

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

'The Daily News,' a few days ago, in a review of Lapponi's 'Hypnotism and Spiritism,' amused itself with a rather childish exhibition of petulant prejudice. Lapponi relies somewhat on the testimony of men of science in relation to the happenings of 'Spiritism,' and 'The Daily News,' in a highly superior manner, says:—

It is a common enough error to suppose that because a man has proved himself an expert in one particular branch of scientific discovery, his evidence for or against spiritism, or, indeed, any other group of phenomena, is of tremendous importance; but it must be remembered that the very fact of a man's being a specialist along particular lines often impairs his general powers of observation, and to some extent incapacitates him as critic of unfamiliar studies.

Of course that is sheer nonsense. The faculty of observation, or the trained habit of it, has equal value in any direction, or in relation to any subject. The eye, the brain and the conscience that help in the analysis of a substance will be equally reliable in the watching an experiment in 'Spiritism.'

This attempt to depreciate the value of a scientist's testimony, when it cuts across a nervous prepossession, is, as we say, a good deal childish, especially when it is solemn and superior.

'The Glasgow Herald' has been publishing a long series of Papers on 'Creed Revision in Scotland,' now brought to a close by a kind of summing up by Dr. John Hunter, whose remarks apply just as well to England as to Scotland. 'Sweet reasonableness' is the phrase which best describes this Paper. On the whole, Dr. Hunter clearly shrinks from creeds. He prefers the Sermon on the Mount to the so-called 'Apostles' Creed,' and Christ to all his exploiters. 'Propositions and definitions are hindrances to religious fellowship and worship.'

Dr. Hunter sees, as so many of us see, that the 'New Theology' is no new thing. He says:—

A new theology—no hasty, unripe, un-mellowed product—has been slowly growing in our midst these many years. Prophets, thinkers and saints like Edward Irving, Thomas Erskine, Macleod Campbell, C. J. Scott, Alexander Ewing, Robert Lee, Norman Macleod, John Tulloch, Principal Caird, Robertson Smith, A. B. Bruce, have contributed to its development, and their influence keeps it thoroughly and profoundly Christian. It is the real though unwritten creed of the best and most thoughtful of the clergy and laity. It is the new thoughts of God and Christ and Man, of life and the hereafter, which find expression in the sermons which are preached from hundreds of pulpits in Scotland every Sunday, and not the thoughts which the confessional fathers cast into a set of rigid forms from which it was expected that no future age could possibly escape. It is not good, however, that there should be this wide and ever-widening gulf between

the living faith of the Church and its traditional creed. It is not good that its ministers should have to keep up a pretence of believing in formularies which do not have their innermost assent and from which the reality has departed. The Church which has not full freedom to lead in the paths of Christian progress has abdicated its most sacred function as a spiritual teacher and guide. Liberty of prophesying is an essential Christian institution, and the real and whole power of the pulpit lies in its veracity and earnestness. Temporalities—secular, social and ecclesiastical advantages—are dearly held, if the holding of them means the bondage and restraint of the Ministry, the Church, and the Gospel.

We are not quite sure how far the apparent insincerity of the churches accounts for their inability to hold the people, but the matter certainly wants looking into:—and yet is it not the fact that it is the rational churches, the churches of 'sweet reasonableness' and obvious sincerity, that have suffered most? And is not the priest, with his magic, his mystery and his music, still sought by interested throngs?

One need not be an old-fashioned Sabbatarian in order to be somewhat concerned about the passing away of the old worshipful Sabbath. Church and chapel going may not have any very great or very special sanctity in it, but it undoubtedly has its deep spiritual and ethical uses, and the modern neglect of it in favour of 'week ends' from home, bicycle excursions, golf, club meetings, society functions from dinners to dances, and exciting musical entertainments, may well 'give us pause.'

All this is accompanied by a feverish advance in the craving for amusements all the week. London in particular, we have heard it said, and rightly said, is 'amusement mad': and the following, by Mr. Voysey, is 'a word in season':—

The pursuit of pleasure has been increasing by leaps and bounds within the last fifty years. It is partly due to the reaction against the puritanism and asceticism of past ages of religious thought and practice. Our forefathers groaned under the burden of restriction, and suffered untold wrongs under the ban of the Churches. Now a tide of liberty has set in, men are no longer afraid of the anathemas against the Sabbath-breaker, no longer recognise or feel the guilt which was imputed to the indulgence in harmless pleasures. I say nothing against this grand emancipation. It is the gift of God. But it is in danger of degenerating into license and lawlessness and becoming a worse peril to true religion and morals than the asceticism which it has displaced.

In the absence of Mr. Voysey a few Sundays ago, Dr. A. D. Tyssen preached a sermon which has since been published. It is a calm and well-balanced review of the 'Principles of Religion,' and is, in the main, a vindication of the wisdom and goodness of God in the presence of many sinister appearances which seem to tell against His wisdom and goodness. In his vindication, he falls back upon the compensations and readjustments of a future life, and says:—

Just as God is the only reasonable solution of the mystery of the universe, so immortality is the only reasonable solution of the mystery of human life. A belief in immortality seems to have arisen from finding many things which point to the goodness and justice of God, accompanied by occasional

exceptions which appear to show that if this life is our only existence, Divine goodness and justice are not adequately worked out. The spectacle presented by the life and death of Jesus Christ is a strong instance of this. We see him leading an unselfish religious life, and find him doomed early to a cruel death: and the conviction seizes us that death cannot have been the end of all things with him. In a similar manner we find Mohammed recording that he felt the voice of God saying to him, 'We have not created the heavens and the earth and all that is between them in sport; we have not created them otherwise than in truth. Did you think that we had created you in sport, and that you should not be brought to us again?' In truth, if this life were our only existence, it might be said that God had created us in sport, and that He looked on at our struggles in unfeeling callousness, like a Roman Emperor enjoying the spectacle of a gladiators' show. And we cannot think that God would endow us with better ideas of right and justice than He Himself possesses.

Mr. Voysey, on returning to his pulpit, strongly protested against important parts of Mr. Tyssen's sermon. A long time ago, when another stranger preached for Mr. Voysey, an officer of the church stood up and repudiated the preacher's opinions. This is hardly an improvement on old orthodoxy.

Mr. J. C. F. Grumbine does not agree with the beatitude which promises the meek that 'they shall inherit the earth.' He calls it 'a puzzling bit of politico-economical science or an extravagant and wild religious statement,' and says, 'The fact is the meek do not even inherit a square meal.'

Is that so? The 'meek,' indicated by Jesus, are those who are most unlike the overbearing, the arrogantly selfish, the grabbers. Now it is true that these last do seem to beat down the meek, and to prevent them inheriting the earth. But, if we look a little closer on the one hand and a good deal farther off on the other, we shall see that this is very largely a mistake. The overbearing are disliked, the arrogantly selfish are gradually resisted, the grabbers set the majority against them: and, in time, the agreeable people, the quietly useful people, the neighbourly people—in short, the meek—cluster together, make things prosperous, and gradually possess the earth.

At this moment, Europe abounds with illustrations: so does America, or it soon will: and so will South Africa. In fact, that great seer of Palestine was always right: and the wisest of us ought to hesitate a long time before we contradict him.

Mr. Maskelyne has announced that he proposes to give up exposing mediums. We are sorry to hear it. All he has done in that way has helped us—as a contrast. His mimics, with the help of his conjuring skill, his prepared stage, and his costly machinery, have only served to show the difference between his experiments and ours. We do not remember that he has ever exposed a fraud: but if he has done so we thank him. We no more desire to be taken in than the rest of mankind.

At an Exeter Hall conference of 'those who believe that the end of this age will come about 1931,' the Rev. (and indefatigable) Mr. Baxter compared King Edward's efforts for international understanding to the confederation of kingdoms prefigured by the ten-toed image and the ten-toed wild beast in Dan. ii. and vii. He looked for this idea to be realised about 1919, and the ascension of 144,000 Christians to Heaven between February 26th, 1924, and February 2nd, 1926. Daniel's prophecies are extremely flexible in Mr. Baxter's hands, and for the last thirty or forty years the 'end of the age' has always been prophesied a few years ahead. As fast as the almanack approaches one date Mr. Baxter finds another. But other 'prophets' have been doing the same thing for hundreds of years. Many people expected A.D. 1000 to witness the final catastrophe!

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, MAY 16TH,  
WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. LAURA I. FINCH,

ON

'THE PSYCHOLOGY OF MEDIUMSHIP,

With a Narrative of Recent Experiments, by herself and Professor Richet, of a novel character and suggestive of deeply interesting and illuminative problems.'

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.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, May 14th, Mr. Ronald Brailey will give clairvoyant descriptions, with blackboard illustrations, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, May 15th, at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'The Spiritual Philosophy.' 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 next*, May 16th, at 4.30 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 17th, 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.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates an opportunity to avail themselves of his services in magnetic healing under spirit control. Appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

'G. W. B.' would be much obliged to any reader of 'LIGHT' who can supply him with information regarding Mrs. Whimp, a well-known medium, of whom he has lost sight lately. Letters may be addressed to the care of 'LIGHT.'

MEMORIAL SERVICE.—On Thursday, April 15th, Mrs. E. M. Walter and many of the members of her class met in Hendon Park Cemetery for a short memorial service in memory of Madame Annem (Mrs. A. Miller). With white roses and other fresh flowers, and a moss cross, they covered the grave; then standing round they joined in prayer. Mrs. Walter, in her address, expressed the hope that the friend who had passed on, and who had been the first of the class to enter the larger life, would be able to help her friends on this side in their spiritual progress. She also prayed that any poor spirits who might be near at the time, and who were as yet in an uncertain condition of mind as to the new life they were in, might receive help. Several of the members remarked that they were conscious of the presence of Madame Annem. One member, under control, said that Madame Annem was not able to communicate directly at present, and that she was pleased with the remembrance of her.—E. O. S.-M.

## DR. LAPPONI'S DILEMMA.

According to an Italian journalist whose opinion we quoted at the time of Dr. Lapponi's decease, the late Chief Physician to the last two Popes was himself an ardent believer in Spiritualism, the practice of which is forbidden by the Church, and he was therefore placed in a difficult position when publishing his book on 'Hypnotism and Spiritism,' a translation of which, from the second Italian edition, has just been issued.\* But the worthy doctor gets out of the dilemma in an ingenious manner; the substance of his work is entirely in favour of the reality of spirit phenomena, but the summing up contains a warning against improper meddling with so grave a subject out of mere curiosity or for selfish and personal motives. It is a tiny powder in a big spoonful of jam, and we will look at the powder first. The closing paragraph of the book tells us:—

'Spiritism is always dangerous, harmful, immoral, reprehensive, to be condemned and most severely prohibited without reserve, in all its grades, forms, and possible manifestations; with the rare exception, perhaps, of the study of certain manifestations, either spontaneous or induced in certain cases only, with the necessary circumspection and by persons authorised and recognised as competent, who do not themselves participate directly in the provocation of the spiritistic phenomena to be studied.'

There! 'Never was heard such a terrible curse!' But it means—just nothing at all. It is the voice of the member of the papal household, that is to say, virtually, of the Pontiff speaking through the phonograph of Dr. Lapponi's publication. Elsewhere Dr. Lapponi hints that it may be lawful for capable and competent persons to study manifestations in order 'to decide if certain facts really exist, to what extent they may be accepted, and how the true manifestations may be distinguished from deceit and fraud.' Well, that is what everyone is doing, who regards spirit phenomena from a serious point of view. We have more serious cause to contest the doctor's dictum that Spiritism is useless and immoral, and that advice given by spirits, including the recognition of maladies and the suggestion of remedies, is generally dangerous.

Dr. Lapponi gives a carefully-compiled summary of the history of Mesmerism, with its developments, Braidism and Hypnotism, and of Spiritism, which he traces through all ages from the earliest periods of which we have sufficient records. The account of Modern Spiritualism and its phenomena is in the main fair, though not always quite correct. He gives an imposing list of eminent scientific men who have attested the real existence of spirit phenomena, and says: 'In face of such numerous witnesses, so select, so competent, so diligent, and so diffident, it seems to us that it would be unreasonable to preserve the least doubt on the reality of the facts which form the basis of Spiritism.' He admits that he has not made a thorough personal study of the facts, but neither has he assured himself by direct observation of the existence of the Straits of Magellan, the Isthmus of Panama, or the Banks of Newfoundland! He says:—

'If, then, there are some facts in Spiritism which may be attributed to trickery and fraud, to some involuntary and unconscious physiological phenomenon, there are many others, excellently authenticated, for which neither deception, art, nor science can account. . . . The question of their number does not influence the question of their nature. If it were a matter of only one *single* really genuine spiritistic phenomenon, its uniqueness would not alter its essence or origin. The Bible gives in several instances the most explicit evidence as to the reality of such phenomena. In its turn, the severe modern criticism of to-day cannot deny their existence if it wishes to be logical and consistent in its methods of investigation, or if it does not wish to shut its eyes to the full light of the sun. And it is precisely these genuine, though rare, occurrences which constitute Modern Spiritism.'

Dr. Lapponi considers that 'Spiritism proves, in the most incontestable manner possible, that supernatural order which rationalism and materialism together have for centuries

obstinately, but in vain, tried to destroy and to exterminate.' By 'supernatural' he means 'superior to the more common laws of Nature, whether biological, psychological, or physical.' As facts, spiritistic phenomena are worthy of study by competent persons; this much is admitted, and we do not find fault with the warning given to the merely curious or self-seeking that they had better beware of profanely intruding on subjects connected with the highest philosophical and religious aspirations of mankind, because we, too, continually utter the same warning.

## WAS IT THE OUTWORKING OF FATE?

In March last 'The Progressive Thinker' reprinted from 'The Chicago Tribune' the following very circumstantial story about the fulfilment of an eighteen-year-old prediction:—

'When Marie Thierault (born in 1887) was a babe in her mother's arms, a clairvoyant named Mme. Picquinet prophesied that the child would grow to be amazingly beautiful, admired by scores of men, would reign as a popular favourite in Paris, and then, before she was twenty years old, she would be murdered by a rival, a blonde, and furthermore, that she would be killed by a dagger driven into her breast while she slept, and that the dagger would pin to the body of the girl the queen of spades.'

This prophecy has been fulfilled in every detail. Mme. Picquinet said in writing:—

'The child is born to a life of happiness which shall end in a terrible form. I see no way to avert it, although I pray her parents to keep her close at home for the three moons after January 14th, 1907. I cannot see the date, but the date January 14th, 1907, appears many times, and always there is a new moon shining.'

As a child Marie Thierault was rather homely in appearance, but when about twelve years of age she began to develop great beauty and was sent to a convent. At seventeen she left the convent, and a year later went to Paris as a model in one of the great millinery stores. From the first her beauty caused a sensation in Paris, and the artists pleaded with her to pose for them. She remained innocent and good, and a strong friendship sprang up between her and Lucette Yoquelet, a model employed by a rival firm. Marie Thierault was a brunette and Yoquelet a blonde. They occupied the same rooms and seemed to be very happy. Mme. Thierault was filled with fear and did her utmost to separate the girls; she tried to prevail upon her daughter to return home, but in vain, and Marie wrote to her saying that her friend was one of the dearest and best girls in the world, and so far as can be ascertained there never was any quarrel between them.

On the evening of January 18th last the two girls, with some other women, dined with some students. During the evening the men decided to choose the queen of beauty, and proclaimed Marie Thierault queen of spades—only one voting for Lucette Yoquelet, who, however, placed a crown of roses on her friend's head and drank the toast as heartily as the others. The girls rode home together, and the next morning the dead body of Marie Thierault was found on a couch in her room, with a dagger driven into her breast pinning upon her bosom the fatal queen of spades, and Lucette Yoquelet was found, her hands covered with blood, whimpering in a corner in terror over the deed she had done. Neither of the girls, it is said, ever heard of the prophecy.

The prophecy itself, written by the clairvoyant, now dead, has been presented to the Court by the mother of the murdered girl and it will be used by the defence in an attempt to prove that in committing the crime Lucette Yoquelet was moved and governed by some mysterious power, and was not responsible.

THE attitude of some self-styled 'inquirers' towards Spiritualism was forcibly illustrated recently by Mr. W. H. Bach, the Editor of 'The Sunflower,' who said: 'Some folk stand with their fists doubled up and *dare* the message to come—and yet declare that they expect good results!'

\* 'Hypnotism and Spiritism: A Critical and Medical Study.' By DR. GIUSEPPE LAPPONI. Translated by MRS. PHILIP GIBBS. London: Chapman and Hall, Limited. Price 5s. 6d.

## ORDEALS AND SPIRIT INFLUENCE.

An important historical sketch of the practice of judgment by ordeal is contributed by M. César de Vesme to 'The Annals of Psychical Science,' being, in fact, a chapter from a 'History of Spiritism,' which M. de Vesme has in preparation. Taking this article as a sample of the forthcoming work, we are glad to recognise that 'the spiritistic hypothesis' is treated with conspicuous fairness, and as one which 'cannot be set aside, and ought to be admitted, at least for the present, as possible.' We state this with all the more pleasure as we recently had occasion to criticise some of M. de Vesme's arguments.

The article shows that ordeals have existed among primitive peoples all over the world; they are commanded in certain cases in the Mosaic law, and are mentioned in the Vedas. The practice of causing an accused person to walk over hot iron or between blazing piles of wood, to take a pebble out of a cauldron of boiling water, to drink poison, or perform other dangerous feats without being harmed, as a sign of his innocence, is widely spread, and instances of innocent persons having safely passed the test are numerous and apparently well authenticated. Other ordeals are in the nature of suggestion: a guilty person is unable to swallow ordinary food, or he is choked by it; others again appear to be of the nature of the phenomena observed in séances with mediums. The witch-finding test of throwing a suspected person into water is one of these, and a variation of it is that of weighing a person against a Bible. In both cases a great diminution of weight is reported in certain instances, so that the accused either floated on the water like a cork, and could not be submerged, or else was found to weigh almost nothing.

Another phenomenon which is described by M. de Vesme is the finding of an accused person by abnormal means. The case of Jacques Aymar and his divining-rod, mentioned by Professor W. F. Barrett in his recent Address, is set forth at some length; and a somewhat similar occurrence in Thibet is described by a Russian traveller, M. Tsherepanoff:—

'The Lama is able to find lost articles by following a table which moves before him. He sits on the ground in front of a little square table and places his hands on it, at the same time reading in a Thibetan book; at the close of half-an-hour he gets up and lifts his hands off the table, keeping them in the same position. The table is levitated at once; the Lama stands up, raises his hands above his head, and the table rises to the level of his eyes. The Lama moves, and the table moves with him, advancing in front of him in the air, with such increasing rapidity that the Lama can scarcely keep pace with it; finally the table falls to the ground. The direction in which it has chiefly moved indicates that in which the lost object should be sought for. In the case of which I was an ocular witness it moved a long way, more than thirty yards, and the lost object was not found at once. But in the direction followed by the table there was the hut of a Russian peasant, who committed suicide, and the lost articles were found in the hut.'

Other alleged facts in the nature of ordeals are 'citations to the tribunal of God,' in which a person unjustly condemned to death summons his judge to meet him in the other world within a certain time; and the 'judgment of the corpse,' founded on the belief that contact with the murderer caused blood to flow from the body of an assassinated person.

In considering possible explanations of all these circumstantially narrated wonders, M. de Vesme rules out of court all idea of fraud, of imposture, or connivance in the religious and judicial ordeals, as involving a world-wide conspiracy of secrecy as to methods which could hardly escape being detected or divulged. With regard to the fire test, we are told:—

'Chemistry is more advanced than it was in the Middle Ages, and fabrics, papers, even lace, can be rendered fire-proof; but we know of no substance that can enable a human being to walk through bonfires ten feet long, to hold in his hand a bar of red-hot iron during the time necessary for taking nine steps, &c. . . . Even if we were to admit that the body might become incombustible, how shall we explain the fact of the beard and hair being similarly affected, and that the clothes remain intact?'

M. de Vesme compares these phenomena with instances of incombustibility among modern mediums, and says that though we can form no exact idea of how such a thing is done, the spirit explanation given through Home is neither absurd nor irrational in itself. He ridicules Mr. Podmore's suggestion that the witnesses to such feats were confused and incapable of forming a judgment. 'That is not historical and scientific criticism,' he says; 'it is jesting.' In any case, he concludes, psychical research re-establishes certain ancient facts which have been doubted by those who refuse to admit what they cannot explain, and these facts may yet form a fulcrum to uplift the world.

## MR. PETERS IN ITALY.

Here in Florence we have founded a Philosophical Library (Biblioteca Filosofica, Piazza Donatello, 5) which favours and encourages all kind of psychic research, and everyone interested in such studies, as are all the readers of 'LIGHT,' is warmly welcomed. Attached to the Library there is a lecture-room where, during the winter and spring months, lectures are given every Sunday on philosophical, religious and scientific subjects. During February last Mr. Alfred Vout Peters was introduced to us by one of our members, and it was suggested that he should give some psychometric and clairvoyant readings in our lecture-room. As secretary of the Library I arranged for three lectures, which, though the first of the kind in Italy, were attended by a considerable number of people, who took the greatest interest in Mr. Peters' experiments. The lectures were in English, but an Italian professor translated them into our language; and they were very successful. We especially noticed the direct way in which Mr. Peters worked, as he did not fall into a trance nor ask questions, but simply took up the different articles presented to him by the audience, and gave a clear, concise reading from each, which in almost every case was correct. The lectures were followed by requests for private séances, and from what has been related to me, they must have been quite remarkable. I will quote two cases, which seem particularly interesting and convincing.

In the house of Countess C., to a gentleman who boasted that he was a materialist, Mr. Peters began to describe the spirit of a lady, giving a number of unmistakable details. As the gentleman failed to recognise the lady thus described, Mr. Peters told him that he would find a portrait of the lady in an album on a certain page and near other portraits, which he described. The gentleman looked into his album and found the portraits exactly as Mr. Peters had said; this naturally made a great impression on all who were present.

Another day Mr. Peters, while psychometrizing a bracelet, gave the description of a spirit whom the lady failed to recognise, as she tried, in vain, to refer it to her father, who had recently passed away. A month afterwards a sister of this lady suddenly remembered, and remarked that the description given by Mr. Peters corresponded precisely to that of the gentleman who had given them the bracelet.

Personally I have had only one experience of Mr. Peters' psychometric faculties, but it was a good one. I had a very intimate friend who, two years ago, was compelled by the tragic conditions of his life to write to me from America asking for help. This letter, which I received shortly before his death, was certainly written in a very painful condition of mind, and I kept it always among my private papers under lock and key. I gave the letter to Mr. Peters without having mentioned anything about it; he took it (it was written in Italian and Mr. Peters does not know the language) and without hesitation felt the peculiar psychological conditions I have spoken of, and some of the striking qualities of my dead friend's character.

I believe, then, that Mr. Peters will afford to sceptics unquestionable proofs of those faculties of the soul which are generally denied, and I am very glad to have the opportunity to relate what I have witnessed.

ARTURO REGHINI.

Florence, Italy.

## POEMS OF SPIRITUAL IMAGERY.

The Celtic race, once the possessor of an ancient wisdom of which fragments survive in its literature, and which still colours its poetic intuition, has exercised a potent influence on the mythical and allegorical literature of Western Europe, especially through the Grail legends, and may even have lent substance and colouring to the Teutonic cycle of Niebelung romances. All these allegorical legends had a deep meaning and purpose, and on their inspiration Mr. James H. Cousins has woven themes from the Mythos of Ireland into epic and dramatic poems which, along with some sonnets and other short pieces, he has published under the title of 'The Quest' (Maunsel and Co., Ltd., Dublin and London, price 2s. 6d. net).

The first epic, 'The Going Forth of Dana,' seems to be a highly poetical parallel with the Gnostic idea of creation: the co-equal Son and Daughter of the Nameless One sowing the seeds of the universe that was to be. 'The Sleep of the King' is a drama founded on the legend of Connla of the Golden Hair, and was the first play performed by the Irish National Theatre Society, in 1902. 'The Marriage of Lir and Níav' must, like the others, be read with an intuitional comprehension of its inner meaning, and all the poems are of a nature to appeal to the small circle of readers capable of apprehending spiritual verities veiled under natural symbols. One short poem, which gives its title to the book, affords in plain language what may be a key to the understanding of the whole. The Seeker is told that Truth dwells apart, and he ransacks the universe to find her:—

'Till through the tumult of my Quest I caught  
A whisper: "Here, within thy heart  
I dwell; for I am thou: behold, thou art  
The Seeker—and the Sought."

As pointed out by Mr. Cousins in 'LIGHT' for January 12th last, there is often a remarkable correspondence between the symbolical expressions and imagery used by different visionaries in describing their transcendental experiences, and this suggests that there is an actual community of perception on the spiritual plane, so that similar experiences are independently passed through by persons living in different ages and countries. In one of his poems Mr. Cousins describes a vast pillared hall in some transcendental sphere in terms recalling similar descriptions by Mabel Collins and in Mrs. Verrall's automatic writing.

## THE SPIRITUAL MYSTERY OF LIFE.

Under the title of 'Life's Mystical Links,\* Miss Rachel Challice has cleverly arranged and systematised the substance of a large bulk of manuscript jottings left by Mr. Alexander Connell Maclaren, who for over fifty years practised as a medical man in Harley-street. This book is packed full of thoughts of the highest significance as illustrating a spiritual and yet rational conception of life as progressive here and in the Beyond. Life is regarded by Mr. Maclaren as essentially spiritual in its nature and processes, both physical and mental; neither material science nor unimaginative logic can explain its essence or lead to an understanding of its purpose as a progress towards the divine.

The opening chapter on 'Spirituality' is a splendid recognition of the spiritual origin of life and of the nature of the soul, as proved by our aspirations and achievements:—

'Spirituality as an inspired consciousness in human beings is a dynamic element—a prompting principle and guiding influence. . . Knowledge and wisdom have been the outcome of spirituality in all ages. . . Spirituality is a mental capacity for the rational observance of the due order of nature; and in discerning its truthful and righteous process it arrives at some understanding of Causation, and recognises the divine mind, idea, and will which create all things. . . Spirituality consists of the condition of relativity to the divine as receptive of and responsive to influences of holiness, thereby having and holding converse mystical and musical, attuned to the harmony divine; and with such rapturous ideals and airs of heaven, spirituality emerges as reality.'

'Spirituality as mental capacity attuned to rationality' is represented as exercising an all-important influence on the purely logical processes which some regard as the whole of 'reason.' Mr. Maclaren's 'Rationality' embraces a wider range; it is a 'higher reason'—'the valid court of appeal, the forum of enlightened conscience wherein questions are put, listened to, and judged upon evidence.' But the real judge is the spiritual nature: 'Consciousness, by becoming conscience, sits with the full power of its judgment, and being in possession of all its senses, and fully informed by them, it can adjudicate on the truthfulness of every case, upon all circumstances, and seize the spirit of a whole matter,' in a way that logical scientific reasoning, unilluminated by a higher light, is unable to do. 'A rational faith' is needed for the understanding of the 'system purposed under design,' as well as establishing a right basis for the conduct of life.

The same principle applies to the care of the body and the 'combat with the ills of life.' The author reminds us that enfeeblement through age may lead to spiritual awakening, and that 'the spirit living can regenerate the body by making amends for the parts that are dead.' His view of death is thoroughly hopeful:—

'Life's cessation is not annihilation, but a task ended—life's journey on earth completed; . . . a translation to another beginning, or modification of being, as a further qualification for higher vocations. It is evidently a degree forward in the process of the destiny of being, ever onward and upward to spirituality, knowing and loving the divine in well-doing; willing, obeying, and serving unto goodness.'

## SPIRITUAL IDEALS v. MATERIALISM.

An address emphasising the value of spiritual philosophy as against materialism was delivered at the Liverpool Town Hall on Saturday, April 27th, by Major Seely, M.P., before a distinguished company, at a banquet given by the Lord Mayor in honour of the journalists of the city.

According to a report in the 'Liverpool Courier,' Major Seely said:—

They celebrated that night the world of thought, the imponderable, the intangible, the ideal, as opposed to the tangible, the material—those drab things which were wrongly called the realities of life. Few could realise how far more difficult it would have been to honour the ideal fifty years ago, when the scientists of the materialist, the cocksure, the Positivist school, carried all before them; when the birth, and life, and death of all things were easily explained on dull, mechanical, ugly lines, and no room was left for the ideal forces of the unseen. As for mankind in general, they were adjured to remember that they were the descendants of monkeys, and that, like the mule, they had neither pride of ancestry nor hope of posterity. (Laughter.) One unconvinced satirist wrote in description of the prevailing trend of thought:—

'There was an ape in the days that were earlier,  
Centuries passed, and his hair it grew curlier;  
Centuries more gave a thumb to his fist,  
Then he was man, and a Positivist.'

But now, with the dawn of a new century, came a great and beneficent change. Those very scientists were to-day foremost on the side of the angels. Idealism and Imagination survived. The dull, drab, cruel, hopeless creed of the materialists had given place to the gospel of sympathy and hope. (Applause.) By that toast they pledged their gratitude to books and those who wrote them, who raised them from the material to the ideal, who brought them hope and zeal and imagination, sparks from the fire of that supernatural and transcendental force of which all things are made, to whose energy alone they owe their being; and to the Idealist who would light them on their way and guide them to a brighter future. (Applause.)

A CURIOUS story about an apparently mediumistic infant is quoted by the 'Progressive Thinker' from the 'Chicago Tribune.' The child is said to be only eleven months old, and at Christmas a set of alphabetical blocks was bought for him; while he is playing with them, and sometimes, if we understand aright, when he is not in the room, several of the blocks get together and form words which, when read by the parents, represent advice or warning. The blocks predicted rain, fire, loss, and sickness, and at one time formed the word 'buy' while an intended purchase was being discussed.

\* Simpkin, Marshall, and Co. With two portraits. Price 3s. 6d.

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### A GLANCE AT THE COLLEY CASE.

Of course, the subject of Spiritualism is still a useful one as a kind of exercise ground for the small wits and the big compositives of the Press, the Pulpit, the Bar and the Bench; and Spiritualists must be patient as well as pitiful. The Colley case only illustrated this once more, though some of the performers were, if possible, sillier than ever: and, we are sorry to say, Mr. Gill and the Judge qualified themselves to take the first and second prizes as against Mr. Maskelyne, who came out a bad third.

We sometimes wonder whether there is any limit, either legal or social, to the insolence of a barrister or the banter of a judge. Take the judge first. We do not refer to any particular judge. It is notorious that it has become the fashion on the bench to affect childlike ignorance and to emit the feeblest conceivable little jests. Here is a glimpse of one from this trial:—

At this point Mr. Gill complained that someone kept opening the door at the back of the jury-box.

Mr. Justice Ridley: Perhaps it is a spirit. (Laughter.)

Here is another brilliant bit:—

His Lordship: What is ancient Coptic writing?—I cannot say.

His Lordship: I don't believe there is any such thing as Coptic writing.

Witness said he had seen writing in five different colours on slates between which there was no pencil of any colour.—Mr. Gill: The spirit must have had a box of these pencils. (Laughter.)

The Judge: Have you ever had a box on the ears from a spirit?

A desire to respect and even to venerate judges is a passion with us; but then judges must help us to make that desire reasonable and to give it some little ground to build upon. As to Coptic writing, for instance, a judge ought at least to know that it can be traced back to hundreds of years before Christ, and that the Coptic language was in use in the ninth century. He ought also to know that it is still used in the religious services of the Coptic Church, just as Hebrew is used in the Jewish synagogues. We shall be glad to hear from his lordship that the reporter must have misunderstood him, though, for so short a remark, it does not seem likely. Or perhaps it was an illustration of the infantile affectation of ignorance which, for some years, most of the judges have cultivated.

Here is another of his lordship's jests, helped out by Mr. Gill:—

The Judge at this point complained of the draughts in court, and said he hoped they were not spiritual manifestations. (Laughter.)

Mr. Gill said he was getting a little nervous. (Renewed laughter.)

Why do we refer to these inanities? For the same reason that the policeman is called to speak as to the character of a person in court. His lordship appeared all along to be leading up to that 'Renewed laughter.' No, not quite all along. He favoured the world with the extraordinary remark that 'A man who believes in what the whole of mankind repudiate as humbug cannot come forward and say he is entitled to the respect with which ordinary Archdeacons are regarded.'

We do not know the exact measure of respect usually meted out to 'ordinary Archdeacons,' but we are disposed to agree with the suggestion that if we wanted to find men who were original and brave enough to adopt derided opinions or to stand by derided facts, we should not look in that direction.

Was it like a wise judge to suggest that a man should be despised and libelled because he stood out against a possibly unenlightened world? or that if the mob of men in the street think a thing 'humbug' it is our duty to acquiesce? To tell the truth, and giving to his lordship all the 'respect' we can muster, that sounds to us rather silly. His lordship added that he doubted whether another Archdeacon like Archdeacon Colley could be found in the Established Church. Probably not.

But if the judge was—what he was, Mr. Gill surely overdid his part as censor, and laid himself open to the impression on the part of observers that he was indulging in mere Old Bailey abuse. What moral or social right had he to describe Archdeacon Colley as 'a man with a passion for notoriety'? Even if it were true, it had no bearing upon the libel. What right had he to go out of his way to condemn the profession of mediumship as 'a disgraceful one,' and one that 'involved a great deal of blasphemy'? There was, moreover, no excuse for the absurd remark that 'these rascals' (all mediums) 'pretend that they have their power conferred upon them by Almighty God.' That is simply a huge blustering bit of Old Bailey abuse which will be liberally discounted by all fair-minded men.

All this seemed to be built upon the foundation relied upon at the close by the judge,—that all the world, and especially all the sane and honest world, is against Spiritualism—an opinion which is equalled in value by that other opinion—that there is no such thing as Coptic writing.

In fact, when Spiritualism is concerned, its opponents always seem smitten with fantastic nonsense and incredible ignorance. We need not, in these pages, confute the amazing suggestion of his lordship, that the whole of mankind repudiates Spiritualism as 'humbug.' That only serves to gauge the mental equipment of the man who says it; and all we can say in reply is to invite the speaker to the Library of the London Spiritualist Alliance. We shall be quite willing to give him advice as to what elementary books he might venture upon before he proceeds to face the facts.

Mr. Maskelyne was comparatively harmless except for the one astonishingly shabby—we might almost say the astonishingly cruel—suggestion that Mr. Haweis, on his death-bed, 'confessed that he did not believe in Spiritualism.' As a matter of fact, Mr. Haweis had no 'death-bed,' in the ordinary sense of that phrase; and, again as a matter of fact, this suggestion means that Mr. Haweis had been a liar. But we are not much surprised. The truth

is that the prejudice against Spiritualism is an almost insane one. At all events, that is how it appears to us when we hear and see what is said and written concerning it.

### 'PHILOSOPHY VERSUS SPIRITUALISM,

WITH ILLUSTRATIONS FROM PERSONAL EXPERIENCES.'

BY MR. J. W. BOULDING.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, May 2nd, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

MR. BOULDING said: Mr. President, Ladies and Gentlemen, 'There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy': so said Hamlet the Dane, and the saying is one of the truest that poet or philosopher ever uttered. But though this saying is the most frequently quoted of all the lines in Shakespeare, yet I venture to think it is practically contradicted by almost everyone who comes into contact with the mysterious and the occult. Students and men of science are continually using it, and yet they continually deny its teachings when some fact is presented to them that does not correspond with their preconceived ideas, or come within the scope of their previous experiments, so that the passage becomes a label for the knowledge they have obtained, rather than a clue or a sign-post towards a knowledge that is still an undiscovered country. Shakespeare himself would probably have hesitated to endorse his own sentiment, even in material things, not to speak of spiritual, had some apparently impossible fact been suddenly presented to him. Suppose that someone gifted with prophetic knowledge had said to him, when he wrote those words which Puck utters in the 'Midsummer Night's Dream':

'I will put a girdle round the earth in forty minutes'—

'Yes, Master Shakespeare, four centuries hence it will be done! A cable will be laid under the ocean's bed that will link continent to continent, and flash tidings from hemisphere to hemisphere; nay, more, there will be a wireless path of intelligent communication opened through the air, and our signals will travel with the speed of lightning and never miss their mark, though their way be across the trackless ocean, and the viewless air the sole conductor to their goal'—don't you think that, despite his own philosophic statement, Shakespeare would have hesitated to endorse the prophetic utterance, and failed to subscribe his belief to his own speculative declaration that 'there are more things in heaven and earth than are dreamt of in our philosophy'? It is so easy to utter a vague and general statement like that: but so difficult to believe one's own poetic creed when it is reduced to sober and prosaic truth. An imaginative rhapsody is a very different thing from a spiritual fact when it comes habited in a strange and unfamiliar garb—'the angel unawares' that visits us in the shape which is not one of the recognised forms of human experience, preconception, or thought; but the truth is that these strange facts that come to us from time to time are really 'angels,' messengers of light from worlds unknown, revealers of the mysteries that are hid in all things, the mysteries of Nature which are the mysteries of God.

The immediate fact to which the words I have quoted referred was the appearance of the ghost of Hamlet's father—that was the incident which gave rise to the sentiment—that was the mysterious finger-post that pointed to the obscure realm where the undreamt-of things lay hidden and unknown; and it is no doubt true that there are more things in that mysterious region than we can conceive of in our purblind wisdom; more forms and conditions of being than we can imagine; more activities than we can surmise; more causative agencies and intelligent workers than our limited and sense-bound thoughts have realised; and if we could lift the intervening veil we should see, no doubt, like the prophet's servant

when his eyes were opened, fiery splendours coursing hither and thither in ministries of good, and, startled by these apparitions of intelligent forces, we should exclaim, as Elisha did to Elijah, 'My father! my father! the chariots of Israel and the horsemen thereof!' or, as John Milton said, who was evidently an intense believer in the angel world:—

'Millions of spiritual creatures walk the earth

Unseen, both when we wake, and when we sleep'—

or, as George Herbert said:—

'More servants wait on man than he'll take notice of!'

Almost all systems of philosophy proceed on the assumed basis that the spiritual is the unknown, and the *unknowable*, and even when the spiritual reveals itself in unmistakable phenomena the over-wise philosopher, or, I should say, the *under-wise* philosopher, 'always views them with suspicion, and often treats them with contempt. To him these things are not according to *law*—that is the usual objection; but he forgets that *law* is a very large term, in fact, a universal term; that spiritual laws underlie the natural, and are, in fact, their moving principle and cause; that many of the laws we are familiar with are themselves of quite recent discovery, and that some of those laws, or at least the applications of them, were scouted as ridiculous and pronounced impossible by men of science when they were first introduced to the learned world.

As for that pronouncement 'impossible'—well, '*impossible*' is a very daring word to use, and one would have thought the achievements of mankind, which, impossible to one age, have become the child's-play of another, would have taught people in general, and scientists in particular, sufficient modesty to make them hesitate to use it. 'With God all things are possible,' said the young Nazarene; and we are disposed to extend the application of the principle and say, 'With men all things are possible'—at any rate, all things that are possible to God are also possible to man if he studies God's methods and learns God's laws; that is to say, puts himself into harmony with the thoughts, ways, and works of the Almighty. 'There is a spirit in man,' said the Hebrew poet, 'and the inspiration of the Lord giveth him understanding'—that is, the Father Spirit teaches the child spirit His methods of working, 'breathes into him' not only 'the breath of life,' but the breath of intuition and divine speculation, for that is what science really is; thus the Father Spirit is teaching the child spirit—as the modern astronomer said when he gazed on the wonderful order of the starry heavens: 'O God, I think Thy thoughts after Thee.'

When we realise that God is Spirit—not a spirit merely, but *Spirit*—the total, absolute, universal Spirit—the sea of spirit of which we are the conscious and living waves, and that therefore the universe is necessarily a unity—a *spiritual* unity—there is no wonder that new facts are continually presenting themselves, fresh processes perpetually being revealed—that many things which were unknown and seemed impossible become gradually clear, and at last, the familiar and even commonplace experiences of mankind. Reasoning from analogy, I verily believe that the day will come when, in spiritual matters as in these material things, the phenomenal and the extraordinary will be the normal and the usual, and spirit intercourse will be the common domestic and everyday fireside experience of the world; and just as the telegraph, the steamship, the telephone, the phonograph, and other wonderful adaptations of the powers of Nature have become the familiar spirits of science and the household servants of the State and the home, so will the spiritual phenomena, which are now occasional and private, become the perpetual and common property of mankind. (Applause.)

When people deny the facts of Spiritualism, because they do not happen to have dreamt of them in their philosophy, they do not disprove them, they only prove their own ignorance of the history of every truth that has at last established its position in the world. Some men are so sceptical and so determined to preserve a hostile attitude—thinking, I suppose, that it is more clever to be antagonistic and self-assertive than receptive and humble—that they doubt even ordinary matters.

I was dining a little while ago with one of these antiquated specimens of out-of-date disbelief. I had been having a discussion with him on spiritual phenomena, which, of course, he stoutly protested were impossible, and later in the evening the commonplace subject of tramcars came up, and reference was made to a particular car by which I often travel. When that car was first started the fare between two particular points was twopence. It had, however, for some weeks been reduced to a penny. I casually mentioned the fact, but he stoutly denied it. Although I told him that I had repeatedly travelled by it, and therefore did actually know, he persisted to the last that I was mistaken: although he admitted that it was a long time since he had travelled by it himself. I asked him if he thought I was telling him an untruth. He said, 'No. But I am sure you are mistaken,' and it was quite impossible to convince him of this simple fact. So returning to our earlier discussion on spiritual matters, I applied to him the principle with which Jesus confronted the Jewish rabbi: 'We speak that we do know and bear witness of that we have seen and ye receive not our witness. If I tell you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?' Under the circumstances, it was, I think, an unanswerable argument and a crushing rejoinder. (Applause.)

This gentleman even confessed to me, afterwards, that when a dear relative of his lay dead he distinctly saw her one morning standing at the foot of his bed: but when I asked him how he could account for the apparition, he said he believed it was the effect of a disordered liver. (Laughter.) That poor liver! What a deal is put upon it! If a man is in a bad temper, it's his liver. And if even a spirit appears (very likely, as in this case, for the purpose of convincing him of the reality of the world to come), the sceptic will set up a 'disordered liver' as the cause—anything in the world rather than believe the blessed truth of the resurrection and ascension of the human soul! Truly Abraham was quite right when he said to Dives: 'If they believe not Moses and the prophets,' with all their array of spiritual intuitions and spiritual evidences, 'neither will they be persuaded though one rose from the dead.'

It is said that Diogenes was listening one day as he sat in his tub to a sophistical argument whose object was to disprove the possibility of motion. When it was finished Diogenes said nothing, but scrambled out of his tub and walked across the street. Did that prove the possibility of motion and disprove the sophist's argument? We do not know. But I daresay not. For you know the saying, which I have no doubt was as true in Greece as it is in England:—

'He that complies against his will  
Is of his own opinion still.'

No doubt the sophist persuaded himself that Diogenes, walking across the street, was an optical illusion, and arose from a disordered liver or some other personal and subjective cause. So much for philosophy when the philosopher is a crank! (Laughter.)

It is, no doubt, very difficult for the entirely uninitiated to believe in a realm of spiritual life. If they get any evidences, and are not foolish enough to attribute them to a disordered liver, they relapse into a condition of perplexity and scepticism. That is why it is almost a foregone conclusion, when the subject gets into the Law Courts, that the Spiritualist will fail. It is tried before a judge and jury who probably know nothing of the subject except as one for doubt and derision, and it becomes in the hands of witty barristers a game of shuttlecock to make the groundlings laugh and the serious weep. It is satisfactory, however, to find that in the recent case, in which it was not Spiritualism that was being tried but a matter of libel, the issue was a verdict for the Spiritualist.

Referring again to the difficulties that beset the uninitiated, I will tell you an incident that perplexed me considerably before I came into contact with spiritualistic phenomena, which, in my ignorance of these occult forces, I relegated to the region of the mysterious and inexplicable. I had an uncle and aunt whom I had not seen or heard of for many years. I did not know whether they were alive or dead, but I presumed

they were still alive. One summer day I was sitting in the garden reading, when suddenly, without anything to account for the mental interruption, the thought flashed through my mind, 'My uncle is dead.' The thought so haunted me that I resolved to go out and buy a paper and look at the obituary notices. I was not taking any daily paper in at the time, for I was busy writing on an old-world theme, and when I am so engaged I generally give up the newspaper, as it tends to modernise the colour of my thoughts. Well, I bought the 'Telegraph,' and greatly to my astonishment I read the notice of the death of my aunt, not my uncle. About a year afterwards I was sitting in the dining-room, and again the thought flashed through my mind that my uncle was dead. The former experience made me curious, as you may imagine, so I went out and bought a 'Telegraph' as before; and in the obituary department I read of the death of my uncle, which had occurred a few days before. I should not have thought so much of the first coincidence, although it was singular, but this double coincidence I could in no wise account for, and, knowing nothing of Spiritualism, I could only register it as an inexplicable incident and leave it in the realm of the mysterious and unknown—but since I have become acquainted with spiritualistic phenomena I have learnt the origin of the strange communication and added it to my proofs of the presence of the living dead.

The uninitiated may say it was a mere coincidence and call me credulous, foolish, and I know not what, and may regard it as unworthy the notice of an intelligent person, and flatter themselves on their superiority as philosophic minds—they are philosophers, in fact, and I am a crank, a dupe, and a fool! Indeed, I find that everybody who reads much and thinks much likes to pose as a philosopher: but I do wish these students would remember the origin and meaning of the term they appropriate. It means, as you know, a lover of wisdom; and it is said to have been originated by Pythagoras the Greek, who on being complimented on his wisdom, said what all real philosophers say, that he was not wise, but a wisdom lover; only the Deity himself was *wise*. But a good many men are not lovers of wisdom, except their *own* wisdom: and we know what Solomon calls these men; he calls them fools, and he says wisdom is too high for a fool. Of course it is, for wisdom is the sun—the all-comprehending, all-illuminating sun; and the lovers of wisdom are worshippers of the sun—the light that lighteth every man that cometh into the world, and increasingly enlightens him as his eyes grow stronger to gaze upon its glory. Shakespeare, then, was quite right when he said 'there are more things in heaven and earth than are dreamt of in our philosophy,' for the philosophy of the wisest of us covers but the little patch of ground that we have managed to enclose from the great unexplored country that stretches all around us, into the abysses of the unknown.

We are foolish enough sometimes to think that that little patch of ground, which we ignorantly label with the grand title of 'The Encyclopædia of *Universal Knowledge*,' is the *great* Universe. We are apt to forget that at one time, in the opinions of men, and learned men, too, the Universe was a very small affair. In their conceptions the earth was only a kind of floor of their house, and the heavens the ceiling in which the stars twinkled like candles which the Creator had set there for the one purpose of lighting the house during the absence of the sun, and men were so wise in their own conceits that they imagined that their little earth was the centre of the Universe, and that their little selves were the sole objects of the Almighty's thought and care; but with the advent of astronomical science the Universe deepened and widened, space was seen to stretch away to immeasurable distances, the heavens revealed themselves as the abode of innumerable suns and systems, our little world shrank to insignificant proportions in the vast abyss, man's self-importance was rebuked, and his littleness exposed to his own confusion, and in Shakespeare's time the 'thoughts that were beyond the reaches of men's souls' began to take shape in England's awakening and expanding mind, in words such as those which form the basis of this address. There are, indeed,

more things in heaven and earth than men dreamed of in those past ages of circumscribed vision and self-exalting thought, and at the present moment we are so baffled and dazzled with the vastness and complexity, the majesty and glory, that we can hardly think sometimes for wonder, and continually cry with the ancient apostle, 'O, the depth of the riches both of the knowledge and wisdom of God, His judgments are unsearchable, and His ways past tracing out!'

The man who now says that a thing is impossible because it is strange and transcends his knowledge, advertises himself not only as a non-scientific man, but as an ignorant man; a man ignorant of his own ignorance—which is the worst ignorance of all! When a scientific man says, as so many do, that spiritualistic phenomena are either frauds or self-delusions, he discovers and proclaims, not only his want of the true scientific spirit, but also his arrogance, self-assertion, and conceit. He will tell us, perhaps, that a material object cannot be lifted (as you may have seen it) by invisible forces, because it is contrary to the law of gravitation. Our answer to that is that there is no suspension of the law of gravitation, or any other law: we only say that spirits in their spirit-bodies are doing what our spirits in these physical bodies do: only we are visible operators, and they are invisible. Should some clairvoyant person tell this scientific man that he can see those spirits actually at work, performing the operation whose results he beholds, he would probably reply that he does not believe it, because what one person sees he and everybody else present in the room ought to be able to see. But it must be remembered that the human sight, like other human senses, as for instance that of smell and that of hearing, is very weak in some persons, that it is almost a rudimentary faculty in all persons compared with that in the lower creatures, and that it varies very much even among human beings themselves; while in many cases there is the *added* faculty of what St. Paul describes in his enumeration of the gifts of the Early Church—the *discerning of spirits*.

But it is of little use to say to these men what Philip said to Nathaniel, 'Come and see,' because they come with prejudiced minds, and therefore they see *nothing*. A friend of mine, a very intellectual friend, too, said to me, 'If I saw a spirit standing beside me I should not believe it. I should only say it was an optical delusion, and I had been deceived by a trick of my own senses!' So what can you do with such people except leave them to their own ignorance? One pities them, of course, because one remembers one's *own* ignorance, and the wilfulness of it, too. I was almost as stupid myself in days gone by. I remember that I even lectured and preached against Spiritualism, although I did not understand it any more than the dog understands the moon he howls at. I thought I was very clever to describe Spiritualism, as I did, as 'a something that makes tops of our tables, aeromants of our chairs, and asses of us all'—and especially clever because an audience of non-Spiritualists laughed at the comparison. But had some Spiritualist got up in that place and quietly asked, 'Do you know anything about it?' I should have been obliged to answer, 'No, sir; nothing except by hearsay'—and hearsay, you know, is often a liar and always a fool.

How could I get away, for instance, from such a proof as this? It is an incident that I am loath to mention because of its personal character, but the conclusiveness of its evidence emboldens me to do so, and encourages me to believe that you will pardon my apparent lack of modesty in submitting so personal a matter to your consideration.

Some time ago, while lecturing in Dundee, and just before going on to the platform, I asked to be introduced to Mrs. Inglis, the clairvoyant medium. As soon as she saw me she informed me that she saw the spirit of an old gentleman near me for whom I had once done a little service. I had, in fact, given him a sovereign when he was lying on his death-bed, and he was very anxious to tell me how much he valued the gift and what a service it had been to him at that particular time. I could not, at the moment, recollect the circumstance, but one or two subsequent details brought it back to my mind. Then I remembered it quite well. I was, at that time, the minister of Whitefield's Tabernacle, and one Sunday evening,

after the service, I was hastily summoned to see this gentleman, who was dying of consumption. Finding the family in great need I gave him a sovereign, which I should have entirely forgotten had it not been for what followed. One of my office bearers asked me if I had given anything to the man I had visited. I said, 'Yes; a sovereign.' 'Oh!' he exclaimed, 'a sovereign! Why, our poor-fund will be ruined if you give such sums as that.' 'Oh,' said I, 'don't frighten yourself, it wasn't your money but my own.' I asked, 'What should I have given?' 'Well,' he replied, 'a ticket for coals, perhaps.' 'Coals!' I exclaimed, 'they couldn't eat coals, and they were starving!'

A few days after my return from Dundee I happened to meet a lady who had formerly been one of my church members, and I was telling her the circumstance of the spirit's return in Dundee, and before I could finish my tale she exclaimed: 'Oh, was it Mr. So-and-So?' 'Yes,' I said, 'but what do you know about it?' 'Oh,' she replied, 'he lived near us, and on the Monday morning one of the family came in and said: "Mr. Boulding was so kind to us, he gave us a sovereign, and it was a God-send, for we had not a farthing in the house."'

Now it would take a great deal of argument to convince me that this was no evidence of the reality of the world unseen. It is just one of those incidents which are so often cropping up, and so valuable when they do. No one in Dundee could have known this circumstance. I did not remember it myself till the details had been supplied, and those details were of such a nature that they could not possibly have been invented by anyone. Yet here was this spirit, whom I had entirely forgotten, following me all the way to Scotland, and coming back to thank me for a service which had faded from my own memory, and to prove to me, what he knew I should value more than his thanks, the evidence of his continued existence in the world beyond. (Applause.)

Another very striking proof of the presence of the dead came from the clairvoyance of Mrs. Russell-Davies. It was during her first visit to my house, and when she knew nothing of me or my surroundings. She asked if I knew anyone of the name of 'Frank.' He was not, she said, a relative of mine, nor a friend, but a brother-in-law of a lady present, and who was entirely unknown to the medium. Mrs. Russell-Davies said to her: 'Frank wants to give you a message; it is this: "Tell Nell not to think of me as lost. I came back at once. Tell her she has done wisely, and ask her to forgive the drink."'

Now this Frank was the husband of the lady called 'Nell.' The approval of the step she had taken since his death was clearly understood, and I think you will agree with me that her spirit husband was quite right when he said that she had 'done wisely,' for she was a penniless widow, but that step secured her, eventually, a freehold house, a thousand pounds, and an annuity of £212, and his prophetic power must have been considerable, for neither I nor any of us had foreseen so great a result. As he had been much addicted to drink, in fact so much so that drink had become quite a disease, his message asking for pardon was eminently satisfactory as a proof of the identity of the communicating spirit. (Applause.)

I have myself had a singular proof of the power that spirits possess of foretelling events, but I must first narrate the story of which this prophesying is the sequel. A friend of mine, living at Kensington, had been ill a long time and one bright summer afternoon a lady and gentleman, friends of his, went to pay him a Sunday afternoon call. As they drew near to a railway bridge, close to where my friend resided, the horse would not go on. He was restive and frightened and reared up, much to the alarm of the lady and gentleman. The lady got up in the carriage to see what was the matter, when, to her great astonishment, she saw the gentleman whom she was about to call upon, standing with outstretched arms in front of the horse. She was so frightened that she sank back in her seat and, I believe, fainted away. The coachman was ordered, I presume by her husband, to turn back and go home. This occurred at five o'clock, and later in the evening the call was really made. When they reached the house they saw the blinds were down, and on making inquiry were told that their friend had passed away at five

that afternoon, exactly at the time when the apparition appeared—an apparition which was first seen by the horse, which goes to prove what many have asserted, that under certain conditions animals are clairvoyant.

A week or two after that my deceased friend's widow came to see me, and we had a little sitting at the table: the spirit of my friend being announced by the alphabet I inquired if he had appeared on the bridge that day; receiving an affirmative reply, I asked why he had done so, and he answered that it was to prevent those friends calling at the house, which was naturally, at the moment, in great disorder. He then gave us the strange prediction that the lady (the friend who was calling in her carriage to see him) would herself be with him in three months from that date. And so it fell out. We recorded the date of our sitting, and in three months from that day the lady passed on. I think there could hardly be a more conclusive test than this of spirit return, and the power of spirits to foretell events which from our mortal eyes are hidden by an impenetrable veil. (Applause.)

(To be continued.)

#### A MODERN RATIONALIST.

Mr. Philip Vivian's book, 'The Churches and Modern Thought,' of which the second edition has recently been published by Watts and Co., of 17, Johnson's-court, Fleet-street, price 3s. 6d. net, is a clear and thoughtful statement of the modern rationalist line of argument, and places in a clear light the intellectual difficulties which beset the inquirer into the reality of religious teachings. Mr. Vivian has reached that half-way house which forms the temporary resting-place of many earnest investigators, and, in fact, marks the limit of purely intellectual inquiry. It is the point at which it becomes evident that there is a complete want of conformity between the teachings of modern evolutionary science and the dogmas of traditional religion as presented under the guise of exact literal statements of fact.

Biblical statements and religious dogmas are simply discredited in the mind of the positive scientist, or rationalist thinker, when presented as statements of literal and objective reality; but as the thinker progresses, and his intuition opens, he finds that there is a world in which ideas may have a meaning and a truth which cannot be correspondingly rendered by any statement on the plane of outward experience. Let us take an intermediate class of phenomena as an example. Such men as Crookes, Richet, Lombroso, and Morselli may go into a séance room and witness astonishing phenomena. They may come out absolutely convinced as to the genuineness of what they have seen, and yet utterly unable to make it agree with any of those rules deduced from experience on the physical plane, which they have come to regard as laws of Nature, and as restricting conditions inseparable from our conceptions of matter and space. They are non-plussed, as some of them have freely admitted, by finding these material limitations transcended by the action of what seems to be an unknown higher law.

In a similar way, it is only when we insist on imposing the limitations of our customary experience on statements of spiritual truth that we render the latter seemingly absurd. The absurdity is in our literal comprehension of an idea which is meant to appeal to the spiritual understanding. Let it be granted, for instance, that the 'Higher Criticism' has demolished the old superstition of the verbal and literal inspiration of the Biblical writings; in doing this it has given us an enlarged idea of the magnitude of the effort involved in reducing spiritual impressions to human language, and has afforded a valid and legitimate excuse for the discrepancies in a series of books written, edited and transmitted by so many hands at various periods. Allegory and symbol are used in the presentation even of what may be historical facts, and the result is no more to be appraised by reference to scientific ideas of the evolution of the universe and of man, than mediums are to be arbitrarily classed as maniacs or impostors.

But it is essential that one side of the rationalist argument should be kept in view. While spiritual facts cannot be

expressed in materialistic terminology, neither can arbitrarily interpreted spiritual considerations be allowed to blind us to scientific truths and inferences. There is obscurantism on both sides which needs to be swept away, and this book does much to show where rationalism can rightly influence both our creed and our conduct.

#### JOTTINGS.

The Members and Associates of the London Spiritualist Alliance have a treat in store at the last meeting for the present session, at Suffolk-street, on the 16th inst., when the address will be delivered by Mrs. Laura I. Finch, the Editor of 'The Annals of Psychical Science.' Mrs. Finch is a medium who has had considerable experience in psychical investigation, and is therefore well qualified to deal with the important subject which she has chosen, viz., 'The Psychology of Mediumship.' We shall give a portrait of Mrs. Finch, on plate paper, as a supplement to 'LIGHT,' on the 25th inst.

On the principle that 'All's well that ends well,' Mr. Colley may be congratulated that he has come well out of an unpleasant business which ought never to have arisen. Spiritualism is not a subject for sensational challenges, neither is it one for settlement in the Law Courts. In this case it was not on its trial—but, all the same, Spiritualists have had to needlessly suffer the indignity of the ridicule, sneers, and scorn which were heaped upon them.

There was an amusing paragraph in 'The Tribune' on Wednesday, the 1st inst., with regard to Spiritualism in the Law Courts. Referring to the late D. D. Home we learnt with surprise that 'it was asserted by witnesses as credulous as the Archdeacon' that at his 'wonderful séances,' some forty years ago, 'he rode on a piano over the heads of the company, out of the window.' We cannot help wondering how much we may believe of what appears in the newspapers, for when matters are dealt with about which we know the facts we almost invariably find that the statements made are, as in the present instance, quite inaccurate and unreliable. We had expected better things of 'The Tribune.'

At the 'Higher Thought Centre' on April 29th, a number of original melodies recently published by Mr. James L. M. Bain, in his work entitled 'Breaths of the Great Love's Songs and Hymns of Healing,' were played and sung by Mrs. Hart Dyke and Mrs. Davies, Mr. Bain himself making some introductory remarks upon the healing power of music and its effect in bringing about different states of mind and soul. These melodies are of a purely Celtic character, many of them being charming examples of simple, natural folk-music. Those who can appreciate the value of simplicity and earnestness in these days of emotional complexity may find that these sweet strains exercise that uplifting power which is the highest mission of music.

For several years past the London Union of Spiritualists have held successful 'May Meetings' at South Place Institute, Finsbury, E.C., and for this year's gatherings, which will be held at the same place on Thursday, the 23rd inst., an attractive programme has been arranged which should insure large gatherings. At 11 a.m. the president, Mr. G. Tayler Gwinn, will take the chair, and Mr. Hanson G. Hey, secretary of the National Union of Spiritualists, will read a paper, for discussion, on 'Mediumship.' At 3 p.m. Miss Ruth Sage will give clairvoyant descriptions, followed by Mr. Ronald Brailey with psychic drawings. At 7 p.m. addresses will be delivered by Miss Ruth Sage, Mr. Hanson G. Hey, Mr. J. J. Morse, and Mr. E. W. Wallis. All seats will be free, and collections will be made to defray expenses.

The 'Daily News,' in its 'London Letter' on the 7th inst., referring to the passing to spirit life of Dr. Watson (Ian Maclaren), says he 'firmly believed in spiritual control—which some term telepathy and others coincidence. One Sunday night in Liverpool he felt impelled to take the midnight train to Glasgow to see how it fared with a former colleague of his. He used to say that on the way there, "I said to myself that I had been foolish, that with the letter in my pocket telling me he was better I ought not to be hurrying to him as if he were at death's door. But at the house, when I saw the servant's face, no explanation of my call was needed. She was weeping, and told me that her master was dying. I went upstairs and took his hand; and I was with him when he passed away." Nor, "Ian Maclaren" would declare, was this an isolated instance of his experience of the mysterious psychic force that led him to his friend's deathbed.'

The London friends of Mrs. W. J. McLennan, who recently returned to Australia for the good of her health, will be pleased to know that she arrived safely and has been lecturing in Melbourne with success. The 'Harbinger of Light' for March gives a portrait of Mrs. McLennan and an interesting interview with her, in which she talked pleasantly of the work and workers for Spiritualism in this country.

We learn from Durban that Mr. W. Utton, before leaving for California, *via* England, on April 4th, was the recipient of a gold watch, presented by the members and friends of the Durban Spiritualist Society, of which society he was the founder and first president. At Easter, 1903, Mr. Utton called together a few friends at his residence, and they established the Natal Progressive Spiritualists' Society, as it was at first called. Since then Mr. Utton has worked with untiring energy in placing the organisation on a firm basis, and several reports from him have appeared in our columns.

Mr. Ernest Rhys, writing in the 'Century Magazine,' states that he and Mr. W. B. Yeats were the recipients of a confession by the late William Sharp as to the origin of his famous 'second personality,' 'Fiona Macleod.' It was to the effect 'that he, wishing to interpret Nature and the supernatural, and all their occult human contingencies, had never been able to attain to what he called "vision" until, after an illness and some fever, he found himself newly sensitised, and made the vehicle of a woman's vision—one far exceeding his own. Then, and not till then, he became the instrument—the instrument of that creative work which, actually written down by himself, was yet the positive result of a dual state of consciousness, new, he thought, to human experience.'

Another recent 'reading of the riddle,' by Mrs. C. A. Janvier, in the 'North American Review,' is to the effect that there is nothing mysterious in the association of the two personalities. Mrs. Janvier states that Mr. Sharp wrote to her that, as Fiona Macleod, 'I can write out of my heart in a way I could not do as William Sharp, and, indeed, that I could not do if I were the woman whom Fiona Macleod is supposed to be, unless veiled in scrupulous anonymity.' This may be true, and yet not contradict the other account, for a woman's intelligence might write through him in a way that she could not do if she were incarnate in a woman's earthly form.

Mr. J. Harradine Pateman sends us a long letter drawing attention to the fact that sensitives feel the prevailing 'conditions' of the meetings which they attend, and says that where these are uncongenial, because of the mental temper of the members, it is very difficult for mediums to give good results. Further, as those who occupy the platform frequently have to make tiring journeys, he thinks that their need of refreshment, or refreshing conditions, should be remembered, and met. He has observed, he says, that at times the chairman makes a long declamatory speech after the lecture is finished, sometimes of a critical and even discourteous character, and he suggests that speakers and mediums should be surrounded with good, bright, sympathetic conditions, so that better results might be secured.

#### 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.*

##### 'Memory.'

SIR,—I have not seen the article by Max Müller referred to by Mr. Venning in 'LIGHT' of April 27th, but even if I had, unless I understood the grounds and appreciated the arguments on which he bases his statement that thought and language are identical, I could not, as a Spiritualist, without exposing myself to the charge of credulity, accept on faith that which should be a reasoned conviction and demonstration.

My position on this question is that, in time, thought is precedent to language, and I can understand the mind, or thought, struggling to find expression in a symbol; but the long and close association of thought and language inclines us to think of them as identical, and it is only by close introspection that we can separate them. The thought may be vague and undefined, and language certainly gives it greater precision, but you cannot have this without having that which is precedent, even if vague.—Yours, &c.,

J. MOULD.

##### Mr. Maskelyne and the Rev. H. R. Haweis.

SIR,—In the copy of your last issue which you have been good enough to send me I observe that you doubt the accuracy of the statement I made in the witness-box with reference to the late Rev. Haweis. Accordingly I send you my authority for the statement, with the full permission of the author.

The Rev. James Weller, of 48, Earl's Court-square, W., a close and confidential friend of the late Rev. Haweis, and who took charge of his church for a long period, wrote me as follows: 'Shortly before his death I asked him if he had any *real faith* in Spiritualism, to which he replied, "No, I have studied the matter closely and I have no faith in it."'

The same gentleman also informs me of a very suspicious circumstance in connection with the sensational report which you published, viz., that the spirit of the Rev. Haweis appeared to a friend at the *very moment* of death.

A person wrote to Miss Haweis to ascertain the exact time her father died, and she replied, 'At 1 a.m.,' in mistake. She meant 1 p.m. In the report in question which you published the following week the time was given '1 a.m.,' twelve hours before it occurred.

I am sure you will agree with me that the writer of the report should be given an opportunity of dispelling, if he can, the grave doubt which exists upon his veracity.—Yours, &c.,

J. N. MASKELYNE.

St. George's Hall, Langham-place, W.

May 6th, 1907.

[Mr. Maskelyne said that the Rev. H. R. Haweis 'confessed on his deathbed that he had no faith in Spiritualism at all' and we submit that the Rev. Weller's letter does not warrant such a sweeping assertion. Less than ten months before his decease Mr. Haweis addressed the Members and Associates of the London Spiritualist Alliance, and said that 'he was not an expert in Spiritualism like some of those present, although he was quite willing to call himself a Spiritualist.' He did not believe all that was written on the subject, neither did he deny that there were rogues and cheats in Spiritualism—no sensible Spiritualist does—but he *did* affirm that 'in the main the phenomena of Spiritualism are reliable'! As regards the communication to which Mr. Maskelyne refers, doubtless our contributor, 'A Midland Rector,' will have something to say in our next issue. The unfortunate mistake made by Miss Haweis as to the time of her father's decease lent colour to his supposition that a 'loud bang' which he and his wife heard in their bedroom coincided with the death of their friend—but there is nothing 'suspicious' about that.—Ed. 'LIGHT.')

##### 'A Painful Surprise.'

SIR,—I trust your article headed 'A Painful Surprise,' in last week's 'LIGHT,' may be of help to many and prompt them to bear a little, and have more patience, and not 'shut off' all communications that do not appeal to them at once—never knowing but what they may be entertaining 'angels unawares.' I can speak from personal experience, from writing which I have had. The operator from the other side was not at all what one would have chosen; harmless falsehoods were written, and he manifested no special desire for improvement; yet with a little sympathy, a little prayerful tact and patience, that friend is now well on the highway and is one of my best and dearest friends, whose gratitude is far in excess of the service rendered. Well, if we can only help *one* brother or sister with our sympathy, and gently lead them into light, surely it is well worth the effort.

In this world we do not repulse everyone who is not of our set or our way of thinking; then why should we do it to those on another plane? The fear of bringing around us evil or even trifling spirits ought not to keep us back any more than dealing with the same class in the body.—Yours, &c.,

RADIUM.

##### 'Power of Spirit.'

SIR,—In the article entitled 'Power of Spirit' in 'LIGHT' of April 20th, it is stated that the spirit was temporarily released from the body by *mesmerism*.

I should like to state that although I am perfectly normal, I am able at times to travel to different countries for people who are sitting with me, and get the thoughts and conditions of persons in distant lands which have afterwards proved correct. That I get there I have not the least doubt, and I am perfectly conscious that my spirit-guide takes possession of my soul for the time being, and conveys me thither without the aid of *mesmerism*.—Yours, &c.,

B. S.

## Persistence of Animal Consciousness.

SIR,—I am anxious to obtain further proof of animals surviving physical death, and intelligently manifesting in spirit life.

That intimate association with man is capable of developing in animals very human emotions is too well recognised to need discussion; but whether their affection, confidence, gratitude and unselfishness are awakened only to be subsequently annihilated, is a problem of vital interest to those who tenderly love God's dumb creation.

In cases of higher animal intelligence I am induced to accept that such soul qualities do survive, basing this belief upon evidence witnessed in the séance room; and I should feel deeply indebted to any of your readers who would send me corroborative testimony tending in this direction, which I may be privileged to utilise in some proposed lecture work dealing with the subject.

I can but think that many besides myself could cite authentic instances of some cherished animal pet having remained after death in the aura of its incarnate, human friend; not only retaining all former resemblance, but evincing in characteristic fashion the keenest pleasure when caressingly addressed. Undoubtedly an apparition of the dead animal might be an etheric thought-form projected from the individual's mind; but where *independent* consciousness is manifested—corresponding in degree to that previously acquired by the animal—it certainly points to persistence other than that of an automatic, astral shell!

EFFIE BATHE.

2, Addison-road, Bedford Park, W.

## Confirmatory Messages through Two Mediums.

SIR,—I venture to submit the following account of two recent happenings of, to my mind, an important and evidential character, which will, I think, interest the readers of 'LIGHT.' The circumstances are, briefly, these:—

Our circle consists of a lady friend (who is developing clairvoyance), her husband, and myself, and on Monday, April 22nd, the medium's principal control, 'Eva,' directed us to abandon the sitting then in progress owing to the presence of some obstructive influence, and said that she would accompany us on the following night to a clairvoyant demonstration at Stratford by the well-known medium, Mr. Vango; also that she would get the medium to describe her (the spirit), and convey a message to the effect that she had come to keep her promise.

Without in the least knowing who my lady friend was, the clairvoyant, in the course of his descriptions, described the spirit 'Eva,' and gave the message exactly as promised by her.

Now here comes a second similar and equally remarkable circumstance. I visited Mr. Vango on Thursday last, and during the interview, 'Eva' controlled him and said to me, 'I have come, as I said I would, to explain the disturbing element in your circle.' Then came the explanation, which concerned the presence of an unhappy spirit, known to myself in earth life, who was eager to communicate with me, and which spirit afterwards controlled the medium and gave me undoubted proof of identity.

The points of importance, therefore, are these: (1) The spirit 'Eva' promised, on two separate occasions, to furnish a test through a medium *other than her own*. (2) Mr. Vango could not possibly, *by normal means*, have been aware of our compact, and (3) the messages came through the latter medium without the slightest suggestion or request on my part.

I trust these facts may prove worthy of the consideration of seekers after truth, and beg to subscribe myself,—Yours, &c.,

CHARLES BRAMLEY.

'Thorsdene,' King's-avenue,  
Buckhurst Hill, Essex.

**HYDROPATHY AT HOME.**—The useful manual on the treatment of various affections and diseases by natural methods, entitled, 'Hydropathy: Its Principles and Practice for Home Use,' by the late Dr. Archibald Hunter, of the Bridge of Allan hydropathic establishment, has now reached its seventeenth thousand, and can be had through L. N. Fowler and Co., of London. Dr. Hunter was a Spiritualist of the highest type, and devoted his life to helping forward 'the religion of health.' In addition to directions for household hydropathy, Dr. Hunter gives some valuable hints on diet, which, he says, should not be too highly concentrated, as 'food containing the nutritious principle, without sufficient farina, is unwholesome. There must be a due admixture of less concentrated aliment.' The directions given for hydropathic treatment and general care of the health are plain and sensible, and should be found valuable in every household.

## SOCIETY WORK.

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

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. E. W. Wallis gave an interesting address on 'Death in the Light of Spiritualism.' Speaker on Sunday next, Mrs. Wesley Adams.—J. T.

READING.—CROSS-STREET HALL.—On Sunday last Mr. P. R. Street's address on 'A Glimpse of the Beyond' was followed by clairvoyant descriptions. Sunday next, at 6.30 p.m., Mrs. Effie Bathe on 'Mediumship.' 26th, Mr. Ronald Brailey.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. G. Tayler Gwinn delivered an interesting address and Mrs. Whimp gave convincing clairvoyance. On Sunday next, Mr. and Mrs. J. Gordon.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Wesley Adams spoke on 'Responsibility,' and Mrs. Wesley Adams gave clairvoyant descriptions. A good after-meeting was held. On Sunday next, Miss A. V. Earle, trance address.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. Effie Bathe's excellent and interesting address on 'Mediumship' was thoroughly enjoyed. Sunday next, Mrs. Fairclough Smith on 'Is it wrong to communicate with the so-called Dead?'

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding's eloquent and powerful address on 'The Great Title Deed' greatly pleased a large audience. Mr. G. Spriggs presided. Sunday next, Miss MacCreadie, clairvoyance; silver collection.—A. J. W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last a harmonious circle was held. In the evening Mr. W. H. Simpson's instructive address on 'Was Paul a Christian?' was much appreciated by a large audience. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. S. Keyworth on 'Spiritualism, Scientific.' Monday, at 8.15 p.m., Mr. A. Webb, clairvoyant; admission 6d.—H. S.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last Mr. and Mrs. Inglis delivered splendid addresses on 'The Perfect Condition of Happiness' and 'Spiritualism: Is it worth Investigating?' Clairvoyant descriptions by Mrs. Inglis were all recognised. A choir has now been formed. On Sunday next special silver collections at all the services for Dundee Royal Infirmary.—J. M. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good circle was held; in the evening Mrs. A. Perryman's address on her experiences in materialisations and direct and precipitated writings was greatly appreciated. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis. Wednesdays, at 3 p.m., clairvoyance; Fridays, at 8 p.m., healing; Saturdays, at 8 p.m., prayer meeting.—A.C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last, after Mr. H. Boddington's thoughtful and interesting address on 'What is Permanent?' Mrs. A. Boddington gave well-recognised clairvoyant descriptions and messages. On Sunday next, at 11.15 a.m., circle; at 7 p.m., addresses by local workers. Thursday, at 8.15 p.m., public circle for clairvoyance and psychometry; silver collection.—H. Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, at the morning circle, Mrs. Woodrow gave convincing tests. In the evening Mr. D. J. Davis's interesting address on 'An Important Question,' was highly appreciated by a large audience. Sunday next, at 7 p.m., Mr. Connor on 'Spirit Control: How it is Obtained'; Mrs. Connor, clairvoyante.—W. Woodrow, Hon. Secretary, 5, Coleman-road, Camberwell, S.E.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger spoke on 'Ideals: Their Necessity and Dangers,' and Mrs. Eatwell gave clairvoyant descriptions. In the evening Mr. G. Morley gave an address on 'The Spiritual Resurrection of the Human Race' and excellent clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

CROYDON.—128A, GEORGE-STREET.—On Tuesday last Mr. Tayler Gwinn gave an interesting address on 'Life, Liberty and Love,' and instructively answered questions.—M. G.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, morning and evening, Mrs. George Cole's thoughtful and forcible addresses on 'Evidence for a Future Life,' and 'The Kingdom of Heaven Within,' aroused marked appreciation.—H. A. K.