered the first box at 10.10, and at 10.20 both boxes had been nailed and roped and the cabinet placed about them.

A crowd of reporters, committee-men, employés, and some from the auditorium, sat round the cabinet, and it seemed to be the general impression that it would be some time before Houdini released himself.

'The champion long-distance orchestra,' as Houdini facetiously calls Conductor Peck's aggregation, was apparently taking it pretty easy, in anticipation of a long siege. Even the stage hands went off and sat down to wait, while a man in the audience created a little diversion by fainting.

Suddenly at 10.35 the curtains were whisked apart, and there stood Houdini, the perspiration running down his face, and he without collar and cuffs.

The box was hauled out by the committee, who insisted upon opening it. The closest scrutiny failed to show that it was not just as it was when they last saw it. The same was true of the inside box.

'Why, the rope is not touched,' cried a man with a beard, pushing his way through the crowd on the stage to get a nearer view of the inside box.

'To be sure,' smiled Houdini.

'Well, how did you get out of it?' asked the man.

Which is what everyone wants to know.

Mr. Houdini disclaims anything 'supernatural,' but it is worth remembering that on one of his old programmes there is a small picture of a spirit form helping him.

In 'Unity,' 'E. C. F.' contributes the following working out of a thought by Carlyle :—

Out of wild chaos and disordered night,  
From shapeless masses which through space were hurled,  
Slowly God shaped this fair and wondrous world,  
Filled now with forms of beauty and delight,  
Each perfect far beyond our human sight.  
Infinite Art the crested wave has curled,  
And tiny floweret from its sheath unfurled,  
While sun and moon on all shed glorious light.  
Yet no hap-hazard beauty finds a place  
Where all is ordered by unchanging law ;  
God's thought works ceaselessly through time and space  
To make all perfect without speck or flaw.  
He works with God, who in the slightest thing  
Order from chaos by his toil would bring.

This, by John Stuart Blackie, is a timely March wind song :—

A SONG OF STOUT WORKERS.

Onward, brave men, onward go !  
Place is none for rest below ;  
He who laggeth faints and fails,  
He who presses on prevails !

Work and live—this only charm  
Warms the blood and nerves the arm ;  
As the stout pine stronger grows  
By each gusty blast that blows.

On high throne or lowly sod,  
Fellow workers we with God ;  
Then most like to Him when we  
March through toil to victory.

If there be who sob and sigh,  
Let them sleep or let them die ;  
While we live we strain and strive,  
Working most when most alive.

Where the fairest blossom grew,  
There the spade had most to do ;  
Hearts that bravely serve the Lord,  
Like St. Paul must wear the sword.

Onward, brothers, onward go !  
Face to face to find the foe !  
Words are weak, and wishing fails,  
But the well-aimed blow prevails.

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, APRIL 4TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

ALDERMAN D. S. WARD,

ON

'PSYCHIC PHENOMENA, SACRED AND SECULAR.'

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, April 18th.

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

THURSDAY, May 2nd.

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

THURSDAY, May 16th.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' 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 26th inst., Mrs. Loie F. Prior will give clairvoyant descriptions, 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. *This will be Mrs. Prior's last séance before she returns to America.*

TRANCE ADDRESS.—On *Wednesday next*, the 27th inst., at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'Heal the Sick.' Admission 1s. ; Members and Associates free. No tickets required.

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*, April 4th, at 4.30 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday*, April 12th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and 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.

A JAPANESE ON SPIRITUALISM.—Writing in the 'Swastika' for March, Yono Simada says that he thinks Japan is ready for a form of socialism which will stand for freedom of individual action, and not be too materialistic. He says : 'The Japanese are ready and eager for some new philosophy of life, some spiritual ideal that shall combine the rare qualities of intellectual possibility and religious sentiment. . . I have watched carefully the spread of that great wave of thought embodied in the metaphysical movement of this century. Under its various guises of Christian Science, Mental Science, New Thought, Psychic Science, "Metapsychics," and Spiritualism, this great wave of thought has within it all the essential, vital qualities of political socialism without the political bias. It is a movement that can be accepted with dignity by the Oriental, because it expresses much of the higher aspect of the Oriental religions or philosophies. What more potent factor could be devised to lift the war-discouraged Japanese masses up to the level of individual attainment ?'

## EVIDENCE IN AUTOMATIC WRITING.

## A MESSAGE FROM COLONEL INGERSOLL.

BY LILIAN WHITING.

Professor Charles Richet, in his admirable paper entitled 'Should Spiritism be Seriously Studied?' which opens the January (1905) number of the 'Annals of Psychical Science,' says regarding automatic writing: 'If this personality gives through automatic writing some token of his alleged existence, he writes with the handwriting of the medium, and makes the same orthographical mistakes as the medium would make.'

While this is frequently true, there are certainly many exceptions to it that are constantly occurring. A distinguished American sculptor, who is a deeply interested student of psychic phenomena, told me recently of a communication he had received through automatic writing from William Witmore Story, whom he knew well. Mr. Story had no convictions of immortality during his life on earth, but the message received from him ran as follows:—

'My agnosticism has faded before the light of truth. This life is no longer one of faith and fancy but a demonstrated reality. I have my colours with me, but am not able to draw a picture now.'

This message was in the unmistakable handwriting of Mr. Story, and, curiously, it was written in colours, each of the four lines as originally written being in a different colour. Although Mr. Story's special art was that of sculpture, yet in his versatile gifts he was a painter as well as a poet and romancist.

Again, to this same American sculptor who had received this message from Mr. Story, came one signed with the name of Robert G. Ingersoll, in reply to a remark made to the effect that it was hoped Ingersoll still lived. Colonel Ingersoll wrote:—

'I live—but I have not seen God; I have not walked any gold-paved streets; entered no pearly gates; smelled no brimstone; felt no flames; worn no crown, nor thus far been d—. I find life progressive.'

The gentleman to whom this writing came did not know Colonel Ingersoll's handwriting; he had never seen it; but on showing this message to a friend of Colonel Ingersoll's it was identified as his beyond doubt.

My own experience in automatic writing through the hand of Mrs. Piper—hundreds of pages purporting to come from Kate Field and from several other friends—was, invariably, that this writing bore no resemblance to that of the persons whose names were signed to the messages, and whose individuality was mirrored in them, and which often gave unmistakable tests of identity; neither did this writing bear any resemblance to that of Mrs. Piper herself, which is a chirography of great clearness and beauty; but within the past three weeks I have had automatic writing from Kate Field, through the hand of a friend (not a professional psychic), which is fairly a *facsimile* of Miss Field's own hand. Another friend compared it carefully with some letters of Miss Field's that I chanced to have with me, and the similarity resolves itself practically into absolute identity of writing.

In the profound and able paper of Professor Richet's from which I quote, there is no presumption raised by this most fair and discriminative writer against the possible genuineness of automatic messages. He is not arguing against this possibility, nor in any way denying it, but he is carefully examining the conditions in a manner as conspicuous for its justice as for its transcendent ability—a statement that goes without saying, indeed, in reference to such a writer as Professor Richet.

Hôtel d'Italie, Rome.

MRS. PLACE-VEARY AT DURBAN. Mrs. Place-Veary, of Leicester, reached Durban safely on February 19th, and in the evening a public reception meeting was held, at which, after an address, Mrs. Veary gave what the 'Natal Advertiser' of February 20th characterised as 'some of the most remarkable examples of clairvoyance which it has been the lot of Durban Spiritualists to hear.'

## A SYMPOSIUM ON SURVIVAL.

(Continued from page 75.)

Among the further opinions of eminent scientific men and other thinkers, on the subject of survival of bodily death, collected by Mr. Robert J. Thompson, of Chicago, in his book 'The Proofs of Life after Death' (London: T. Werner Laurie, price 7s. 6d. net), we may mention the following:—

Dr. Ochorowicz, of Lemberg University, pleads for the enlargement of the domain of science, which has 'become "routinised," has shut herself up in a bleak and arid region, has busied herself with petty details, petty measures, and petty formulas'; he holds that science should abandon old prejudices, against the study of the ultra-physical, and 'attack manfully the problems of occultism and magic. Magic is only an experimental science set on a wrong base, distorted, incomplete, degenerated,' but occult subjects should be taken up with the improved and precise instrumental methods of modern science. Dr. Paul Gibier is even more severe on scientists who have been rendered 'trepid of exposing their theories and experiments to the criticism of the world' by 'fear of having their scientific reputations besmirched and honour questioned'; and says that 'it will remain to the shame of a number of our scientists that they have refused to look into facts of such importance, which have challenged observation for half a century.'

Sir William Crookes also considers it 'the duty of scientific men who have learned exact modes of working' to examine these phenomena, and he gives a summary of the results of his experiments with Florence Cook, testifying to the open and straightforward conduct of the medium, in whom, he says, he never saw 'anything approaching the slightest symptom of a wish to deceive,' even had deception been possible under the close scrutiny maintained. As to his own convictions, Sir William Crookes frankly says:—

'The phenomena, I am prepared to attest, are so extraordinary, and so directly oppose the most firmly rooted articles of scientific belief—amongst others the ubiquity and invariable action of the force of gravitation—that even now, on recalling the details of what I witnessed, there is an antagonism in my mind between reason, which pronounces it to be scientifically impossible, and the consciousness both of sense and sight; and these corroborated, as they were, by the senses of all who were present—are not lying witnesses when they testify against my preconceptions.'

Another scientific man who finds himself swayed by similar conflicting emotions is Professor Charles Richet, who says:—

'I took part in those celebrated Milan séances with Eusapia Paladino; and while those séances were going on I was fully convinced of the reality of the phenomena. Numerous precautions were taken; the incessant repetition of tests and experiments satisfied even the most scrupulous mind. When I left Milan I was fully convinced that all was true. . . . But after we have witnessed such facts, everything concurs to make us doubt them, and we end by letting ourselves be persuaded that we have been the victims of a trick. . . .'

'If we have been credulous, our credulity has not been spontaneous and easy; we have made an obstinate defence. It took me twenty years of patient researches to arrive at my present conviction. Nay—to make one last confession—I am not even yet absolutely and irremediably convinced! In spite of the astounding phenomena which I witnessed during my sixty experiments with Eusapia, I have still a trace of doubt: doubt which is weak, indeed, to-day, but which may perchance be stronger tomorrow. . . . owing to the inexorable strength of prepossession which holds me back from adopting a conclusion which contravenes the habitual and almost unanimous opinion of mankind.'

In this, however, Professor Richet is speaking of evidence for spirit return rather than for survival pure and simple, while Professor Van der Naillen, of California, emphasises his absolute certainty of the continuation of life after terrestrial death, derived from proofs received during his researches, but considers that science cannot decide as to the further question of immortality, between which and the fact of continued life after death there is 'an immeasurable space.'

A reply received from Dr. Richard Hodgson, while still among us, records the conviction to which he had been led by many years of investigation with Mrs. Piper, viz., 'that man indeed does not die with the death of his body.' Professor Hyslop, after a review of the Piper case, openly admits his preference for spirit action rather than any other suggested cause for mediumistic phenomena, saying :—

'When I look over the whole field of the phenomena, and consider the suppositions which must be made to escape spiritism, which not only one aspect of the case but every incidental feature of it strengthens, such as the dramatic interplay of different personalities, the personal traits of the communicator, the emotional tone that was natural to the same, the proper appreciation of a situation or a question, and the unity of consciousness displayed throughout, I see no reason except the suspicions of my neighbours for withholding assent. But when I am asked to admit the telepathy required to meet the case, the amazing feats of memory involved in the medium's subliminal, the staggering amount of deception demanded, and the perfect play of personality presented, as capable of explaining the phenomena without spirits, I may say: Yes, if you choose to believe this against all scientific precedents.'

Dr. Frederick van Eeden, of Holland, mentions experiences with Mrs. Thompson, which, he says, 'excluded all fraud or coincidence; to regard them all as guesses made at random seems absurd; to explain them by telepathy forced and insufficient.'

Sir Oliver Lodge states that he is, 'for all personal purposes, convinced of the persistence of human existence beyond bodily death.' This belief has been 'produced by scientific evidence, and is based on facts and experience.' He accepts the phenomena of mediumship largely on the testimony of scientific observers like Sir William Crookes, but thinks that the action of disembodied spirits upon a medium is difficult to understand.

The Rev. Dr. Minot J. Savage defines scientific method, and holds that it can be applied to psychical problems. He says :—

'With me it has come to this: That, after years of investigation, a large number of the leading thinkers, students, authors, scientists, psychical scientists, chemists, mathematicians—great minds—have come to believe that there is no possible way of explaining that which has over and over again proved to be fact, without supposing that they had been in communication with some invisible intelligence. That, at present, is my belief.'

Of the two remaining sections of the book, devoted to 'Philosophers' and 'Spiritualists,' we do not need to say more than that the reader will find here the well-known arguments from the inherent nature of the soul, as usually conceived, and from the teachings of Spiritualism with regard to fact and philosophy. The compiler of the book says :—

'It will be interesting to note that the two chief exponents of Spiritualism in the United States, Mr. Harrison D. Barrett and Mrs. Cora L. V. Richmond, both confine themselves largely, in their contributions to this Symposium, to the philosophical aspect of Spiritualism. For many millions Spiritualism has bridged the chasm, has spanned the gulf, has solved the question of life after death.'

Dr. Alfred Russel Wallace's contribution is characteristically clear and convincing. He mentions physical, chemical, mental, and materialisation phenomena, of which he has himself seen undoubted instances, and insists that the phenomena are natural and essentially human :—

'They come to us with human actions, with human ideas; they make use of human speech, of writing and drawing; they manifest wit and logic, humour and pathos, that we can all appreciate and enjoy; the communications vary in character as those of human beings; some rank with the lowest, some with the very highest, but all are essentially human.'

The evidence for identity of spirits with deceased human beings, Dr. Wallace considers, is abundant; and Spiritualism, he says, shows us—

'that mind may exist without brain, and disconnected from any material body that we can detect, and it destroys the presumption against our continued existence after the physical body is disorganised or destroyed. It further demonstrates,

by direct evidence as conclusive as the nature of the case admits, that the so-called dead are still alive—that our friends are often with us, though unseen, and can give direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt.'

In an article placed by itself as an appendix, Professor Elmer Gates treats of 'Immortality from New Standpoints,' anticipating that consciousness, through science, will ultimately solve the problem, and demonstrate 'an endless progressive existence in a universe at whose head is an Infinite Mind, of which we are functional parts.'

#### TRANSITION OF DAVID DUGUID.

David Duguid has ceased to be mortal. On the morning of Thursday, the 14th inst., the gate was gently opened for him and he entered upon his new pilgrimage. He was ill for one day only, and for weeks previously seemed in the best of health, so that the sudden call has come as a shock to his many friends. On Tuesday, the 10th, he was at work as usual, and I had some conversation with him regarding a copy of his first trance painting, which he was preparing for the use of Mr. E. T. Bennett, who is at present engaged in bringing out a volume on 'Direct Writing,' &c. The next day he sent me word that he was not so well as usual, and on Thursday morning I was startled with the news that he had passed over. He had been chatting cheerfully the night before to the friends who had gathered for the usual weekly meeting, and said that he thought there was little more the matter with him than a touch of indigestion, and that he would be all right for his work in the morning. His wife saw him settled all right at 1 a.m., and when she entered his room at 7 a.m. the spiritual man had gone on.

Born at Dunfermline (Carnegie's native place) on March 10th, 1832, David Duguid had just completed his seventy-fifth year. The story of his mediumship may be briefly recounted. Learning the trade of a cabinet maker, and coming to Glasgow, he was engaged in the warehouse of Messrs. Wylie and Lochhead, where there was also employed an Englishman of the name of Whittaker, whose continual talk was of the marvels of spiritual phenomena. Mr. Duguid, an earnest Church worker, was not much interested for a long time, but ultimately was prevailed upon to attend a séance in company with his friend Mr. Hay Nisbet, a printer, who was a member of the same church. Soon Mr. Nisbet and Duguid formed a circle, when the latter quickly showed signs of mediumship, which took the form of drawing and painting, although Mr. Duguid was wholly unacquainted with art. What was produced was a marvellous achievement, he being in a profound state of trance, and having his eyes closed. A picture painted by him was found to be a replica of one which had been painted by the famous Dutch artist, Jacob Ruysdael, and soon there was given to the circle the clearest evidence that a band of spirit artists were associated with the medium. Jan Steen and others came upon the scene and gave test after test, which were carefully probed and proven by Mr. Nisbet and others. The painting began at first with water-colours, then pictures in oils followed, all continually improving in quality. Many persons were induced to witness the wonderful phenomena: artists, clergymen, and even university professors, none of whom could gainsay the facts, whatever theory they might form as to the origin. Soon there developed another and perhaps more striking form of mediumship. Pictures were painted in the dark without the aid of the medium's hands; these being the 'direct' work of the spirit artists. Every conceivable test was adopted; the medium's hands were tied and his eyes covered with cotton wool, yet there were produced veritable gems of art, to the astonishment of all. Then there came upon the scene persons who claimed to be associated with the past, one of whom dictated the story of his life and his association with the work of Jesus of Nazareth. This was printed, and the book was entitled 'Hafed, Prince of Persia,' and then began the controversy which followed every step of the medium's career. William Howitt would have it that it was the work of seducing spirits, while S. C.

Hall rated it as a companion to the New Testament and a book of priceless value. One thing is quite certain, that David Duguid could no more have written such a work unaided by some outside intelligence, than he could have written Shakespeare's plays. It stands forth as one of the marvellous products of the great spiritual movement.

At intervals, there came writings in foreign languages, Greek, Hebrew, and Latin, which were unknown to both the medium and the sitters in the circle. All who have read the preface and appendix to 'Hafed,' so carefully and conscientiously set down by Mr. Hay Nisbet, will have come to the conclusion that what are there recorded are real facts, about which there can be no cavil. There is scarcely a single phase of what are called spiritual phenomena which has not at one time or another been produced in Mr. Duguid's presence. The photographing of the departed, which at one time was expected would clinch all arguments in favour of the reality of Spiritualism, has only added to the disputations which have ever abounded. The gifts of Mr. Duguid in this realm have only brought him scoffing and abuse. Mr. Glendinning, along with myself, has many times got the most conclusive evidence of spirit photography. A learned gentleman in Edinburgh, known to the readers of 'LIGHT' as 'An Old Correspondent,' has vouched for the fact that he got pictures of his dead son, authentic likenesses, while no photographs of him were in existence. Mr. Traill Taylor, editor of 'The British Journal of Photography,' encouraged by the enthusiasm of Mr. Glendinning, tested the matter in the true scientific spirit, and satisfied all with open minds that these photographic phenomena were real.

Yet in spite of all this conclusive testimony, the medium was continually assailed as a trickster. Spiritualists and researchers will need to re-model their attitude towards the investigation of mediumship. Sir William Crookes got at facts when he presented a sympathetic attitude towards D. D. Home and Florence Cook. The best results of all, he says, were when no tests were applied and the detective, suspicious spirit was absent. Dr. Hodgson for long treated the 'Imperator' of Stainton Moses as only an uprush of the subliminal consciousness of that medium, but in later years he was able to present another condition of mind, and to say that 'Imperator' and others were all that they claimed to be, 'indeed, messengers that we may call divine.' Traill Taylor got his rich results because he treated the medium as an honest man, and all who investigated the phenomena through Mr. Duguid in the right spirit got satisfactory results. Even Professor Sidgwick admitted that he himself always paralysed the phenomena. Are there not many Spiritualists who have this same faculty and only find fraud where others get conclusive knowledge of the survival of the spirit after death and its capacity to communicate? We want a new spirit in our investigations. We have tried the 'Research' methods, which have only brought us dust and ashes, and we must go back to the spirit which dwelt with Edmonds, Dale Owen, and the brilliant band who first welcomed Spiritualism in England. We shall then give the conditions that will enable the spirit world to break down many barriers. Tests have done nothing: there is ever the demand for more. No one is ever moved by them, we are only led into more wrangling. If the Society for Psychical Research had only entered into an investigation of their own state of mind, that might have been a study more fruitful to them than their barren investigation of spiritual phenomena.

David Duguid was loved and esteemed by all those who knew him best and longest. The shrewd men and women who sat with him, some for a period of twenty-five years, would have laughed to scorn any imputation on his honour and honesty. Mr. Andrew Glendinning, who was close to him for nearly fifty years, sent, to be placed on his grave, a tribute of love and esteem to his 'honest friend David Duguid.' His fellow-workers, who knew nothing of his Spiritualism, admired him for his simple honesty and integrity and I, whose faithful servant he was for so many years, can only echo the sentiment of these. A man of pure mind, of lofty character, he never murmured amidst life's difficulties, but fought the battle bravely. He gave to humanity all he could,

never sought riches nor payment for his gifts, and felt glad when he was thought to be of use in the world. He never considered himself either a great man or a great medium; he thought nothing of himself, and really 'loved himself last.'

The gifts which David Duguid possessed belonged in some measure to his two brothers, Robert and Alexander, whose names have not sounded forth so prominently as his own. I have heard Mrs. Mellon, herself a most valuable medium, say that Robert Duguid was truly the most wonderful materialising medium she had ever sat with, and I can echo this to the full. Many in the ranks know the gentle Alexander Duguid, of Edinburgh, and his powers of clairvoyance and spiritual insight. He alone of the three brothers is left; but the same marvellous powers run through all. Such gifts were given us for a purpose; have we used them wisely and treated those who had them as benefactors?

'Ever the blind world  
Knows not its Angels of Deliverance  
Till they stand glorified 'twixt earth and heaven.'

An age that will come after ours will read the life of David Duguid in other fashion than we have done. It will gather up his words with loving care and treasure his name as that of a pioneer of the great movement which has redeemed humanity from the materialism that was rampant.

The remains of David Duguid were placed in Lighthill Cemetery, on Saturday afternoon, March 16th, beside those of his first wife, an estimable woman and a true helper. The service at the house was conducted by me, and there were tearful eyes when I referred to all the struggles he had had and the calumny he had endured. His brother Alexander gave out a prayer brimful of sweet and loving thoughts. When the body had been placed in the earth and covered with the floral tributes from many friends, Mr. Young, the president of the Glasgow Association of Spiritualists, delivered an address, reverential and beautiful, on the great and good man who had sought to serve the spirit world so faithfully.

JAS. ROBERTSON.

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#### STRANGE HAPPENINGS IN A LONELY COTTAGE.

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The 'Morning Leader,' of the 13th inst., states that in an old cottage on the Yorkshire moorland, a young couple who have recently become tenants of the place have been worried by noises, for which they are unable to account. The 'Leader' says:—

'There were knockings and creakings, but an investigation failed to explain their origin. After a time they ceased, but were renewed a week or more ago with greater violence than before.

'Lying awake in bed one night the husband, a young fellow of sterling character, saw a yellowish light appear, apparently from the room below. Wondering if the house was on fire, he was just about to get up when the light grew brighter, and the figure of a man garbed in black seemed to come through the wall.

'With fixed gaze the apparition passed across the room, vanishing in the direction of the stairs. There was no sound, and the man in bed was too much surprised to challenge the spectre.

'A former occupant of the cottage witnessed a similar apparition, and afterwards became familiar with its appearance. This person declares the spirit to be that of an old man who lived alone for many years in the cottage.'

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HOPEFUL SIGNS IN ITALY.—Professor M. T. Falcomer, of Venice, on whom an honorary doctor's degree has recently been conferred, writes to an English correspondent that he has reason to hope that not only the Press and individual scientists, but also scientific bodies will interest themselves in Spiritualism. He states that the professors of mathematical science at Padua have addressed a formal request to the Venetian Institute of Science, Literature and Art, asking that a commission be appointed for the experimental study of spiritualistic phenomena. Professor Falcomer's investigation of a case of spirit identity, to which we referred at some length on p. 303 of 'LIGHT' for 1906, has been published as a supplement to 'Luce e Ombra,' and is, we understand, to be translated into English for the benefit of English readers.

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EDITOR ... .. E. DAWSON ROGERS.  
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## Light,

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### IS SOCRATES 'DAMNED'?

We lately printed a letter by the Rev. C. E. Hutchinson on the question whether the Thirty-nine Articles affirm, by implication, the damnation of Socrates. It is a question of the very keenest interest, because whatever involves the damnation of Socrates involves the damnation of millions of other estimable men.

With all respect, we are obliged to say that Mr. Hutchinson's attempt to rescue the Thirty-nine Articles from the odium of this suggestion about such thinkers as Socrates only reminds us once more of a method of interpretation which sorely tries our patience, though we are quite aware that the said Articles require it if they are to be at all kept within the pale of things to be respected.

The Article in question affirms that they are to be held as accursed who say that a man can be 'saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.' This plainly enough excludes from salvation all non-Christians, and the curse is of the nature of a universal declaration. But Mr. Hutchinson tells us that this Article refers only to easy-going and latitudinarian Christians: but it does not say so. On the contrary, it says that 'they are to be held accursed'—a very wide and general statement which, if it had any restricted reference, specially applied to non-Christians,—to rationalists who, in fact, saw beyond Christianity and affirmed the saving value of honest faith in any creed. The attempt to introduce into the Article what it does not say, and to suggest a refinement of distinction such as was altogether foreign to the rough compilers of the Articles, not only fails, but brings into prominence the crude and rude thinking of those who hammered out the egotistical creed of these old Britons.

We are told that 'while the Article lays down the general principle that salvation is only through Christ, it distinctly *does not assert* that a man (Socrates, for example) cannot be saved unless he has a *conscious* faith in Christ.' But can there be an unconscious faith in Christ? That suggestion would have sadly bothered the smiths who anvil'd the Thirty-nine Articles. They evidently meant what they said,—that there was only one way of salvation

—the British way—a sort of variant of 'Rule Britannia': and this goes on to this very day. Do we not send out missionaries to 'the heathen,'—to the 'lost souls' of China, to the disciples of Buddha, to the followers of Mohammed; and have we not a worried and worrying Society for the Propagation of the Gospel amongst the Jews? It is all of a piece: and from our May Meeting Missionary platforms we yearly hear the same old cry:—'Support your missionaries to the heathen, and help to save lost souls from hell!'

We must frankly face the suggestion, that salvation only through Christ is a Scripture affirmation. We do not feel called upon either to justify or explain it; but we do feel called upon to say that such an affirmation, wherever found, must be honestly classified with that other Scripture affirmation or command (said to have emanated from God), 'Thou shalt not suffer a witch to live.' At all hazards, the modern Spiritualist must be bravely honest as to such statements. They are simply unbelievable. We do not care to inquire who it was that said, 'Thou shalt not suffer a witch to live,' or 'There is none other name under heaven given among men, whereby we must be saved.' We simply decline to accept these statements, and are thankful that we have got beyond their supposed truth and authority.

The quotation from Dr. Arnold suggests many grave thoughts: and it chiefly suggests this,—that it is a cruel thing to take 'the Gospel' to the heathen. If that quotation means anything it means that those who have not heard the Gospel are not exposed to the penalty of rejecting it; that, in fact, the danger of the penalty begins the moment it reaches them. That is simply awful. The millions of 'heathen' Chinese and Japanese are steering by such ethical and spiritual lights as they have; and many millions of Indian 'heathen' are following in the footsteps and living by the precepts of Buddha, and the threat of 'He that believeth not shall be damned' does not apply to them: but the moment the young man from an English Theological Academy goes to them with his little texts, they are all in danger of being damned for their unbelief! Mr. Hutchinson will perhaps easily understand us if we frankly say:—We don't believe it.

If Spiritualism has taught us anything, it has taught us that the only real salvation is ethical and spiritual, and that the only way to such salvation is the very way the Thirty-nine Articles condemn—the being faithful to the law which is acknowledged, and the light which is possessed, and by diligence in framing the life according to that law and by that light. Salvation is being in a saved condition, and whatever or whoever helps to that,—whether Christ or Confucius, the Gospel or Buddha,—saves.

Christendom to-day is riding hopefully on a glorious wave of thought that may carry us far on our long voyage, and it is enormously desirable that we should take advantage of it. But we shall miss its help if we try to put new meanings into old words, if we unduly cling to ancient documents, and steer for safety rather than for progress. We must be prepared to bid farewell to old ports, and sail the open seas.

A MEDIUM'S SERVICES VALUED.—The 'Daily Mail' for March 6th mentions a County Court case tried at Liverpool, in which a labourer claimed for money advanced to a medium under the belief that the spirit of his mother, speaking through her, had bidden him give the money for spiritualistic purposes. Out of £19 12s. thus given, the judge only ordered the repayment of £3 10s., regarding the remainder as payment for 'services which had, he considered, given great comfort to the plaintiff.' This judicial recognition of the value of a medium's services is a decided step in advance.

## SPIRITUALISM AS A NATIONAL RELIGION.

ILLUSTRATED BY JAPAN.

BY THE REV. TYSSUL DAVIS, B.A.

(Continued from page 124.)

The Japanese have taught the thinkers of the West the force of mind even in the affairs of war. They have demonstrated that there is something mightier than the sword which cannot be set forth in terms like quick-firing, long-ranges, smokeless powder, and the like. They have illustrated the value of the psychological element in gaining victory in battle. As Lieut.-General Sir Ian Hamilton writes in his book on the Russo-Japanese war: "The more I think the more certain I am that it was not strategy or tactics, or armament or information, which won the battle of Liaoyang, but that it was rather the souls of the Japanese troops which triumphed over the less developed, less awakened, less stimulated qualities of the Russians." The same writer has also analysed the courage of the British soldier as compared with the Japanese, and he has shown the superior value in the latter of one factor—viz., his attitude toward death. "All Japanese soldiers go into battle expecting and prepared to conquer *and* die; brave British soldiers go into battle hopeful and prepared to conquer *or* die. There is a mighty difference between the two." The Japanese attitude is more than a contempt for death. It is a desire to seal patriotic loyalty by death. It is the soldier's intense desire to share the honour of the immortals who in the hour of battle attend him. It is the longing for martyrdom, the lover's frenzy for sacrifice.

## MAKING LOVE TO DEATH.

The spirit thus described is often exemplified in what we would be inclined to regard as a needless throwing away of life. When one of the Japanese troop-ships had been crippled by the Russians and was about to be sunk, the Russians gave forty minutes' grace for the soldiers and men to leave the ship and get away. The officers, however, utilised the time in bidding farewell to each other and toasting the Emperor. When the last moment arrived they came up on deck to commit *hari-kiri*, the samurai's self-inflicted death to save dishonour. The main motive for this courting of death is not a sense of the triviality and worthlessness of physical existence, nor the too cocksure conviction of a good time on the other side; neither is it a weariness of earth, nor the mere selfish desire for personal immortality. I believe it is a nobler and a more impersonal sentiment. This impersonal nature of the Japanese is a very peculiar characteristic and reflects itself in their language; a language in which nouns know no distinction of gender or number, and verbs no distinction of number or person; and adjectives have no forms of comparison.

One wonders whether the tribal feeling which of old disabled a member from separating himself in thought from the rest of the tribe, the individual unit, does not persist with undiminished power in the patriotic consciousness of the Japanese. He believes in the National Soul, and this belief colours his view of death. He desires to enrich its value, to add to its good karma. His heroic sacrifice is his best contribution to the stability and worth and triumph of the National Soul of Japan. "The death of the National Soul would be an unspeakable calamity, and the individual visible lives of all its present visible embodiments must be readily sacrificed to maintain it in vigorous life. The passing of any one individual embodiment is a matter of minor concern; it is, unhappily, the cause of great temporal grief to the individual's wife, or husband, or child, but that simply cannot be helped. The dying individual's spirit simply passes from the visible to the invisible realm, and what happier *dénoûment* is possible to a life necessarily spent in building up to greater maturity the grand old spirit of Japan than a sudden passing over to the glorious, undying ghost world!" (*Vish*, 'Japanese Character.' 'Hilbert Journal,' July, 1906.)

## THE LAW OF FELLOWSHIP.

That is, in sooth, an intensely practical form of Spiritualism. It carries an *esprit de corps* into the act of dying; it makes death a means of fellowship; it sanctifies it with the co-operative sanction of togetherness. A story is related of the receipt of news by a Japanese family of the death in war of their eldest son, which reached them on the eve of departure of other members of the family to the scene of activity. Turning to his wife, the husband asked her for the present to hold back the usual funeral service, 'for,' he explained, 'my second son and I have also resolved to give our lives for the Emperor, and, if we also die, a single funeral will serve instead of three.' There is a joy of dying in company.

## A CONGREGATION OF SPIRITS.

As an example of the practical efficacy of belief in the intimate relationship between the dead and the living, I would remind you of the address made by Admiral Togo at a commemoration service held in honour of the men who were killed at the storming of Port Arthur during the Russo-Japanese war. Instead of bewailing their departure; instead of promising, like the Anglican priest, that one day the bodies that crumble into dust would be re-formed into the vigour of life; instead of extracting pathos from the delusion that they would never see them more, he, in accordance with a more cheerful faith, summoned together the spirits of the slain warriors and then addressed them as brethren free from the flesh: 'As I stand before your spirits,' he is reported to have said, 'I can hardly express my feelings. Your personality is fresh in my memory. Your corporeal existence has ceased but your passing from the world has been in the gallant discharge of your duty.'

He went on to speak of the success that had attended the engagements in which they had fought to the death, as to those who would be glad to hear, and of the pleasure with which he was able to communicate so good a report. He said that he trusted this would bring peace and rest to their souls. He thanked them for their services, he spoke the words which, if death makes no change in the characters of men, sailors would be proud to hear from their chief. And if it is true that men survive death, how natural and appropriate it all is! How much more manly, how much nobler than tears and whining!

## THE WILL TO BELIEVE.

How did the Japanese acquire the vivid faith which enables them, as Yoshisaburo Okakura observes, to pass from glowing life into the cold grasp of death with a smile, and to meet the hardest decrees of fate with the resolute calm of stoic fortitude?

The Japanese people seem to be derived from a variety of races, Mongol, Malay, and Aryan; and their practical philosophy has also a variety of origins, the most prominent being Shintoism, Buddhism, and Confucianism. Shintô, or 'the way of the gods'—which attributed a spiritual agency to natural phenomena, taught the derivation of the people from a divine ancestress and promoted ancestor-worship—was the fosterer of patriotism and loyalty to the sovereign, who is regarded as the actual descendant of the celestial originators of the race. It gave ample scope for hero-worship, almost deifying men of renown of other days, and by constant emphasis upon the virtues of deceased members of the family, deepened the natural reverence felt towards the dead.

Inasmuch as Confucianism lays similar emphasis upon the same fundamental principles there was no difficulty in accepting the system of the Chinese sage, and it is upon this system that the ethical code of Japan was based, which furnishes the backbone of the education and moulds many of the national customs of the people.

When Buddhism was introduced in the sixth century it came in as a supplementary religious force, not antagonistic. It was able to confirm the existing sanctions for good conduct by a new philosophy of existence, and so strengthen the sense of duty which had become a national possession. 'There prevails in Buddhism' (writes Professor Aneaki) 'an unmistakably idealistic element of morality, *i.e.*, esteem for a good higher than worldly happiness. This morality has tuned the actual life so deeply that self-sacrifice for the sake of one's ideal has become the spirit of our national life. This spirit of self-

sacrifice is the vital force of our morality and has manifested its power most remarkably during the late war.'

#### INDESTRUCTIBILITY OF LIFE.

Into this patriotic loyalty and filial piety—the leading virtues of the Japanese character—entered Buddhism as a softening and refining influence. To-day everybody praises the gentleness and courtesy of their people. It added a strength and a sweetness to their stoicism, which are manifested in daily life. The absence of aggressiveness and strife from among the people; the rigorous self-control they practise over their feelings even from babyhood; their power of silence in moments when they feel deeply, both of joy and sorrow; their endurance of the ills of life and the chances of fate—all this force comes from the gospel of the Buddha, who taught that human life is under law; that men reap what they sow, and that nothing can hap but what they deserve. One cannot lightly estimate the Japanese belief in the doctrine of rebirth as an element in their contempt for death; for in their habitual thought the present physical existence never looms more largely than a single chapter in the book of life, and 'very long are the eternal ages.' But, in their view, the soul is supreme, and, passing through many houses, outlives them all—Life is triumphant over myriad deaths.

Out of these many elements the Japanese have constructed a rule of life called *Bushido*, which they deem sufficient for every purpose. There is no reason why they may not adopt Christian elements to enrich it still further. But nothing in popular Christianity can strengthen their belief in immortality. On the contrary, they find that Christians often put their dead out of their thought. Protestants even object to praying for the dead, much less to them. They speak of them in the past tense, and think of them as far away. But it is second nature to the Japanese to think of the departed, though invisible, as close at hand, leading an ethereal life in much the same state as that to which they have been accustomed on earth.

#### THE TESTIMONY OF AN ADMIRER.

Lafcadio Hearn, who lived fourteen years in Japan and married one of its daughters, and of whom it has been said that 'no nation's moral, religious, and philosophic ideas ever found a more generously sympathetic, or more profoundly penetrating foreign interpreter' than Japan found in him, sums up in his 'Kokoro' the common religious ideas, regarding the dead, which he designates 'ancient spiritualism.' He says:—

'An intimate sense of relation between the visible and invisible worlds is the special religious characteristic of Japan among all civilised countries. To Japanese thought the dead are not less real than the living. They take part in the daily life of the people,—sharing the humblest sorrows and the humblest joys. They attend the family repasts, watch over the well-being of the household, assist and rejoice in the prosperity of their descendants. They are present at the public pageants, at all the sacred festivals of Shintô, at the military games, and at all the entertainments especially provided for them. And they are universally thought of as finding pleasure in the offerings made to them or the honours conferred upon them.'

#### THE CULTURE OF GRATEFUL PIETY.

No child in Japan can easily forget those who have passed beyond the veil. Every morning he is led by his mother's hand to the family shrine, which has a place in every house, and there he hears the ancient prayers before the altar, upon which are not only the symbols of worship of the first Imperial ancestress and the local tutelary of the family, but the memorial tablets containing names, ages, and dates of death of members of the household. There, in reverent remembrance of those who have gone before, flowers are set, and food-emblems placed as offerings of pious affection. Who can tell how far this culture of a fair memory of those released from the body, this daily offering of loving gifts, this sacred thought which binds friends gone hence to the divine hosts in the spiritual hierarchy, how far it has softened and refined and chastened the whole spirit of Japan, and created that courtesy, that gentleness, that delicate love of things of

beauty, that simplicity, that faculty of enjoyment of common delights, for which Japan is all the world over deservedly famous?

In addition to the daily remembrance, there are special days when special ceremonies and special offerings are made, both at home and at the grave, to the spirits of the dead.\* The most important of the Buddhist festivals is that held in the middle of July in honour of the spirits of the dead, while a Japanese Memorial Day in honour of those who died for their country is held twice every year, in May and November. It is difficult for us to understand a practice of commemoration which is carried on up to the hundredth anniversary of death. As the soul is supposed to be reborn after a hundred years, even the Japanese are relieved from further acts of piety of this kind after a century. But the carrying out of this temper of reverence into a fine art begins even during a man's life-time. When the father of a Japanese family is away on a journey a part of his room will be made sacred to his memory during his absence. His family will gather in front of it, and, acting upon the Buddhist teaching concerning the creative power of thought, they will send messengers of loving and tender affection to companion him on his way and aid his safe return. He will be present often with them in spirit, and their mutual affection will find expression through these rites of endearment.†

#### COMMUNICATION FORBIDDEN.

In Japan, however, it is illegal to practise rites that call back the dead in order to communicate with them, because the privilege has been so woefully abused, and for a more important reason, that it is believed that it is not good for the dead, being not only painful to them, but hampering their onward progress. That is the way the authorities have come to regard the question. But there are a great many mediums in Japan, and we may be sure that a practice so long established will secretly prevail to a very large extent. It is, however, one thing to keep the dead in constant loving remembrance and quite another thing to bother them on every possible occasion, as, for example, in an instance related by Mrs. Bird in her 'Unbeaten Tracks in Japan,' where her servant, Ito, went to a medium to ask the spirit of his dead father whether he would get safely through his journey or not! Without knowing anything of the subject, I presume that, barring the cases where there has been pressure from the other side, the dead have more profitable work than attending to inquiries after matters affecting our physical welfare, for in spirit they are surely always with us, and ours and theirs need no closer intimacy than is already open.

#### FEEDING THE DEAD.

I question, also, the wisdom of the rites of remembrance—not the sweet lovingness of them, but the actual expression in the form of offerings of food. The ancient idea was that the vapour, the subtle essence, the fine counterpart of the food sustained the dead. Now is not this making them earth-bound? What are these beings that haunt the family shrine? Are they the immortal souls, or are they some earth-bound portions cast off by the soul in its onward progress? There are stories of the souls of ancestors taking material form and remaining visible through hundreds of years. But the description given of two of them seen by a Sengaji pilgrim only raises the inquiry as to what 'the small, dim shapes like old bronze, who made weak, moaning sounds, and inhaled the warm vapour of the food daily set before them, and became smaller and vaguer every year,'‡ really were.

#### BELIEF BASED ON FACTS.

We may be sure that in order to generate this deep, persistent, efficacious, and dominating conviction of the real presence of the dead, there must have been hundreds of examples of happy vision; for I cannot suppose that a mere traditional belief could exercise the influence recorded, unless the confirmation of experience lay behind the belief. But the

\* See A. Stead's 'Japan, our New Ally.'

† See 'The Japanese Spirit,' by YOSHISABURO OKAKURA.

‡ 'Out of the East,' by LAFCADIO HEARN.

belief has its natural disadvantages. The removal of all uncertainty about future survival, the sense of the daily presence of the departed, the belief in the continuation of the mental conditions here prevailing, has made the borderland very narrow and death a less than nothing. Thus suicide has not only a common but almost a ludicrous prevalence. Two young lovers whose union is not favoured by their parents will seal their betrothal by joint suicide. A *samurai* in protest against some grievance will perform *hari-kiri*. Even the Buddhist doctrine of the heinousness of self-slaughter has not proved a sufficient obstacle in stemming this natural outcome of a universal contempt of death. Nevertheless, this triumph over death, even though it is carried to the extreme of suicide, is not so contemptible as the *fear* of death of the people who send missionaries to enlighten the Japanese!

In these matters, if there are lessons to learn, it is we who have need of teaching. This yellow race have it in their power to teach the justice of 'Karma'; the benignity of 'the Good Law'; the cessation of strife through thoughts of goodwill and acts of forgiveness and a pure heart; and the last merging of the fretful personality in the sea of peace. They have it in their power to lift the pall cast over the beautiful white angel Death, and show the radiant presences still dwelling in affection and love; for to them, the belief in spirit presence and ministry is not merely an empty echo from the past but a living and present conviction that there is but one family upon earth and in heaven, and one communion of seen and unseen. (Loud applause.)

At the close of his interesting and suggestive Address the Rev. Tyssul Davis was accorded a hearty vote of thanks.

#### AN APPARITION AT DEATH.

Mr. Stead publishes in the March 'Review of Reviews' a letter he has received from Mr. Thomas Trood, Acting British Consul at Apia, Samoa, giving an account of an experience which occurred to Mr. R. H. Carruthers, barrister and solicitor, who has lived in Samoa for many years, and who adds his personal confirmation of the particulars.

On Friday, October 26th last, Mr. Carruthers was driving into Apia from his house in the country, with his son, in a carriage provided with a strong light. About twenty minutes to eight at night they passed the house where a young lady, an intimate friend of Mr. Carruthers' daughter, had been ill for some days, and, as they afterwards learnt, was just dying. Mr. Trood says:—

'Just before the vehicle reached and was passing the house where the lady died, and at the time of, or directly after, her death, Mr. Carruthers, his son, and the driver all saw her coming towards them, with bare feet, walking briskly on the main road which goes up towards R. L. Stevenson's old residence, Valima, where her father was at the hour stated, he not having feared the sudden and fatal relapse of her illness. As the girl came towards Mr. Carruthers she bowed to him, and the carriage passed her. As it did so Mr. Carruthers said to his son, without any thought that the appearance was supernatural, "This is very singular. I thought Miss --- was too ill to be able to walk so far from her house" (quite two hundred yards distant from the place where they saw her). Mr. Carruthers, as well as his companions, particularly and positively state that it was Miss ---, and no other person, that they saw, the height and long flaxen hair, white as silk, hanging far down below her shoulders, thoroughly identifying her. It is said, but of that I have at present no proof equal to the foregoing, that one of the Chinese servants at Valima, where her father then was, also saw her. If so, the girl, doubtless for some reason of strong affection, not only wished to see her father once more before taking her long flight into worlds unknown, but let us know also that she had actually done so.'

Mr. Trood thinks that this incident throws light on the rather puzzling verses, Matt. xxvii., 52, 53, which speak of the graves being opened and the dead going into the city and being seen by many.

Mr. Carruthers, in his confirmatory letter, emphasises the fact that the deceased had been a constant visitor at his house, and that as 'there is no girl in Samoa who resembled her in

personal appearance,' and as her figure was seen by the lamp-light with perfect clearness at four yards' distance by three persons, 'no idea of possible mistake could be entertained' by him. He had known that she had caught cold, but had heard that she was recovering, and did not learn the news of her death until his return from a journey, four days later. His only surprise at the time was that she should so soon be well enough to be out so late in the evening.

#### A BEHA'IST MISSION.

In the 'Review of Reviews,' for March, Mr. Stead gives an account of a visit he has received from a missionary of Beha (or Baha) U'llah, the Persian teacher whose sufferings during his enforced exile have frequently been referred to in our columns (see especially 'LIGHT' for 1904, pp. 150, 291, and for 1905, pp. 163, 175). This apostle is Mr. S. K. Sprague, of 238 Camden-road, N.W., the author of recent articles in the 'Theosophical Review,' who sums up the distinctive features of the Beha'ist doctrine as follows:—

'1. The unity of God. 2. The brotherhood of man. 3. The equality of women. 4. The presence of truth in all religions. 5. That work is worship, therefore all true believers must work. 6. That it is unlawful to take money for the teaching of truth. 7. That all disputes between nations should be settled by international arbitration. 8. It is the duty of all true believers to agree as speedily as possible upon the adoption of one language, which shall be universal, and if that be impossible they must create one for their own use.'

Mr. Sprague pointed out that it was remarkable that the three distinctive doctrines numbered 3, 7, and 8 should have been proclaimed as long ago as 1868 by a Persian living far away from the influence of Western civilisation. Beha U'llah further

'asserts the principle of non-resistance, and absolutely forbids war in any shape or form. He maintains the indestructibility of the divine spark in the human soul; that man passes after death into another state of being, in which he makes endless progress through other spheres or planes of existence. He does not teach the return of the soul to be reincarnated in this world, but he does teach the constant influence of the departed souls upon those who still remain on earth. He denies the personal devil, but admits the spirit of evil. Miracles, while not denied, are relegated to a position of insignificance, inasmuch as they only appeal to the few who are present at the time of their performance.'

Beha U'llah is regarded by Mr. Sprague as the latest of the great founders of religions, incarnations or mediums of the Logos, and his teaching as the sum of all that has hitherto been revealed, the synthesis of all religions, presented with renewed freshness. Mr. Sprague says: 'Now is the springtime of the world, a new cycle has begun with the proclamation of the newest but oldest of faiths, which is destined to include in one great universal synthesis all the sons of men.'

Beha'ism appears to be a profoundly spiritual and humanitarian creed, and to set forth many ideals towards which Spiritualists and other reformers are steadily and hopefully working.

'GOSPEL NOTES,' by J. S. Foster Chamberlain (Elliot Stock, price 2s.), is a series of plainly-worded and outspoken comments on passages from the Gospels. The picture drawn of Jesus is interesting as a contrast to some other views, for it represents a simple, whole-hearted man who saw life with clear vision, and 'found the best hearts among the despised publicans and sinners,' men who set up no false or artificial standard of life, and who could better appreciate him than the religious people, finding 'a strength in his life which others had not, and a beauty which they did not see elsewhere.' Jesus 'had given up his own will entirely and submitted himself to the training of his heavenly Father. Jesus followed God, and he found the higher life,' which meant a more perfect sympathy with the rest of humanity, instead of fasting and seclusion. 'Jesus found out God, and he was the only man who has ever attained to a perfect understanding of God and His ways,' and proved the inherent divinity of man. But his faith was sorely tried by lack of outward success, which indeed was both necessary and inevitable. Mr. Chamberlain has no doubt that Jesus rose in his spiritual body, and could make it assume various forms, so that he was not always recognised.

## STARVE DISEASE AND CURE THE SUFFERER.

Mr. E. Wake Cook has contributed to the 'Throne' for March 2nd and 9th, two articles on 'The Heroic Cure,' in which he takes up the facts adduced by Dr. E. H. Dewey in his book 'The No-Breakfast Plan and the Fasting Cure,' published by the author at Meadville, Pa., U.S.A. The basis of this system, as Mr. Cook points out, lies in the fact that when death has taken place through starvation it is found that the loss of weight occurred first and principally in the fat, which is almost entirely absorbed; then in the great glands connected with the digestive system (the liver and spleen), next in the muscles, and to a small extent only in the blood; the nerve-centres lost nothing. This shows that 'every human being has a vast reserve of pre-digested food, stored up as food-capital, on which the brain can live and retain its structural integrity in the absence of food, or of the power to digest it.'

The food supply thus stored up in our tissues is available for our needs for sixty to a hundred days. When ill-health is accompanied by loss of appetite or of digestive power, this should be taken as an indication that a constant supply of food is not required, and is in fact a tax on the brain energy, for, as Mr. Cook says, 'although we are not conscious of it, the process of digestion costs a heavy expenditure of muscular and nervous or vital energy; so if we can spare Nature the work of digesting food, she can use all that additional energy for curing the disease.' A case is quoted in illustration of this, in which a lady suffering from mental breakdown and paralysis had her system thoroughly overloaded by the doctors, and only recovered her health and strength by a prolonged 'dietetic rest' of forty-five days. At the end of this time 'all morbid symptoms had gone, and the joys of living had returned.' The fact that appetite did not return until Nature had completed her cure shows that when there is no natural appetite food should not be taken until it returns.

Other striking examples of 'auto-nutrition,' or the self-nourishment of the body by absorption of superfluous tissue, are recounted by Mr. Wake Cook, and among them that of an active, strenuous American who started for Europe for a rest and arrived at Venice in a high fever. An English physician who attended him had read Dr. Dewey's book, and prescribed abstinence from food; in twenty-four hours the fever left the patient, who travelled for thirty-five days without feeling a desire for food. His fast was broken by plain foods, such as bread-crust and roast potatoes, thoroughly masticated. He appeared before the Physiological Congress at Brussels, and returned to America looking twenty years younger, and feeling correspondingly increased energy. In a very similar case an opposite form of treatment prolonged the fever for four months, and brought on mental troubles.

Summing up, Mr. Wake Cook lays down this rule: 'Whenever, in illness, Dr. Nature takes away the appetite, act upon the hint and abstain from food until she tells you she is ready to digest it. The danger of starvation is *nil*; it is the disease that is starved, and abnormal growths arrested.'

## FORCES AND INTELLIGENCES.

Professor Morselli, summing up in the 'Corriere della Sera' (Milan), for March 5th, the results of his observations with Eusapia Paladino, takes a line laid down by his previous habit of thought. 'I was, am, and shall be a Positivist,' he says, meaning a Positive Monist of the Haeckel school: 'I observe and reason, consider and meditate, investigate and deduce. I feel obliged to let the facts speak, and to leave theorising until the ground is firmer.' He considers that Eusapia's phenomena indicate the existence of some force not yet understood, rather than the presence of spirit entities; but that any names we can give to these forces are purely arbitrary, and do not define their nature:—

'Just as new forces are being investigated, the nature of which is still obscure; just as beneath the phenomena called physical, chemical, electrical, luminous, organic, and vital, and even psychic or mental, science half perceives or imagines so many kinds or modes of being, and revelations of the Universal Reality, of Cosmic Energy, so beneath the phenomena

provisionally called "mediumistic" there must be forces still unknown, powers as yet undetermined, in the human organism, which are perhaps possessed to a slight degree by all, but to an exceptional degree by certain subjects who can externalise their vital and psychical activity beyond the limits of the body. To these forces, which evidently, in my opinion, disappear with the disaggregation of the mechanism which produces them, and therefore do not "survive," we give various names until we can understand something about them, very much as physicists call the unreal abstraction of electrical phenomena "electricity," or as the biologists give the name of "life" to the ideal abstraction of the organic functions.'

Elsewhere Professor Morselli reminds us that 'verbal creations,' such as 'subliminal,' are not sufficient to fill up the gaps in our knowledge; but we think that his mistake lies in thinking that, when he has recognised a force proceeding from a living human being as forming the agent through which physical effects are produced, he has thereby proved that the medium's own volition is the determining factor in the use of this force. Although he denies that Eusapia's phenomena show evidence of the presence of outside intelligences which manipulate and direct the forces emanating from the medium, he admits that those physical phenomena are not the ones best adapted to prove such outside interference. He refers to personifications, communications, and spirit messages, and says that they can nearly all be explained by telepathy, 'which is supernormal, but not spiritistic'; but he admits that certain communications through Mrs. Piper and Mrs. Thompson have not yet been explained in this manner; these he dismisses by saying that they have not been sufficiently studied to form the basis of a theory amounting almost to a religion.

As we have said before, we welcome Professor Morselli's investigations because they have resulted in the recognition, by an additional calm and dispassionate man of science, of the fact that there is in the phenomena of mediumship something real and tangible, something that can be studied, and something, therefore, which it is the duty of scientific men to study further. That a Positive scientist should at once be brought over to the spiritualist theory is not to be expected; perhaps it is not even to be desired, as it might expose him to the charge of having judged too hastily; but from the facts which have now been fully confirmed as being real, whatever view may be taken as to the explanation of them, Spiritualists can form their own inferences by the aid of other facts known to them, but which have not yet received the attestation of the recognised leaders of academical science.

## 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.*

## Physical Manifestations.

SIR,—Those good people who are lamenting the apparent decline of physical manifestations may be pleased to read of my experiences at home yesterday.

My wife, daughter, a friend, and myself were concluding our five o'clock tea when, quite unsolicited, our spirit friends manifested their presence by independent movements of the table—a heavy one of the four-legged variety. Although this is not an unusual occurrence with us, the 'power' on this occasion seemed very strong, and I suggested a little experiment. Thereupon my daughter sat on one corner of the table and I sat on the opposite broad side with my feet off the floor. After a few minutes' pause, and at my request, my side of the table, carrying my whole weight of eleven stone, was levitated some inches *ten times in succession*, the movements being deliberately and firmly made and without the slightest strain or hesitation. The medium's knees were in full view and were perfectly motionless. Finally our invisible friends assisted me to replace the table against the wall.—Yours, &c.,  
C. W. T.

[We do not think it advisable to print the name and address of our correspondent, lest he should be inundated with requests for permission to attend his circle.—ED. 'LIGHT.']

'The Seat of the Soul.'

Dr. Richard Hodgson.

SIR,—In reply to the Rev. C. E. Hutchinson's question on p. 94 of 'LIGHT' for February 23rd, it would seem that there is no real reason for the assumption generally made by Theosophists, that the pineal gland is the organ of psychic vision. It may be that the idea rests on much the same foundation as Descartes' belief that this organ was the seat of the soul, namely, because no other use or purpose had been found for it! Even the discovery that the pineal gland represents the rudimentary remnant of a third eye does not prove that it is now responsive to psychic impressions, or in other words, the organ of psychic vision.

There is in the brain another organ, the use of which has long been doubtful, namely, the pituitary body, lying in a depression of the sphenoid bone at the base of the brain. This also has had a psychological significance attributed to it by Theosophists, but science has found that it probably fulfils a purpose in regulating the growth of the body. Acromegaly, or abnormal growth of the bones, especially of the extremities, appears to be frequently 'associated with tumours or other disorders in the pituitary body, in which case there is often partial blindness. Sometimes, too, the condition is associated with disorders of the thyroid gland.' (Black's 'Medical Dictionary,' 1906, art. 'Acromegaly').

I quote this in order to show that it is unwise to hastily or rashly infer that any portion of the physical frame is without its uses in the bodily economy, or that we must seek this use in some occult sphere. The connection between the transcendental entity, or surviving Self, and the physical organ through which it expresses itself on this plane, is a profound mystery, not to be solved by confining the 'seat of the soul,' or even of psychic perception, to any special portion of the brain. Whatever be the nature of the connection, it appears to involve all the brain-centres equally, so that the whole brain, and through it the whole body, is the channel for outward expression on the material plane of the Self which by its nature belongs to the spiritual plane.—Yours, &c.,

NEPHEW.

Mr. Justice Ridley and the Bible.

SIR,—On reading your comments, in 'Notes by the Way,' in 'LIGHT' of the 9th inst., on the reference to the Bible in the summing up of Mr. Justice Ridley in a recent trial for murder at Nottingham Assizes, I could not help feeling that 'The Humanitarian,' by isolating the words (which you quote) from their immediate context, conveys quite a wrong impression to the reader, and the *main point* of his lordship's remarks is lost sight of.

I have turned up the file of the 'Nottingham Guardian' for December 1st, 1906, containing a full report of the trial, and immediately before the words to which you take exception the report says:—

'He (the judge) also felt that they might have been spared the abuse of the police, and he would have liked less appeal to the Almighty God and less reference to the Holy Bible, for he did not think this increased the value of a speech from the Bar. If he remembered rightly, the Bible said: "Whosoever sheddeth man's blood, by man shall his blood be shed." This was the original decree of the Almighty, and he had yet to learn that they were to have it called in question. But what the jury had to be guided by was the law of the land,' &c.

I think if you had had the whole report of the case before you, or even the whole of the summing-up, you would not have said 'When a judge can talk like this on the Bench, is it surprising that the age in which we live is still one of gross savagery and superstition?'—Yours, &c.,

VERITAS.

Nottingham.

Spiritualism at Montreal.

SIR,—I am desired by my committee to ask your kind favour of allowing this letter in your correspondence column, as a guide to any Spiritualist coming to Montreal.

We have founded the Church of Spiritualism, and hold regular Sunday meetings at 296, Mountain-street. Our president is Mr. J. MacLean (author of 'Modern Science and the Christian Bible' and 'Light through Darkness'); vice-president, Mr. A. Fleming (of Glasgow). Committee: Messrs. J. Withell, J. F. Jacques (Montreal), J. A. Rooke (Manchester), J. Cahill (Pendleton), J. McNulty, J. Henderson (Glasgow), G. Anderson, and myself (from London) as hon. secretary.

We send hearty good wishes to all friends in the Old Country.—Yours, &c.,

107, Dorchester-street West,  
Montreal, Canada.

H. G. HEARN.

SIR,—During a recent visit to Nova Scotia I had some sittings at Halifax with Mrs. C. E. de Wolfe, a remarkable medium, whom, being highly sensitive, spirit visitors are allowed to control directly, and though she is conscious, she afterwards has but a vague idea of what has been said through her.

In February last year, after some interesting messages had been given from other spirits, Mrs. de Wolfe was controlled by a spirit who gave his name as Richard Hodgson. After greeting me he said that since his transition he had gained sympathy for all mediums, and as he was more or less ready for the change, his experience had not been unpleasant. He further said that he had been brought to the medium by Bishop Brooks, who was one of the many spirits who greeted him on the other side, and that he had some surprises in store for his friends.

Among other things he said that he would do his utmost to have a bureau of communication established, and expressed his surprise and pleasure at finding a medium whom he could control so easily. He further said: 'I know now, though I had some idea before, that the truth contained in what is known as Spiritualism is destined to revolutionise the world of thought. All honest, well-meaning, God-fearing workers have my heartiest sympathy, and I will do all I can to second their efforts.' In answer to questions, he said that he had met both Mr. Myers and Mr. Stainton Moses, and that he would try to be photographed.

The medium, who knew nothing whatever about Dr. Hodgson, said that he liked to cross his knees; that he put his right hand to his ear when amused, and stroked his chin.

Three months later, in May last, I spent a month in Boston, U.S.A., and in the course of a sitting with Mrs. Grant, a good medium, to whom I was a complete stranger, her control, 'Walasia,' said:—

'Now, here is a spirit who has never been here before. It is Dr. Hodgson. He says: "I was merely an investigator, but I thank God that I learnt some of the lessons before I passed out. I am very happy in the spirit world. I tried, in my narrow, scientific way, to understand psychic things." He did not know you personally, but he has been to you before through a private medium—not in this city, somewhere where he could come very easily and do better than here. He talked to you direct then. It was a lady. Didn't she have a peculiar name? He is very interested in the future work.'

This unsought corroboration through a stranger, and so far away, naturally makes the original message much more interesting.

The messages referred to above, as is my usual custom, I wrote down word for word as they were given.—Yours, &c.,

H. BLACKWELL.

'Curious Colour Experiences.'

SIR,—I was pleased to see some explanation of my curious colour experiences from 'Reader,' in 'LIGHT' for February 16th, and to find that others have similar experiences ('LIGHT,' p. 95). I have a valuable book entitled 'Harmonies of Tones and Colours Developed by Evolution,' written by F. J. Hughes, a great-nephew of Dr. Darwin, treating of colour in relation to the musical scale, as mentioned by 'Reader.'

Turning to Jessie Vesel's letter ('LIGHT,' February 23rd), it is interesting to find the writer agreeing with me in her idea of the colour (if I may so term it) of the vowel *i*, but I do not think that, with me at any rate, the colour of the vowels is a matter of association. Certainly the red of *a* is not that of an apple, it is rather a deep crimson tone; and the yellow of *o* is quite a pale tint, more that of a lemon than of an orange.

It is curious that some of the names mentioned by Jessie Vesel convey similar impressions to both of us—though apparently not for the same reasons—viz., 'Martha' is crimson to me, owing to the two *a*'s. 'Martin' is crimson also, with a touch of white from the *i*, while 'Emma' is crimson, tempered by blue in the initial *E*.

There seems to me to be an analogy between the importance of the three primary colours, red, blue, and yellow, and the three chief vowels, *a*, *e*, and *o*, and it is a curious fact that since this correspondence has arisen between myself and other readers, through your columns, words, other than personal names, are gradually assuming the same appearance to my mental vision, owing, I suppose, to my mind having been more occupied by this interesting subject.—Yours, &c.,

MARIE.

## 'Shall We Help the Distressed?'

SIR,—During my seventeen years' connection with Spiritualism, what has always been an enigma to me—as doubtless it has to others—is, why those who have braved the stress of battle in propagating so grand a knowledge as ours, should, when they have fallen on unfortunate times, become so little cared for; as we too often notice by the pitiful appeals which are from time to time printed in 'LIGHT.' Surely our noble teachings ought to prompt many of us to take care that old workers should not suffer in the way they do from neglect in this matter. Many Spiritualists, I feel convinced, mistake the intentions of the National Fund of Benevolence, and although societies, fast becoming organised upon a better basis than has been the case in the past, find they can do a little to mitigate distress among their own members by establishing benevolent funds under their own direction, there still remain a very large number of cases they cannot deal with, and which the National Fund alone seems the one to give attention to. It seems to me that these fitful methods of dealing with distress in our ranks, by special and personal appeals, are not the best means of rendering help, as they can only be of a temporary nature; and more generous response to such appeals as Mr. Button's in your last issue would be 'the better way.'—Yours, &c.,

PERCY SMYTH.

25, Homefield-road, Chiswick.

SIR,—We have the Hospital Sunday and Saturday Funds, Mission Sunday in Churches, and General Booth's Self Denial Week, as examples that many can help one, but not one many. Why should not the different Spiritualist societies have a Benevolence Fund Day, and thus form a basis to build up something permanent? We could thus illustrate the Master's teaching that the greatest of all gifts is 'charity,' and also our own teaching, 'The Brotherhood of Man.' As the anniversary of the movement is close at hand, it would surely be a good opportunity for us to do something practical in this direction.—Yours, &c.,

GEO. F. TILBY, Vice-President,  
East London Spiritualists' Association.

## 'A Spirit Identified.'

SIR,—With your kind permission I would like to inform your correspondent 'M.' that in the days of my childhood I was a member of the congregation of the church of which the Rev. Hugh McNeile was incumbent, at Prince's Park, Liverpool, and which he vacated to accept the Deanery of Ripon. He was a powerful evangelical preacher, and greatly loved, and was there for many years; this may explain his being drawn to communicate at Liverpool.—Yours, &c.,

A. F.

## Battersea Spiritualist Society.

SIR,—Kindly permit me to thank all friends who, by their prayers, good wishes, and donations, have helped the Battersea Society to weather the storm, and sail out into clear water. At the members' meeting on the 17th inst., the committee was reconstituted, and the general secretary is now Mr. C. Cousins, 61, Park-road, Battersea, S.W.—Yours, &c.,

WILLIAM R. STEBBENS,  
President.

ART AND CHARACTER.—'Art Ideals,' by Ernest Newlandsmith (The Open Road Publishing Company, 11, Cursitor-street, E.C., price 2s. 6d. net), is well calculated to lead thoughtful minds to a higher view of the purpose and influence of art. The author says: 'Whereas Science trains the mind by giving us right information about things, so Art trains the heart by awakening right feelings, and if we persistently hold right feelings in our hearts, we shall eventually develop fine characters. . . It is the true mission of Art to arouse those sincere and good feelings which will help us to fashion our life and character in accordance with the highest ideals. By awakening good and true feelings in men's hearts, Art becomes a sort of spiritual healer, a medicine for the soul.' After speaking of the effects produced by art of various kinds, the author says: 'The greatest art of all is the art which deals with life—the supreme art of character building, the building up of an ideal temple out of the human heart. This is an art in which all can join—in which indeed all must join if they would attain to the glorious liberty of the children of God,' and 'cross the threshold into realisation of Divine consciousness.'

## SOCIETY WORK.

[AS WE SHALL GO TO PRESS EARLIER THAN USUAL NEXT WEEK CORRESPONDENTS ARE RESPECTFULLY REQUESTED TO TAKE NOTICE THAT WE SHALL BE UNABLE TO PUBLISH ANY CONTRIBUTIONS UNDER THIS HEAD IN OUR NEXT ISSUE.]

ACTON.—PEMBRIDGE HOUSE, HORN-LANE, W.—On Sunday last Mrs. Agnew Jackson's address was much appreciated. Speaker on Sunday next, Mrs. H. Ball.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. R. Boddington gave an interesting address on 'Spirit Control,' and replied to questions. On Sunday next, Mrs. Effie Bathe.—J. T.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Miss Violet Burton gave an uplifting address upon 'The Tempests of the Soul.' Sunday next, Mrs. Fairclough Smith (see advt.).

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. John Adams' address to a crowded meeting was much enjoyed, and a good after-meeting was held. On Sunday next, Mr. and Mrs. Imison, address and clairvoyant descriptions.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. T. H. Paterson lectured ably on 'How to Live' to a large and appreciative audience. Mr. G. Tayler Gwinn presided. Sunday next, Mrs. Podmore, clairvoyant delineations.

STRATFORD.—IDMISTON HALL.—On Sunday last Mr. Webb gave a thoughtful address on 'Tyranny' and well-recognised clairvoyant descriptions. Sunday next, Mr. Walker, psychometry. Good Friday, annual tea and silver tree; festival tea at 5.30 p.m.; tickets 6d.—H.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave an effective address on 'Obsession and Possession.' Mr. Sinclair presided. Sunday next, at 11.30 a.m., Lyceum and circle; at 7 p.m., Mrs. Boddington, address and clairvoyance. Thursday, at 8.15 p.m., psychometry and clairvoyance. Silver collection.—W. H. B.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last, after a reading by Mr. Imison, Mrs. Imison gave successful clairvoyant descriptions and messages. Sunday next, at 7 p.m., Mr. and Mrs. Roberts. Wednesday, the 27th, at 8 p.m., Miss Webb will give clairvoyance at 50, Avenue-road, Hackney Downs.—N. R.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last 'The Food and Drink Question in its Relation to Spirit' was discussed. In the evening, after a reading, Mrs. Podmore gave excellent clairvoyant descriptions. Sunday next, Mr. H. Boddington. Collections on behalf of building fund.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last good personal advice was given. In the evening Mr. W. E. Long's instructive address on 'Progress and Punishment' was much enjoyed. Easter Sunday, at 11 a.m. and 6.30 p.m., Mr. W. E. Long, 'How Modern Spiritualism Began: How will it End?' Monday, at 7.45 p.m., social party; tickets, 1s.—E. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. M. H. Wallis delivered instructive spiritual addresses and gave good clairvoyant descriptions, all being greatly appreciated by crowded audiences. Sunday next, at 11.15 a.m., open circle; at 7 p.m., Mr. Macbeth Bain. Wednesdays, at 3 p.m., clairvoyance. Fridays, at 8 p.m., healing. Saturdays, at 8 p.m., prayer meeting.—A. C.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. F. T. A. Davies gave a reading and ably answered questions. In the evening Mr. G. Morley's address on 'The New Dispensation' was followed by excellent clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., public services are held for Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis, after a reading, delivered an instructive address on 'Salvation or Education, or Grace or Growth,' which greatly pleased the large audience. Madame Hope charmingly rendered a solo. Mr. G. Spriggs presided. Sunday next, special musical and flower service to dedicate lectern to the memory of Mr. Thomas Everitt and celebrate the fifty-ninth anniversary of Modern Spiritualism.—A. J. W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Messrs. Jee, Moore, and Tidman spoke on 'The Bible and Longevity.' In the evening Mr. S. Keyworth's instructive address on 'The Faith of a Scientist—Professor Lodge's New Catechism,' was much enjoyed. On Monday Mrs. Podmore gave successful clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Rex, address. On Monday next, Mrs. Atkins, clairvoyante. Admission free.—H. S.