

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,463.—VOL. XXIX. [Registered as]

SATURDAY, JANUARY 23, 1909.

[a Newspaper.]

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For further particulars see page 38.

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NOTES BY THE WAY.

Mr. William Archer's long, shrewd and awakening Morning Leader' article on 'If it were true ——?' is another notable sign of the times. Think of it! They are beginning to say, 'If "dead" and unseen people are communicating with their friends on earth and assuring them of a life beyond the grave, how shall we, &c.?' Alas! Mr. Archer, instead of saying, 'Come, then, let us steadily and patiently see if this is true,' starts off with a tremendous string of puzzles and problems that would follow the discovery of survival of death.

Why worry about those puzzles and problems? We think it comes of our strange conceit that if we believe in a fact we ought to know all about it: and the misery of it is that we often let our desire to know all about it interfere with a settled faith in the reality of 'it'—sometimes to the extent of preventing that faith in the fact because we are bewildered by the puzzles and problems that seem to follow it.

We are, however, thankful for Mr. Archer's humble query: 'What ground have we for assuming that our intelligence affords any test of the possibilities of this wholly unintelligible universe?' and for his healthy avowal, 'I do not for a moment pretend that the above considerations are sufficient to dispense us from examining the alleged evidences of immortality, which are certainly evidences of something beyond the ken of orthodox science.'

In the spirit of Oliver Cromwell's advice to certain would-be omniscient divines, we commend to our readers a very humble estimate of our faculties and a very economical indulgence in excursions into the unknown and unseen with the expectation that we can 'clear things up.' Our movement onward and upward is from mystery to mystery, and it is in the highest degree probable that all our attempts to solve puzzles and problems will always end in the creation of more. Thank God! Our dwarfing is the enlarging of Him and His.

The interesting article by Mr. Reginald B. Span referring to epitaphs, in 'LIGHT' of the 9th inst., page 15, reminds us that many epitaphs, especially old ones, are more remarkable for their unseemly or solemn fooling than for their tenderness or sense. But occasionally the levity is pathetic too. This, for instance:—

Here lies I, at the chancel door;
Here lies I, because I am poor.
At the further end, there's more to pay;
But here lies I, as warm as they.

We hope this is genuine. The following we believe is—the perfection of touching simplicity:—

A good mother I have been.
Many troubles I have seen.
All my life I've done my best,
And so I hope my soul's at rest.

We hope it was a grateful son or daughter who said this for her: and, if it was quite true, we might indeed add:—

Of such is the kingdom of heaven.

The following, said to be over a child's grave, is very quaint, and not without pathos, too:—

I came into the world, and looked about,
I did not like it, and went out.

We sometimes think that this old seeming levity had more nature and reality in it than our modern romancing,—often affected enough to make 'Here lies' a subject of grim mirth to the object of the eulogy—if he be able to read it.

Our readers will do well to note the revolutionary change which is coming over the whole of Christendom in relation to the doctrine of 'Atonement.' The theory which once held the field (except for a heretic or a small heretical group here and there) was that God failed in creation, that, instead of an obedient and happy world, He had on His hands, almost from the start, a rebellious and accursed world, and that, to save a portion of it from eternal damnation, He invented a 'Plan of Salvation' which had for its basis the death of Christ on the cross as an Atonement or substitute for guilty man.

It is this that is being everywhere discredited, and discredited precisely on the Spiritualist's ground—that salvation can never have anything to do with a mere scheme for passing a man into heaven by a fiction of adjustment, through a substitute. The thought for to-day is that we are all a part of God's great unfoldment, that it is a ceaseless process of evolution which is saving and will save us, and that, in the end, the 'one far-off divine event' will find us all at home.

Sir Oliver Lodge has spoken out nobly on this subject in such passages as the following—pure Spiritualism, every word of it:—

We have arisen, as to our bodies from the beasts; as a race the struggle has been severe, and there have been both rises and falls. We have been helped now and again by bright, shining, individual examples—true incarnations of diviner spirits than our own—notably by one supremely bright Spirit who blazed out nineteen hundred years ago, and was speedily murdered by the representatives of that class whose mission appears to be to do their worst to exterminate new ideas, and kinds of goodness to which they are not accustomed.

We are now beginning to realise a further stage in the process of Atonement, we are rising to the conviction that we are a part of Nature and so a part of God; that the whole creation—the one and the many and all—one—is working

together towards some great end; and that now, after ages of development, we have at length become conscious portions of the great scheme, and can co-operate in it with knowledge and with joy. We are no aliens in a foreign universe governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we too, each to other, sometimes experience joy too deep for words. And this strengthening vision, and this sense of union with Divinity, this, and not anything artificial or legal or commercial, is what science will some day tell us is the inner meaning of the Redemption of Man.

An 'orthodox' but candid writer in a Boston (U.S.) paper tells an awakening story of his search for truth in theatres. As a good old-fashioned Baptist, he had his grave doubts about the theatre, but, hearing it much talked about by 'Christian people,' as reformed, and, indeed, tending in 'an upward direction,' he and his wife set out to test it. The results are set forth in a very telling way, and all the more telling because of the simple *naïveté* of the story. At first they were attracted, then repelled; and intervals of fascination and disgust succeeded one another:—

Somehow, we were usually more or less heavy at heart on returning from a play. The sight of the pure and good faces, for instance, of some Salvation Army lasses, would give us a sort of pang. At such times I could not seem to feel my wonted grip upon my Bible or upon prayer. The old hymns did not stir me quite as before. Then we would conclude that it was because we were trying to change a life habit and that we were a wee bit 'morbid.' So we would start again and use more caution in the selection of the thoroughly 'good' play.

But it was no use; and, at last, one utterly immorally suggestive play, witnessed by a tittering audience, finished them off, and the story ends with a verdict with no uncertain sound:—

We left the theatre in silence and walked up Tremont-street and soon found ourselves opposite a house endeared to me by most sacred recollections. Many years ago it was the home of my godly grandparents, where I lived during the first years of my life. As a child I had there received from my beloved and faithful parents, now with their Lord, my first impressions of Jesus, my Saviour, and his salvation. With few words, after an earnest prayer, we took hold of hands, standing by the old homestead, and pledged ourselves before God that we would never again attend the public theatre until a revolution had changed the very heart of society.

As a whole, the theatre is bad, bad, bad, through and through, and, I believe, is growing worse. The perfectly good plays are very few and cannot save the wreck. The influences of stage life upon those employed are very dreadful, and I fear that very many, if not most of such, are sooner or later corrupted. One of the fearful dangers is to my mind the ease and complacency with which good people can learn to tolerate grievous departures from a New Testament standard of morality. The tendency is for the moral sense to become perverted, blinded. 'For art's sake,' positively repulsive immorality is quietly ignored. It is a strange and sad sight, far too common, to see cultivated and intelligent people sit calmly through performances that ought to shock the moral sense of their inmost soul. No, the Church must let the theatre alone. Christians must 'come out from it and be separate and touch not the unclean thing.'

Our investigation is over. Our study is completed. It has been a dangerous experiment. But we have information at first hand, we know whereof we speak. We shall be better able than ever to warn and advise. It will enable us to avoid with increased conviction all 'border-line' practices.

'LIGHT' cannot be accused of excessive Puritanism, but we feel that these two good Baptists came out of their Pilgrim's Progress by a footpath that is by no means to be disparaged or despised.

We met, the other day, with the arresting sentence, 'God is a great humourist,' with a reference to Psalm ii. 4, and Proverbs i. 24-26. The writer says:—

God allows individuals to achieve great material results, but to show how much He values these things, the brilliant road leads to a *cul-de-sac*. Napoleon had a magnificent, a

wonderful career, but the end was St. Helena. Barney Barnato made millions by the magic wand of his intellect, and energy, but the end was the bottom of the sea.

'God has a right to jest,' said a Jewish Rabbi: and assuredly life is full of the satire of Destiny and the mockery of Fate.

The anxiety about money is a product, and not a lovely product, of what we call 'modern civilisation.' It is, as things go, natural, or, at all events, inevitable. It is natural to desire to be in a position of security, and it is natural to desire security for those who depend upon us; but, just as the desire for food may lead to gluttony, so the prudent desire for money may lead to absurd or soul-destroying avarice. These satirical little verses have as much pathetic truth as humour in them:—

'If I had a million dollars
Do you know what I would do?—
Something noble!' And 'tis always
Said in sober earnest, too.

Ah, had you a million dollars,
There's but one thing you would do:
That is, scheme and strive and struggle
Till you died or made it two!

LONDON SPIRITUALIST ALLIANCE, LTD.

ON THURSDAY NEXT, JANUARY 28TH, at 3 o'clock,
AN AFTERNOON SOCIAL GATHERING
(For Members and Associates only. No tickets required)
will be held at 110, St. Martin's-lane, W.C.,
MISS MACCREADIE has kindly consented to give *clairvoyant*
descriptions at 4 o'clock.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), on the following Thursday evenings:—

- Feb. 11.—Mr. James I. Wedgwood, on 'Occult Experiences in the Lives of the Saints and their Parallels in Modern Spiritualism.'
- Feb. 25.—Mr. J. W. Boulding, on 'The Great Spiritualist Martyr—Joan of Arc.'
- March 11.—Rev. J. Page Hopps, on 'A Scientific Basis of Belief in a Future Life.'
- March 25.—Mr. W. J. Colville, on 'Spiritualism and the Deepening of Spiritual Life.'
- April 22.—(Arrangements pending.)
- May 6.—Mrs. Annie Besant or Miss Edith Ward.
- May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

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

CLAIRVOYANCE.—On *Tuesday next*, January 26th, Miss A. Chapin, the blind medium, will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On *Thursday*, February 4th, Mr. James I. Wedgwood will conduct a class for psychical self-culture, at 4 o'clock. No admission after 4.10 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, January 29th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions 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 inquiries of *general interest* to submit to the control.

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

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, 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.

REMARKABLE EXPERIENCE WITH MISS BANGS.

We have received an interesting communication from Vice-Admiral W. Osborne Moore, who writes:—

I send you an extract from a letter I have received from a friend, a gentleman of considerable position in Canada, who does not wish, just at present, to reveal his identity. It is one of the most convincing proofs of spirit influence which has ever come under my notice, and will, no doubt, interest your wide circle of readers.

I think the writer is known to you. I enclose his name for your private information.

The following is the extract from the letter, dated October 19th, 1908, referred to by Admiral Moore:—

Our next experience was at Chicago with the Bangs sisters, of whom we had heard both good and evil reports; we were, in consequence, specially on the alert. I will leave you to judge of what we obtained there. We were told by friends who had visited them to write our questions before going to the house and place them with a number of blank sheets of stamped or initialed paper inside an envelope gummed and sealed. This we did, using paper from a Toledo hotel that was decorated with a gilt monogram. We reached Chicago early on the following morning. At 9 o'clock we had found the Bangs' residence and secured an immediate séance before the arrival of their numerous clients. We sat with Miss May Bangs. To this day she is ignorant of our names or where we came from; nor had she any inkling of our visit or its purpose. We accompanied her, each in turn, into a comfortable little boudoir on the sunny side of the house, looking out on a bit of lawn; the only window remained open. In the centre of the room was a table four feet square covered with a woollen cloth. The medium sat opposite to me about a foot or more from the table; the only object on the table was an open inkstand. I said I had brought with me some questions in a sealed envelope, and hoped to obtain replies through her mediumship; she said, 'We will try.' She then fetched a pair of hinged slates, the frames of which were covered with dark cloth, gave them to me, and resumed her seat, saying, 'Place your letter between the slates, close them and secure them with these stout rubber bands; lay the slates on the table in front of you and place both hands flat on top of them.'

The medium's instructions having been carried out we engaged in general conversation: three times she interrupted the talk to ask, 'Is this name or place correctly spelt?' (foreign names mentioned in my questions), showing that some knowledge of what I had written was reaching her. If I assented, or made a slight correction, she would write on a pad resting on her knee; then resumed our conversation where it had dropped.

About half an hour was thus spent when three distinct raps were heard and felt by me, proceeding, apparently, from the centre of the table. Miss Bangs then said: 'The séance is over: you have obtained what you are to get; you may open your envelope now or later.' I opened the hinged slates, found the envelope as I had placed it, untouched and still sealed, thanked the lady and left the room, when my brother passed in for his turn.

While waiting for my brother in the adjoining room I slit open the end of my envelope with my penknife and found, besides my questions, nine and a-half pages of the blank paper covered with close writing in ink, as if with a steel pen, duly numbered and written at the instance of the spirit friend to whom I had addressed four out of the five questions, and signed in full. The replies were categorical, giving or confirming information of great value to me personally; referring to facts and happenings of forty years ago which the spirit and I alone were aware of, and adding the names of individuals whom I had not named in my questions, but whom we both knew in the past, and who had participated in the events referred to by me.

The reply to the fifth and last question was in the form of greetings from spirit friends who were known to me when they were in earth life, and now come to me as so-called guides.

When one writes rapidly a blotter is necessary at the turn-over to a new page: this, apparently, was not required by the spirit writer, for the ink is the same depth of black at the foot as at the top of the pages. The handwriting of the last message (and each signature at the bottom of it) differs from that which contained replies to my first four questions.

It is not claimed that this writing is done by spirit friends themselves but, at their dictation, by the medium's control, who has become expert in this form of manifestation.

Can telepathy account for these replies? Can it explain

the transfer of the ink from the bottle on the table to the folded blank pages within the sealed envelope between the slates under my hands? It would take a very fast writer at least an hour and a-quarter to write what the spirits performed in half an hour, and this is leaving out of consideration the deliberation required for penning the involved replies to my questions. I regret that they are of such a personal nature that I cannot even send you extracts.

My brother's replies covered about thirteen pages: among them were three signed notes from three different spirit friends who had come to him in my house here, or at Detroit, and at the Jonsons in Toledo.

A FEW REFLECTIONS ON 'CROSS-CORRESPONDENCES.'

The current number of the 'Hibbert Journal' is a particularly interesting one and covers a wide range of thought. The first two articles discuss the 'Cross-Correspondences' of which a record is published in the last issue of the 'Proceedings of the S.P.R.' The authors of these two articles, the Rt. Hon. Gerald Balfour and Principal John W. Graham, of Dalton Hall, Manchester, both express, in almost the same words, their sense of the great difficulty they feel in dealing with the evidence before them. Mr. Gerald Balfour asks: 'How is a reviewer to deal with such a mass of material, the evidential value of which can only be estimated by careful attention to minute detail? The task might well seem almost a hopeless one' (p. 249). Mr. Graham writes: 'It is almost impossible to give in a brief form an intelligible account of experiments which are so complicated and which depend upon detail for their value' (p. 263). These remarks are necessary in order to prevent readers from supposing that by the short cut of a review article they can make themselves so far masters of the situation as to become competent to estimate the evidence. The utmost a reviewer can do is to indicate to some extent the nature of the experiences recorded, and to analyse one or two incidents. This the writers of these articles have succeeded in doing in a manner so thoroughly interesting that some readers may be induced to study the documents themselves or, at least, may be convinced that these records deserve respectful consideration even from avowed sceptics.

It is almost essential, in order to understand the bearings of the facts recorded in Part LVII., that readers should have some acquaintance with the previous history, both of Mrs. Piper's mediumship and of the development of Mrs. Verrall's and Mrs. Holland's automatic writing; while in addition, in order to be in a position to do justice to the character of the communications dealt with, they ought to be fairly well acquainted with Mr. Myers' aims and style, and with his mental and emotional characteristics as revealed in his writings. It is no wonder, therefore, that the task of presenting to those who are unacquainted with these fields of study some notion of the importance of the recent evidence for survival and identity, reported in the last issue of the 'S.P.R. Proceedings,' seems a formidable one: and when we add that this evidence is of an extremely complex and intricate kind, it will be evident that the difficulty of the task is much increased.

There are doubtless many who will be impatient of this complexity and will be disposed to regard it as an argument against the communications being what they purport to be. They will ask, 'Why, if they are really capable of controlling these psychics, should Mr. Myers and Dr. Hodgson make the evidence of so intricate and obscure a nature that it can only be grasped by those who have the time and inclination to devote to it so much attention? Surely, they defeat their own object by so doing, for the vast majority of those who need this evidence will thus remain unaffected by it.' A few reflections on this point may be useful.

It should be borne in mind that Frederic Myers and Richard Hodgson, in their earthly lives, approached this subject of survival and the possibility of communication from the (so-called) dead as sceptics, and that they were long in reaching conviction, mainly because they

were intimately familiar with other hypotheses suggested to explain the experiences before them. As expert sceptics (if I may so describe them) they had tested their facts by applying to them all these hypotheses before committing themselves to the belief which they finally adopted, namely, the spirit hypothesis; and they knew that the factor most difficult to eliminate as an interpretation of automatic and trance utterances is that of thought transference from the incarnate.

Mr. Myers and his colleagues in the S.P.R. frequently considered how this factor could be excluded, and what sort of evidence would be most effective to this end. Those who reject the spirit hypothesis often do so from no obstinate prejudice, but for the legitimate reason that they consider that the facts can be explained by the hypotheses of telepathy or the subliminal activity of the psychic. And here let me remark that it is regrettable that some Spiritualists compare sceptics of this nature to 'doubting Thomas.' The comparison is not justified. It is only when a man declares that he will reject all testimony except the testimony of his senses, that the comparison is apt; in that case, whilst the evidence required may, possibly, be afforded him, his mental attitude betrays a certain weakness which is much to be regretted, for a rational being ought to be capable of forming convictions by weighing human testimony and well-attested facts. Just in so far as modern sceptics are not swayed by prejudice but are honestly seeking for such evidence for the genuineness of these communications as will exclude other reasonable explanations, just so far are they entitled to the respect and sympathy of all who have already reached conviction; and their position is not analogous to that of the apostle when he treated sense perceptions as the only grounds of belief.

Evidence of the kind required must necessarily be complex; and it is entirely in harmony with what one might expect from Frederic Myers and Richard Hodgson that they should collaborate to produce evidence of this intricate nature. In the December issue of the 'Journal' of the S.P.R. Sir Oliver Lodge is reported as saying at the inaugural meeting of the Dublin Group of the S.P.R. (recently formed): 'We are beginning almost to speak of the S.P.R. on the other side, which is quite as active and even more ingenious than that portion which is still on earth.' If this very ingenuity serves to hide the issues from all but the most diligent seeker, possibly this is not really a matter for regret. Is not a 'pearl of great price' all the more highly prized if its discovery is the result of long and diligent search? Even those who either cannot, or will not, undertake to study this evidence, however, may understand something of the results which it produces on those who do so; and they will recognise that the recent evidence has done a good deal to narrow the area of the problem. Directing intelligence has to be admitted as a fact in these experiences, and 'the question now takes this form, To what mind is the directing influence to be traced? Two alternative answers suggest themselves: it may proceed from the mind of one or more of the persons concerned in the experiment; or it may have its origin in some source wholly external to all of them.'

It is thus that Mr. Gerald Balfour sums up the position. He declares himself unable to decide between these two alternatives; but that the area should have to be thus narrowed is of itself an important gain, and an achievement worth the patient efforts of the students on both sides of the veil.

This, however, by no means represents the whole result of their efforts, but rather the effect produced on the rear-guard of the army of researchers, and this is illustrated by a comparison of the conclusions drawn by the two writers. Mr. Balfour considers that the alternative hypotheses of the directive action of the secondary self, and of the directive action of external intelligences upon the secondary self, are both possible, but that neither of them is proved, nor does he see how cross-correspondences (which he prefers to call *complementary* correspondences) can decide between them. Mr. Graham thinks that if the writings are ascribed to the 'underlying mind' of one of the automatists (Mrs. Verrall?) operating through the others by a telepathic process, the facts are not all explained, and the case would then be 'entirely unique

among our records.' He considers that the communications are 'full of Myers' rich and radiating personality,' and that he is 'voluntarily staying near us for the sake of the service of our faith.'

If the various records are carefully studied, the evidence examined, and the hypotheses compared with it and with the further inferences which inevitably arise, we cannot doubt but that there will be large numbers who, like Principal Graham, will find themselves compelled by the weight of the evidence to choose between these two alternatives and to commit themselves to the acceptance, not only of the spirit hypothesis, but of the identity of the communicators.

H. A. DALLAS.

A FRAUD-PROOF CABINET.

As will be seen by the reports mentioned on the next page, the never-ending difficulty of test conditions at séances for materialisation phenomena has again cropped up; this time in connection with Miller, the Californian medium, who has recently held séances in Paris. When phenomena occur in conditions of semi-darkness which renders accurate observation impossible—for, in most cases, what is called 'a good light' is in reality darkness, conditioned by a faint luminosity which is most tantalising, hiding more than it reveals—it is essential that steps should be taken to eliminate the medium as a possible agent, whether conscious or unconscious, in the production of the manifestations. How this can best be done is the question to be settled.

According to published reports mediums have been stripped, their persons examined most rigorously, then dressed in garments not their own, and yet phenomena have occurred.

It seems to us that all the 'tests,' so-called, of tying, sealing, searching, stripping, &c., are unsatisfactory and decidedly objectionable. Scarcely anyone but those who do the tying and searching is satisfied with these precautions, and the very act of instituting these test conditions destroys the harmony and serenity which are so essential to success.

Further, if reports are to be trusted, spirits laugh at bonds and have frequently liberated their mediums from the cords and tapes with which they were 'secured,' even without undoing the knots.

There is, however, one simple and effective way in which the medium can be so conditioned as to be out of count as regards active participation in the results, unless aided by spirits.

We have at 110, St. Martin's-lane, a light, portable cabinet (a wooden framework, covered with fine netting, which can readily be fitted up and screwed together) within which the medium may be seated comfortably, and when it is closed and screwed up it is a physical impossibility for him (or her) to take any part in the production of materialised forms, or *apports*, outside this cabinet—*unless the netting is broken*. The sitters may therefore take their places with confidence, give their sympathy to the medium and spirit operators, and confine their attention to the object of the séance without worrying over test conditions or wondering whether the medium is a fraud. If forms 'build up,' or materialise, in front of this cabinet and move about the circle in view of the sitters, and if at the close the netting is found intact, the only conceivable alternative to the spirit theory would be confederacy—but such a contingency can readily be provided against. It may be objected that the spirits could bring the medium out of the cabinet—to which we reply: Let them. Let them bring him out and leave him out, and then, provided the netting is not broken, there will be splendid evidence of the passage of matter through matter by spirit agency.

This cabinet can be seen at the rooms of the London Spiritualist Alliance, and is at the service of any or all mediums who are willing to sit in it and whose spirit friends are prepared to try to produce phenomena under these fraud-proof conditions.

THE PSYCHIC CLASS will not be held on the 28th inst., on account of the Afternoon Social Gathering.

FURTHER OBSERVATIONS BY
MR. DE FREMERY.

On p. 567 of 'LIGHT' for 1908 we gave an abstract of Mr. H. N. de Fremery's experiences in a circle at the Hague, and from an article by him in 'Annales des Sciences Psychiques' we learn that the same circle subsequently held a series of five sittings with a special view to the further development of the nebulous forms, and, if possible, to obtaining complete materialisations. At the second of these, an indistinct luminous form was seen to issue from the cabinet and apparently to stretch out an abnormally long arm towards the drapery above the double doors, where the palm-leaf fan had been placed; but not reaching the fan, it withdrew into the cabinet. Something like an arm and hand came out of the cabinet, grasped the back of a chair, and moved it, while the medium was seen to be motionless on her chair. Manifestations similar to these were observed repeatedly during the séance. Mr. de Fremery continues:—

The third sitting was the most successful of the five. Besides the nebulous forms previously described, a dark figure showed itself, sat on a chair, and then stood on it. Some faint lights appeared, and soon assumed the more definite form of a whitish cloudy arm in a wide sleeve-like drapery, the hand being distinguishable. At the request of Madame de Fremery the arm waved up and down, touched the chair, shook, turned and overturned it. The arm then quickly withdrew, and soon the cabinet was shaken and the black figure again appeared, seeming to open its black drapery and show something white underneath. When it disappeared, an arm stretched forth obliquely towards the palm-leaf. When it was drawn back, a large figure came out of the cabinet, pushing aside the curtains at the corner nearest the double doors, and we perceived a white head and bust, but the head seemed to be enveloped in white bands, only leaving a slit for the eyes, and we could scarcely distinguish the arms. Several times the head and bust bent forward as though in salutation. In less than five seconds after it had disappeared we heard the curtains opened and saw the medium sleeping profoundly on her chair.

This was not so good a result as the sitters had hoped to obtain, but at the second séance the medium and form were seen at the same time, and it is hoped that this experience may be repeated still more definitely. Then, says Mr. de Fremery, it will be time to find out whether the nebulous form is the astral double of the medium, or a different personality come back for a moment from another sphere. We suggest that Mr. de Fremery should consider the possibility that it may be partly both: a different personality using the means of manifestation derived from the—ahem!—'astral double' of the medium.

In an article which immediately follows the one just noticed, Mr. de Fremery gives his impressions of a sitting with Miller at Paris on September 4th last. Fresh from some of his experiences at the Hague, mentioned in our former article, he was in a good position to compare the two sets of phenomena, and we regret to have to state that in his opinion the advantage did not lie with the Paris sittings.

At the Hague there appears to have been not a single circumstance calculated to arouse suspicion; but at Paris a succession of doubts arose in Mr. de Fremery's mind, which coincide to a large extent with those to which M. de Vesme gives expression in a previous number of his review. The criticisms turn on the asserted observations that, while Miller is outside the cabinet, his right hand is not plainly visible, and that the figures are such as might be imitated. When Miller is inside, the forms which come out are sometimes all too substantial, as when 'Dr. Benton' closed a theological argument with a Canon by giving his interlocutor a sound box on the ear; and other circumstances are mentioned which appear to the observers named as *primâ facie* calculated to arouse suspicion.

On the other hand, Dr. Encausse ('Papus'), in 'L'Initiation,' shows up the weak points in this criticism, which would imply that at the test séance Miller had an accomplice who passed him balls of fine tulle and two or three sticks for holding out the 'phantoms.' He reminds us that Miller has never been caught in the act of tricking, while the positive

evidence, such as it is, is in favour of the genuineness of his phenomena. 'Papus' says:—

At Nancy, a doctor, who is a friend of mine and was placed close to the curtains, held Miller's arm when he was asleep on the other side of the curtain, and while the materialised forms came out of the cabinet. I have myself seen an apparition melt away close to me, without leaving any tulle behind it. I have seen another forming only four inches from my left knee, and I guarantee that it was not a doll. I am well aware that I am a great simpleton, but my simplicity calls for facts, and not mere phrases, as explanations.

It appears to us that the only way to settle the matter definitely is the one suggested on page 40, and we extend to Mr. Miller a cordial invitation to avail himself of this means of setting all doubts at rest.

PSYCHIC CLASS DINNER.

About fifty members and friends of the Psychic Class held in connection with the London Spiritualist Alliance assembled at dinner at Pinoli's Restaurant, Wardour-street, W., on Wednesday evening, January 13th, under the chairmanship of Mr. J. A. Wilkins, Mr. James I. Wedgwood being the guest of the evening.

After dinner the company adjourned to the concert hall, when the chairman, Mr. Wilkins, spoke of the debt of gratitude the members owed to Mr. Thurstan and Mrs. Walter for services rendered in the past, and of the regret felt by all at the enforced resignation of the former, and referred with pleasure to Mr. Wedgwood's kind efforts to assist the class.

Mr. Wedgwood, in responding, said that for years he had known of Mr. Thurstan's admirable work and of the painstaking way in which Mrs. Walter had taken up the Psychic Class. Personally, he realised that he entered upon a difficult task when chosen to follow them, but he had always felt that there was no reason why Spiritualists and Theosophists should not work together, as, where they differed, they could differ in a perfectly amicable manner. He took advantage of the opportunity now offered him to say how grateful he was to the members for the kind way in which they had received him. It was an admirable thing for a body like the Spiritualist Alliance to have a Psychic Class. At the present moment we are face to face with a gigantic movement towards Occultism, and must be prepared to help the movement along on right lines, when it will tend towards the regeneration of the world. It is psychic science that the world needs most at the present time. Mankind will some time or other have to develop the psychic faculties: then it will be possible for men to have direct knowledge from the spirit world. Artists will then become clairvoyant, as some are at the present time, and their visions will serve as an inspiration to their art, so that we shall have Art with an ideal in it. So with all other departments of human thought and activity. When teachers are clairvoyant we shall have surer means of training the minds of children. A great change will come over the world and a better state of things prevail.

Mr. F. W. Thurstan, M.A., gave a *résumé* of the history of the psychic movement from the time of Mesmer to the present day. Short speeches were also made by Mrs. Campbell, Mrs. Kendall, Mrs. Effie Bathe, Mrs. Gresswell, and Mr. Dudley Wright.

TRIBUTE TO A VETERAN WORKER.—Mr. James Watson, who has been minute secretary of the Dundee Society of Spiritualists, Foresters' Hall, since its formation in 1896, on his retirement after sixty-three years' connection with the Dundee Harbour, during thirty-six of which he held the important position of treasurer, received many tokens of respect and expressions of good wishes for his future. The members of the society, on the initiative of the president, Mr. J. M. Stevenson, sent Mr. Watson a message, the closing sentence of which expressed the earnest hope that 'much service for humanity's upliftment still lies before you, ere you pass into those fairer regions, which we do know exist beyond this our present state, where more light on the mysteries of life abounds, and where love, wisdom, and justice alone reign.'—JAS. MURRAY, Cor. Sec.

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SORROW AND SALVATION.

Bhikkhu Silācāra's translation of Paul Dahlke's 'Buddhist Essays' (London: Macmillan and Co.) does something towards untangling the inner knots of Buddha's teaching. Confessedly, the Essays 'contain nothing new or original concerning Buddhism,' but, if that is so, they certainly deal with the subject in a novel way. The writer is more than sympathetic. His concluding words are:—

If it is permissible to speak of a world-religion at all, it is certainly Buddhism that must first be considered in that connection. For a religion which, as the representative of the pure light of knowledge, without admixture of the shadows of faith, stands in no sort of contradiction to the facts of the understanding, and yet maintains in its adherents the highest natural morality—that surely is entitled to be called the true world-religion.

But that large claim is subject to several discounts which might be cited from one Essay and another; one of which is the very important admission that Buddhism is only adapted to such as find life to be only suffering. 'Nothing is to be gained by preaching Buddhism except where life is felt and understood to be suffering.' That is the whole of it. The first stage of conversion to Buddhism is conversion to the knowledge of the fact that life is a ghastly mistake, and that the one business of life is to extinguish all desire for it or for anything connected with it. Put out the flame of life by exhausting the air of desire, and you are saved. That is all there is to do. That is 'Nibbāna.'

But why not end the matter by suicide? Because that would not end it: not because there is a Future Life, but because the circle of desire and destiny would go on; and the collected 'Kamma' would reappear, to begin all over again. So the other form of suicide is adopted: stop belief and desire and hope; become indifferent, even to bliss, or God or good, and wring the neck of accursed life by teaching the victim absolutely to care for nothing. It is almost what Paul said, though in a different sense: 'Let a man become a fool that he may become wise'; and those other words of his concerning the cross are at home here: 'By whom the world is crucified unto me, and I unto the world.' This is Buddha all over. Fight the world, he says, ay! and fight yourself. Kill both! And begin with killing yourself, for that is killing both: and kill yourself by killing all desire. He who does that, masters 'by retreating.' 'This,' says Dr. Dahlke, 'is what the Buddha means when he says: "He has blinded nature; utterly

extirpated her eye; he has disappeared from that evil one." No more beholds he the world. No more the world beholds him.' But see the tremendous difference! We are to be 'crucified with Christ' that, through this, the world may be crucified unto us—that is to say, the world of self and sin—but only that we may rise again to a higher life and a diviner world here and now. But Buddha has no uprising—neither here nor there.

The writer of this book does not flinch. In his keen, familiar and charming way, he turns this main doctrine over and over again like a garment that is indispensable because it is the only one. Look at it, he seems to say, it is a perfect fit, and by itself it suffices; anything added to it would spoil it, in fact, would destroy it.

He starts right out with the prince who had found out that all life is sorrow, who became a mendicant and a seeker of the suffering he sought to cure by first creating or exaggerating it and then despising it, to its extinction—if possible. 'The horrors of disease, old age and death all at once burst upon his sight,' says Dr. Dahlke. 'It was with him as with some traveller by night who believes himself in the midst of a beautiful landscape. Suddenly the moon comes out and he perceives himself surrounded by a graveyard, and in front of him rises a gallows': and from that graveyard and gallows, so far as his central doctrine went, he never swerved, and his one remedy was: fear neither, and despise or be indifferent to both.

'Higher thought there is not than that Buddha-thought which wipes out the world, and with it its bearer,' says Dr. Dahlke. 'Higher thought' is an odd phrase in that connection. We prefer St. John's: 'This is the victory that overcometh the world, even our faith.' To take it all lying down is scarcely even passably human, and certainly does not impress one as seemly advice from 'The Exalted One,' who, nevertheless, does not flinch. Be not anxious even about righteousness or love, he says. They also feed desire. Kill them. Who loves not, sorrows not. Therefore love not. Or, if you act as though you loved, do it as a part of your emancipation from love which is the main thing to desire: but 'desire' is not the word. The right word is 'strangle' or 'exhaust.'

'The act which leads to the abrogation of all action—that is the greatest act of all in Buddhism.' Forward struggle is folly. Salvation is in letting go. Save your soul by losing it! 'Hail then to the man who by force of thought has rid himself of the I!' says Dr. Dahlke:—

He alone is at peace. Heaven and eternal life in God are indeed for him shivered to atoms, but in thinking he has learnt to despise them. Where there is no longer any I, there also is there no supplication more for a heaven, and such questions as 'Shall we exist in future periods of time?' collapse upon themselves, fall with the fall of the questioner.

Those last seven words tell it all. They are the concentrated essence of Buddhism: your one great work is to put out the lamp of life by sheer exhaustion of desire.

Hence Buddha taught nothing and Buddhism knows nothing of a future life. He did not deny, and it does not deny. The only answer is—What is that to you? Says Dr. Dahlke:—

That question must not be put even to the Buddha himself. The Buddha teaches nothing but how sorrow is born and how it dies. What follows upon the death of sorrow?—that does not concern him who is striving after salvation. It is a question for which one has no leisure previous to perfect deliverance, and after perfect deliverance no necessity. Often was Buddha pressed to open his mind as to this, but he never answered except to say: 'That interferes; what is that to thee?' Silent, dark, unsounded, the jaws of eternity gape, ready to swallow us up, as the snake swallows the fascinated struggling bird. But whoso has learnt of the Tathāgata—he stands unshaken upon his rock, calm and unmoved. He per-

ceives. 'All that was to do is done. This world is no more.' Neither finitude nor infinitude any more charms or allures him, and the contentment of a calm suicidal agnosticism lulls him to sleep.

But the world is becoming too strong for the Buddha. Even in Burma, which is 'the Buddhist land *par excellence*,' Great Britain is conquering Buddha. The good Buddhist is slowly and reluctantly taking his sons from the Buddhist cloister schools and sending them to the schools of commerce. Bitterly, the father says, 'In our schools we learn how to be happy; but in yours we learn how to find profitable employment and money': but at the same time he takes his boy from the school of the monk and sends him to the school of commerce. There is a pathos in it that we cannot but feel: but even the vulgarities of trade and mere money-making are to be preferred before the scheme of life which faces life only to curse it as sorrow, and which faces hope only to fling it out, and bar the door.

PSYCHIC PHENOMENA PHOTOGRAPHED.

One of the most important Roman newspapers, the 'Giornale d'Italia,' has recently published a series of articles describing the sances of a new and apparently very powerful medium named Francesco Carancini. The writer of the articles, Sig. E. Monnosi, states that the sitters took all possible precautions to avoid fraud. In addition to rigorous supervision by holding the medium's hands, a photographic camera had been so arranged that a flash-light photograph could be taken at any moment, without previous warning to the medium. The phenomena took place for the most part in a fairly strong red light (two electric lights of ten candle-power) and included movements of a table in opposition to all the strength that one of the sitters could exert, the sounding and moving about of musical instruments, touches by unseen personalities, and *apports* of various objects.

Some of the most remarkable phenomena were happily caught at the critical moment by flash-light photography, and we give herewith some illustrations from blocks* kindly lent to us by M. César de Vesme, editor of 'Annales des Sciences Psychiques' (Paris), who has published in that review a French translation of the Italian articles. From these, and from a summary given by 'L'Echo du Merveilleux,' we obtain the following particulars of the circumstances under which the photographs were taken. The sances were held in the house of Baron von Erhardt, at Rome, and were attended by members of the diplomatic, legal, medical, literary, and artistic professions:—

Photograph No. 1 was taken in May last, at the moment when a violin was heard sounding in the air. The photograph shows it floating over the lady's head, while the medium's position can be plainly seen. The plate, we are told, was developed immediately after the sitting in the presence of those who cared to witness the process, and the same statement applies to all the other plates.

Photograph No. 2 was taken at a sitting held in July last; the medium's hands were held by his two neighbours. The table which is seen curiously suspended above the medium's shoulders, and which fell outside the circle, between the medium and the gentleman on his right, had previously been placed within the circle, between the medium and the table seen in the illustration. A noise was heard as though the tables were being shaken and moved about, and the flash-light was fired by touching an electric button, with the result shown. As the writer points out, such a situation could not have been artificially contrived except by the complicity of all the sitters, especially of those who held the medium's hands.

The very curious illustration, No. 3, shows a double phenomenon, which is not distinctly described in the Italian journal, but the names of the persons present are given. It

shows a tambourine being carried above the medium's head and (as shown by a trace of shadow) close to the curtains. All the human hands are accounted for, being visible on the table; but from under one pair of clasped hands there is seen issuing a very attenuated arm, terminated by what appears to be an imperfectly developed hand which grasps the neck of a mandoline lying on the table. The small photograph, No. 4, taken at a different sitting, shows the mandoline itself levitated in the air against the white curtains.

Photograph No. 5 is a record of what the sitters considered to be the most impressive phenomenon of all. It occurred on October 2nd, 1908, in the presence of a company of gentlemen of position. The reporter, after describing certain movements of the small round table, seen in Fig. 2, says:—

The medium breathed with difficulty and seemed to be suffering; we asked whether the light was too strong, and extinguished one of the lamps. After some minutes of silent waiting the medium made a rattling sound, and we heard a prolonged rustling noise, as though a piece of cloth were being violently shaken. A flash-light photograph was taken, and immediately afterwards something fell on the table; on feeling it as well as we could without breaking the chain, it was found to be a coat. The sance was soon afterwards closed, and we developed the plate. As will be seen, the medium is in his shirt-sleeves, and his jacket is suspended in the air, to his left. The controllers declared that at no time did they let go of the medium's hands, and the photograph shows that they were holding his hands at the moment when the flash was made.

The medium is not quite so easily distinguished in this case as in most of the others; his head is bent down upon his right arm, and almost hidden behind Signor Guymon, editor of the 'Official Journal,' who holds his right hand, while his left hand, the arm of which is seen covered only by a shirt-sleeve, is held by Signor Schifffner, the sculptor. The coat is seen at the right side of the curtains, as though hanging from a nail, but in reality without objective support. Another photograph taken under similar conditions, not here reproduced, shows the small round table (seen in its place in Fig. 2), raised to the height of the nearest sitter's head, the lower part of the central stem being on a level with the arms of the medium and sitters. This table is stated to have afterwards passed behind the sitters, climbed over their shoulders, and come to rest on the large table around which they were seated; at various times it indulged in other gymnastic exploits. On one occasion it pushed against a lady until it caused her to rise from her chair, whereupon it triumphantly installed itself on the chair, top downwards, and with its feet in the air! Other phenomena were the ringing of a bell enclosed in a casing of wire gauze, and the tracings of designs, with words and sentences in Italian, Latin and Greek, on a smoke-blackened plate placed on the shelves, about a yard from the medium. As the 'Giornale d'Italia' points out, there is here displayed something more than mere force: 'We cannot understand how an unknown natural force can be capable of drawing, and writing thoughts and sentiments.' Trickery being excluded, there is evidence, not only of force, but of intelligence and definite purpose.

TRANSITION.—On January 12th Mrs. A. M. Waterhouse, of Brighton, passed to spirit life, and her remains were cremated on the 15th at the Crematorium, Golden's Green, London. She had been a Spiritualist for the past sixty years, and was the automatic writer of several spiritual books, 'From Over the Tomb,' &c. She lived to do good to all who came needing help. The higher life was as real to her as this, and she strove to do her duty for both, doing unto others as she would be done unto, and many will feel the loss of so beautiful a presence.

AN assistant schoolmaster, named John Houghton, aged 39, who lived at Whalley Range, Manchester, recently committed suicide, and, in a letter to his sisters, he attributed the action he was about to take to his having 'bothered with Spiritualism.' Unbalanced persons go insane from all sorts of causes, but seldom from the study of Spiritualism—probably that is why the newspapers employed big type to announce this exceptional case. Rightly understood, Spiritualism would act as a deterrent, not as a cause of suicide.

* The peculiar expression on the faces of some of the sitters is due to the blinding glare of the light and the coarseness of the lines of the blocks, which were made for use in a newspaper.

THE SPIRITUAL ELEMENT IN EARLY ITALIAN ART.

BY THE REV. LUCKING TAVENER.

An Address (illustrated with lime-light lantern reproductions of many pictures) delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, January 14th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

MR. TAVENER said: Carlyle has said that Nature is the living garment of God. The mountains, the rivers, the sea, the sky, sun and stars, and better than all, human nature, provide for us the materials by which alone we may learn of God. Just as Nature is thus the language, or series of symbols, by means of which we learn of God, so is Art the language by which we write for one another the messages we have read of God in Nature. It may take the form of carved stone, painted canvas, majestic poetry, sublime music, or sublimer human life; but, in whatever form it is considered, Art is the expression in some material of the thoughts the artist has received through his contact with Nature. God speaks to man, and man spells out to brother man what he has heard of the great, potential, Eternal, existing beyond and behind the material universe. Man's language of these sublime truths, we call Art.

Needless to say, the effort to express the spiritual in material form is one of the most difficult undertakings ever attempted by man. It is never entirely complete: while the result of the attempt is never wholly convincing to the spectator, to the author it can never be more than partially adequate in the expression of his thought or spiritual experience, because you cannot box spirituality into material form. Yet these attempts, inadequate though they have been, have always fulfilled their mission by suggesting to some seeking soul something he has been ready to receive. And Art has never been entirely without some such brave attempt; because man the artist has for ever dimly and faintly seen the so-called invisible; and has therefore tried, however inadequately, to express the inexpressible. Through the garments with which God clothes Himself, man makes out more and more of His divine being.

To-night I wish to give you illustrations from the early Italian painters of their attempts to show by material means their spiritual thoughts and experiences, in the hope that such illustrations will be useful to us in our pilgrimage from the material to the spiritual.

In order to keep in view the universality of God's revelation continually taking place, I think it is necessary, first, to remind ourselves of the earlier attempts, so I suggest that we take two representative illustrations from antiquity: first the Egyptian and then the Greek.

Art of some sort is evident in the very earliest records of man. The prehistoric scratchings on mammoth tusks show that it is a part of human nature to try to picture the most important things in our environment; but there is no suggestion of spirituality. It is evident, however, that our early predecessors soon found that there were greater powers than even the mammoth and the cave bear: powers that were unseen yet most strong. Those powers flashed fire in lightning and thundered their violence. Not only were they violent, but gentle and blessing-giving, as, for instance, when light dawned in the morning and brought colour and beauty and fertility to the earth. All these blessings which came from unknown sources seemed concentrated in the sun: naturally, therefore, the sun became the symbol of the good forces of the spiritual world, and the Egyptians schemed their system of mythology round the idea of the sun. But after all their guesses about these higher forces, there was much that they could not understand. This idea of uncertainty was symbolised by them in the Sphinx, to whose stony ears they addressed their queries, and who answered them by the

immovable gaze of those eyes of rock. It was a crude way of representing the unknown spiritual powers. But it was an advance on the purely imitative attempts of Art in the still earlier days; for in it they acknowledged the spiritual element in life as greater than the material.

A similar attempt was made by the Assyrians, as we see in my sketch upon the screen. Realising that the unknown powers were greater than men, they gave their symbol the body of the more powerful animal: sometimes the bull, as in the present illustration; sometimes it was the lion. But the suggestion naturally came to them that these animal forms, though materially more powerful, did not rise to so high a plane of experience. The ponderous animal body had not the power to ascend, so they gave their symbol the wings of an eagle, which at least could soar higher into that supposed realm of the powerful elements. Still their winged bull lacked the symbol of intelligence, and so they bestowed upon it the head of a man. Thus they represented qualities which were higher than themselves; and crude though the symbol was, it told that man was developing along spiritual lines.

Then came the wonderful civilisation of the Greeks; and they represented their gods and spiritual ideas in beautiful human forms, undistinguishable from the mortals themselves except for their beautiful ideal body. The eclecticism of Greek art is its most striking feature. The evil and the ugly were left severely alone; for everything which they thought fit to be represented by Art must be beautiful. In the quest of the ideal, passion and emotion are to be ignored, and so the gladiator dies in the arena with perfect, expressionless features, a mouth exquisitely carved, untouched by the spiritual working of his soul; and the disc thrower must hurl the plate with absolute grace and placid countenance. And yet the quest for the spiritual was very pronounced in Greek days; and though their ideals were cold and passionless, they were as perfect as the sculptors knew how to make them. For the Higher Life, nothing of human frailty or imperfection should intrude.

That was antiquity in its glory. But Greece decayed, and the thought of its people became more concentrated on the real sorrows and difficulties of life. My example of this phase shall be 'The Laocoon.' It is, according to Pliny, the work of three Rhodian sculptors, and is now in the Vatican galleries. The incident portrayed in the marble is taken from Virgil. A father and two sons are struggling with serpents. Mr. Stead, when reviewing the novel by M. Zola called 'Rome,' said that it arrested his attention to such an extent that his companion asked him why, and he replied that it was the thought of what it represented here and now. 'And what is that?' 'You and me, all of us, the human race, mankind. The Laocoon is the eternal symbol of each of us struggling desperately and in vain against the influences of heredity and environment, for life.'

Of course, I cannot tell whether the Rhodian sculptors meant, by their work, the suggestion made by Mr. Stead, but it shall stand as the specimen of that type of Art, which was practically the last phase of antiquity, so far as its Art is concerned. It dates from about two centuries before Christ, a thousand years before Art dawned in Italian cities; and though it is considered decadent Greek art, it suggests that the world had recognised that sorrow was to play its part in man's higher development.

The power of Rome had subdued Greece, and though we try to believe that it assimilated its art and culture, we are forced to believe that its military force and law-making endeavours so covered up the Greek idealism that its body was crushed and its soul almost killed. And though it may be possible to prove that the life of the artistic instinct existed in some out-of-the-way places, it is right to say that, so far as the main drift of civilisation is concerned, for more than a thousand years Art was dead and its body buried amid the débris of ruined cities. But it was born again.

The first intimation of the new life is found in the catacombs of Rome. There Art was seen as the expression of the faith of the oppressed Christians in their hiding places beneath the ground of Rome. In the darkness of those chambers the

visitor still sees the earliest dawn of Italian art, in the crude designs with their rough colouring of the untrained Christians in their attempts to portray their beliefs in the eternal truths of the Christian religion. There the spiritual idea of true victory even in outward defeat is symbolised in the rough drawing of the palm branch. The blessed peace realised inwardly through troubled outward experiences, in the form of the dove. Hope is signalised by the anchor, dropped from the ship of life, but finding a holding place within the veil. Thus in the catacomb days Art became the written language of the early Christians. And Jesus, the Christ, became for them the ideal; but his form had not the conventional perfection of the Greek model. It was marred and sorrow stricken, when his face was drawn. However, the perfect bodily ideal lingered with even the early Christians. The Orpheus design which is reproduced upon the screen is very significant; for does it not make, as it were, a link between the Paganism of old and the Christian belief? Does it not reveal the thought that the Christians believed that the Pagan myth of Orpheus was a prophecy of the coming of the Christ? That Orpheus with his harp could tame the wildest of beasts, is fulfilled in the truth that the Christ spirit could cool the fiercest of passions.

In the picture before us we see Jesus drawn as Orpheus, sitting upon a rock surrounded by animals who are rendered docile and tame by the music produced from his lyre.

Thus the origin of Art in Italy is distinctly a spiritual birth. It represents the universal Son of God with his power over rougher and immature humanity; and is a recognition that even in Pagan times that wonderful and blessed spirit was at work on the hearts of men, bringing them to the more definite realisation of the divine power of love—figured even in Pagan myths and humanised and materialised in the life and work of Jesus.

But Rome, the dominant world power, was not a favourable environment for the new life of the spirit. It did not understand it. Its imperial power suppressed all spiritual idealism until Constantine, openly professing to be a convert to it, shifted his seat of power from Rome to Byzantium, and remodelled the city on the Bosphorus, calling it the city of Constantine, Constantinople. At Constantinople the new life found help in its attempts at expression in the remaining Greek spirit; though Byzantine frescoes and mosaics had nothing in common with the perfect forms and graceful attitudes of the Greek art of the fifth century before Christ. Still in the less materially beautiful mosaic patterns there was scope for the more spiritually beautiful Christian thought. Greek artists and Byzantine mosaic workers were sent into many Italian cities to illustrate, in the churches, the new evangel; and when those artists touched Florence they found a perfectly free and open field for their endeavours. How much we owe to that beautiful city of Florence it would take a far more eloquent tongue than mine to chronicle.

Well I remember being impressed with its great spiritual influence on Art when, after I had been examining the classical sculptures at Rome, I found myself a few days afterwards in the churches of Florence. Even the Greek idealist could not, it would appear, conceive spirit; as Ruskin says, 'he could do nothing without limbs; his god is a finite god, talking, pursuing, and going journeys.' The Apollo Belvedere, which should have reached a sublime height, if such were possible to the Greeks, is unspiritual. Ruskin's words are: 'The raising of the fingers of the right hand in surprise at the truth of the arrow is altogether human, and would be vulgar in a prince, much more in a deity. The sandals destroy the divinity of the foot, and the lip is curled with mortal passion.' Such suggestions of failing to reach a spiritual height are common in all Greek art; and though it influenced Italian art sadly, the loftier spiritual feeling is seen at once in any phase of early Italian art. The dawn of this wonderful phase of world development is to be seen remarkably in Florence, even though we know that the city was definitely Pagan in the days of early Christianity. It had its forum, its amphitheatre, and its temple of Mars. The temple of Mars stood in the centre of the city where the Baptistery now stands; but the Pagan temple was converted into a Christian

church. The god Mars was dethroned and flung into the Arno; and the Apostle John became the presiding genius of the Florentines.

It seems to me that we ought to linger here a moment or two. The building at present before us was for long the cathedral of Florence, even until 1128, and the building dates from 589. It is the central building of European Christianity, and is the greatest of landmarks in the world's development. After the Duomo was erected on the opposite side of the Piazza, this octagonal building was used only as a baptistery. But in it all Florentine children have been baptised, and are still baptised at its font. I love to think of the spiritual influences that have been spread throughout the world from this unpretentious building. Here parents have brought for dedication to God's service as babes, Giotto, Dante, Petrarch, Michael Angelo, Fra Angelico, Savonarola, Raphael, and countless other children, embryo leaders of men. When Christianity was brought to Florence it was at this spot that it took root. More than four hundred years, however, went by before its spiritual power was realised. In other parts of Italy, as in Florence generally, it had but hidden and unsuspected force, until two earnest men rose up and vowed to God that they would make Christianity a power in their city, and from their local efforts came all the modern force Christianity has shown in Western Europe. One of these men was St. Francis of Assisi, and the other St. Dominic. Though both monks, they were totally different men. Francis believed in work, in deeds—so much so, that though born in a wealthy and noble family he was prepared to leave his wealth and devote himself to a life of sacrifice and religious enterprise. St. Dominic, on the other hand, believed more in the contemplative life; in prayer, faith and meditation. These two noble men, in the Florentine Baptistery which was then the cathedral of Florence, registered their vows of devotion to their spiritual ideals. They each went their own way, and founded respectively the order of Franciscans and the order of Dominican monks. They taught their gospels in the thirteenth century. St. Francis brought his followers from Assisi and founded the church of Santa Croce, a photograph of which is now upon the screen. This church, then, the church of the Holy Cross, was the place where St. Francis founded the great order of Franciscan monks, where he taught his gospel of works.

St. Dominic went the other way; and a few hundred yards west of the Baptistery built the Dominican church and monastery known as Santa Maria Novella. From these two religious orders came such a burst of spiritual power that the world has probably never seen it equalled. That spiritual power expressed itself variously: in wonderful devotion, splendid sacrifice, lofty thought and beauty of life; in religious poetry, beautiful architecture, and a new phase of painting which is still the wonder and admiration of the world. It was the starting event of the new life—the dawn after the midnight of the dark ages; the coming to spring life and blossom of the seed sown among the hills and villages of Galilee so many hundred years before.

The impetus given to religion and Art by these two men was so great that in four years' time the great cathedral was started, in 1298.

To the best of Florentine, and, indeed, Italian thinkers, the spiritual was now the predominant factor. The best that they could give of time, money or skill, should be devoted to the cultivation of the spiritual. Their church must be their most beautiful building; and it should be covered in the purest of marble, adorned with the finest mosaics and frescoes, and the best artists should be employed to give the noblest expression they could to the lofty thoughts of infinity—God, His Christ; His spirit; His angels, and all the sublime ideals of life that had been revealed to them through the good uplifting influence of the spiritual realm.

Of course the worldly minded laughed to scorn the new ideals, and thought the painters had gone back to superstition when they painted halos they had never seen, wings that were impossible to all but birds, and lovely clothes upon saints who were too poor to afford anything better than the simplest of sackcloth—but they persisted and conquered.

Here is a photograph which I took in Santa Croce for the purpose of showing the small, now very much faded fresco which has been preserved on the walls, certainly from the original decoration. It represents the meeting of St. Francis and John the Baptist. Do you wonder it was laughed at by the commercial and feast-loving Florentines when it was first seen? John the Baptist lived in the first century and St. Francis in the thirteenth. How could the two have met, as the painter has represented them meeting? If the flesh and body are the only means of such meeting, of course it would be absurd. But surely space and time are nothing in the spiritual realm. Who, knowing anything of the spirit's workings, would doubt that John the Baptist communed often with St. Francis? And the painter—whatever he was—was right in representing the two self-sacrificing saints as meeting.

(To be continued.)

MR. A. P. SINNETT'S TRIBUTE TO SPIRITUALISM.

At a meeting of the Spes Bona Club, held at the Holborn Restaurant, on Friday evening, the 15th inst., Mr. A. P. Sinnett, who was the guest of the evening, gave an address on 'The Effect of Occult Study on Spiritual Growth.' In the course of his remarks he said that Spiritualism had done a magnificent work. It came into the world when human thought was drifting towards atheism, and had it not been for Spiritualism there would have been rank incredulity in all things important to be known. It came to give information which was of the highest importance at that time: that this life is not complete but simply the antechamber to another. That was the mission of Spiritualism, which it has accomplished within the last fifty years, with the result that millions of people have been entirely robbed of the fear of death and are fully realising that when that time comes it will be a passing into another life richer than the one left behind, though he regretted that most spiritualistic books professing to give an account of the life to come draw a picture which is not much better than that drawn by the old-fashioned theology. To this latter statement Mr. Dudley Wright took strong exception, and pointed out that Spiritualism had consistently proclaimed the progressiveness of life beyond death.

INTERESTING PERSONAL EXPERIENCES.

An esteemed and trustworthy correspondent sends us some interesting particulars regarding her experiences with a lady friend, but, as in so many cases, she is unable to allow any names to be mentioned, not even her own. Very much of the best evidence for spirit presence is lost to the world because of its private and personal character, or because family or business reasons preclude its publication. However, as our correspondent is known to us, we give her testimony as an illustration of the kind of thing that goes on privately with so many people, and as an indication that there is far more evidence for Spiritualism than is generally supposed by outsiders. Our contributor writes:—

I have a young friend in Natal, a lady, who, as I discovered quite accidentally, was mediumistic. She became my friend *after* my husband, son, and daughter had passed to the spirit world; she never spoke to them in her life, and had never seen a scrap of their writing. I had made her acquaintance about four or five years before we touched on Spiritualism, of which she knew absolutely nothing and had never talked to anyone on the subject, though she had often wished to tell me that from childhood she had believed that the spirit world was close to us. She said that she was puzzled about queer noises in the house, like raps, and that chairs creaked in a curious way. I talked to her a good deal, and then I began to hear the noises—they varied from a big crash to a tiny tick—blinds were gently pulled up when we were both far from the window, and a window was violently shaken when there was no wind. I asked her to try automatic writing, and to my delight my husband wrote in his own handwriting and characteristic way; also my son and daughter, and several of her friends who had passed over. As I have said, my friend had never seen the writing of any of my people in her life. A few weeks

ago she sent me another letter from my husband, the facsimile of his writing and exact way of expressing himself. I feel sure that an expert could not tell the difference between the letter written through my friend's hand and one written by my husband in earth life as to writing and characteristic style.

We have been favoured with a specimen of the medium's own handwriting, with a letter written by the husband when in earth life and the automatically written letter referred to above and, after careful examination, we have no hesitation in confirming our correspondent's view that the automatic script unmistakably resembles her husband's handwriting, so much so that it cannot be regarded as a mere chance resemblance, especially as the medium's handwriting is quite different in style.

JOTTINGS.

The 'Daily News' generally gets things mixed up when it touches upon occult matters. It headed its review of Professor Barrett's collection of C. C. Massey's letters with the words, 'The Spiritist.' Surely C. C. Massey would have strongly disclaimed this title. The reviewer proceeds, however, to say: 'As regards psychical research, his attitude was more than friendly, but it was also extraordinarily sane.' The book is also described as 'full of high thinking, and doubly interesting because of the fine personality that is revealed in its pages.'

'It is a healthy sign of present advancement that the doer is forgotten in the deed,' says Dr. McIvor-Tyndall in the 'Swastika,' and he continues, 'we are rapidly out-growing the kindergarten stage of life, which ever holds up the "reward of merit" bait for right thinking and right living. "Virtue is its own reward," and if, as the phrase has been parodied, it is sometimes its *only* reward, still that is sufficient. No one profits so much by an act of unselfishness, or heroism, and adherence to principle, as the actor himself, and nothing that the world may offer in the way of recognition or homage, can add one "jot or tittle" to that which he is.'

This is true as far as it goes, but it does not take from others the duty, or, we should say, the *privilege*, of appreciation and thankfulness. While virtue ceases to be virtue if it looks for reward, recognition and gratitude are equally virtuous, and should not be withheld. To accept loving or noble service and ignore the doer of that service indicates indifference, callousness, or ingratitude, and is not good, whereas, reactively, everyone is cheered and benefited when unselfish heroism is thankfully accepted and appreciated.

The 'Bulletin Mensuel,' published by the Antwerp group of investigators, reproduces a 'spirit photograph' said to have been obtained quite unexpectedly. A widow lady had sat to a photographer at Brussels, and when she went to get the printed copies the photographer said: 'There is something that I do not understand, and have never before observed during many years' experience: it is like an attempt at a second portrait alongside yours, and yet you know that there was no one but yourself in front of the camera.' The lady, having some knowledge of Spiritualism, asked to be taken a second time, and as there was again a form visible beside her own, but still unrecognisable, she sat a third time, when she obtained a distinct likeness of her late husband.

In 'The Review of Reviews' for January Mr. Stead notices a number of recent books on psychical, occult, and mystical subjects, from Semitic magic to Modern Spiritualism, referring especially to Socrates, St. Francis of Assisi and Jeanne d'Arc. He shows how the whole social system in ancient Babylonia and throughout the Nearer East was 'permeated by the universal faith of the living in the existence of the Invisibles,' and that, whether in the Highlands or in South Africa, 'through tiny chinks in the barrier wall which matter has built up around our souls, we sometimes catch glimpses of the unseen real things.' Several instances are given in which children have had constant playmates who were invisible to their elders, and Mr. Stead again promises the speedy publication of the communications from 'Gordon Hope,' referred to in Miss Bates' last Address to the London Spiritualist Alliance.

The 'Runcorn Guardian' states that a very unusual scene occurred at a recent meeting held by the local Spiritualist society. Archdeacon Colley was present to lecture on 'Spirit Photography,' and 'at the opening of the meeting Mr. John Littler, the Vicar's Warden of the Parish Church, read a state-

ment to the effect that the Vicar and church officers did not sanction the Rev. Thomas Colley's proceedings, that he had no authority to act in the diocese of the parish as a representative of the Church of England, and that the church officials declined to accept any money which might be offered to them as part of the proceeds of the meeting. The announcement was received in dead silence, but when Mr. Littler, who was accompanied by two curates, immediately left the meeting, there was quite a hubbub.' Archdeacon Colley 'exhibited a window bill on which certain statements regarding himself were printed, and stated that the matter had been placed in the hands of his solicitors, and proceeded to state a justification of his title. He explained that he wrote to the Vicar for sanction to hold a service in the parish, and it was refused. He wrote again in more detail, and the letter was not answered. He called at the Vicarage, and was told that the Vicar was out of town. He also communicated with the Bishop and received no reply. It had been his intention to read the collects for the day, to have hymns sung, and at the close to pronounce the benediction, but owing to the sanction being withheld he would confine himself to the delivery of a scientific lecture. This he did.'

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.

A Last Resource.

SIR,—When all other arguments and hypotheses fail we are told by the opponents of Spiritualism that it is a 'rosewater belief,' and that 'Spiritualists are an optimistic set.' How anyone believing in a God of Love could be anything else but optimistic they do not explain. Surely when people are driven into such a last ditch as this it is about time they gave up the struggle against truth and acknowledged their defeat.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

A Child Clairvoyant.

SIR,—Some of your readers may be interested in the following extract from a letter I have lately received from a relative, the wife of a vicar of a country parish, who from time to time has sent me accounts of visits her little children maintain they have received from their dear granny, who, although she has passed away from this sphere of existence, continues to prove her watchful love without causing them to feel the least nervousness; in fact nothing but happiness and pleasure. These experiences I have already reported elsewhere. So I will now only relate my friend's interesting description of the clairvoyant gift possessed by one of her little sons, as related in her own words, which I copy from her letters.

'Francis came home from school on December 20th. On the way from the station he said, "Mother, why do you do the dairy?" I asked him what he meant, and he replied, "I know you do it, for I saw you a week ago, before I got up in the morning; you were wearing a grey jacket lined with fur and trimmed with astracan; you had on a brown motor cap, and your hair was in curling pins. You were at work in the dairy; and I saw you on another morning in the scullery cleaning the separator!" This nearly took my breath away, for it was all true, and he could not have heard of it: I had never done that work before in my life—but I did it on December 13th because my cook had hurt her knee. It was cold and dark, and I was afraid of the boiling water taking the curl out of my hair and had, therefore, left it in curling-pins! I wore a grey fur coat, one which Francis had never seen; I had bought it from "Bee" thinking that as it was an old one it would save my seal-skin when I gardened. It had happened to freeze in the dairy on one or two mornings, so I had taken some things into the scullery. Francis says that he often tries to see me when he gets into bed and sometimes does so.'

Here my correspondent mentions one or two other instances in which his visions of her coincided with the real facts of the moment, but the above will suffice for this letter, which I do not wish to make too long . . . and will only add the question that arises in my mind as to whether his dear granny still influences him by telepathically impressing these glimpses of his mother? Or whether his 'subliminal self' has begun to develop the sort of mental or spiritual antennae, that for want of any other term we call second sight?—Yours, &c.,

C. C. B.

A New Society at Walthamstow.

SIR,—Walthamstow Spiritualists have now formed themselves into a society under the title of the Walthamstow Spiritual Church (Society of Spiritualists), and the committee expect to open propaganda work within the next few days.

Friends in the neighbourhood, yet unknown to the committee, are asked to communicate with—Yours, &c.,

J. A. NEPPIRAS,
30, Rushmore-road,
Clapton, N.E. Secretary.

Inaccurate Ouija Messages.

SIR,—I have been for some time practising with a Ouija board and have had messages frequently spelt out upon it. But upon trying to verify these messages, I have found there is no truth in the information given. I have been so anxious to get in touch with some friends on the other side that I have been particularly anxious to convince myself that the letters on the board have not been selected by any effort on my part, yet whole messages have been spelt out, often without hesitation.

I should be glad to know if you or any of your readers can explain this, or have had similar experience.—Yours, &c.,
OUIJA.

The Apocrypha.

SIR,—In your issue for the 9th inst. there is an appreciative article on the Apocrypha, entitled 'The Bible and its Satellites,' wherein the following sentence occurs: 'A publication of them [*i.e.*, the Books of the Apocrypha] in our day, in one cheap volume, might be a profitable venture in more ways than one.' May I mention that the Society for Promoting Christian Knowledge issues such a volume in English at 4d., and in Welsh at 1s., and that Messrs. S. Bagster and Sons issue the Apocrypha in English (including III. and IV. Maccabees) at 2s., and in Greek and English at 4s. ? There is also an International Society for the promotion of the study of the Apocrypha, which publishes a quarterly journal devoted entirely to the subject, and I shall be pleased to send full particulars thereof to any inquirer.—Yours, &c.,

HERBERT PENTIN.

Milton Abbey, Dorset.

Individual Immortality.

SIR,—May I add a word to the excellent suggestive writing of the Rev. R. J. Campbell, on 'Individual Immortality,' quoted on p. 28 of 'LIGHT' ? There is, I think, other evidence besides the supernatural experiences mentioned by Mr. Campbell. For is it not certain that growth, evolution as we see it everywhere, has, as cause and effect, the persistent indwelling of spirit, the essence, the life-law of all that is, and becomes, and hath to be? And does it not therefore follow that all empirical experiences are indicative of what is to be a common possession? It seems to me, as a student of Eastern philosophy, that Mr. Campbell's intuitions chime in with the teaching that destruction of the sense of separateness must be a first step towards the state of human solidarity, attainable through the correction, and, indeed, complete conquest, of selfishness.

Sir, it must be agreeable to all of us who care for 'LIGHT' to read your remark that this writing of Mr. Campbell's is 'good Spiritualism,' and I go even further, for I think that Mr. Campbell is ahead of us on the road on which we try to walk. He has had to overcome obstacles which I, for one, have not surmounted. How many of us have had to face the difficulties he is overcoming? Does he not know only too well that the path of sorrow, and that path alone, leads to the land where sorrow is unknown?—Yours, &c.,

GILBERT ELLIOT.

Is a 'Seer' a 'Medium' ?

SIR,—I have been greatly interested in the discussion on Is a 'Seer' a 'Medium' ? and have expected to see the question definitely settled. In my humble opinion, both sides are right and both sides are wrong. Those who say a seer is not necessarily a medium are right, in so much as they use the word medium in its 'spiritualistic' sense, *i.e.*, one who is, or has been, hypnotically controlled by spirits incarnate or ex-carnate. Those who say a seer is a medium because he sees and hears spirits, use the word medium in its broader meaning, *i.e.*, a means of communion. But in a spiritualistic journal this is hardly fair, as one could reply: 'Very well, a postman is a medium, money is a medium, telegrams are mediums, &c.'

Let me offer a simile. A military man is one under army regulations, who at times sees and hears soldiers. A civilian is a man not under army regulations, but at times he sees and hears soldiers. No one would call a civilian a military man just because he talks to soldiers.

Now, sir, if for army regulations you write 'spirit influence,' for military man you write 'medium,' and for civilian you write 'seer,' you answer the question 'is a seer a medium?' A trance clairvoyant or a trance speaker is not the same as a normal clairvoyant or clairaudient speaker, though the trance often develops the normal faculty; but neither, in my opinion, is the same as the *natural* (born) seer. There seems a tendency to decry 'mediums,' and this, I think, is a great pity. I have often had it said to me, 'Oh, yes. So-and-so is a wonderful man, he is not a "mere medium." This sort of thing is as foolish as it is uncharitable. If God has given one man ten talents and another only six, the infatuated followers of the one need not despise the other, for their idol has only done what the other has done—*accepted a gift* (not attained a virtue). The weathercock need not despise the lowest brick, for each fills *its own* place and does *its own* work, and if the lowest brick failed it would bring down the weathercock, and great would be the fall of the vain (vane, I mean).—Yours, &c.,

VINCENT N. TURVEY.

SOCIETY WORK.

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

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. D. J. Davis gave an interesting address on 'Why I am a Spiritualist.' Sunday next, at 7 p.m., Mr. Jackson.—S. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mr. Kelland spoke powerfully on 'Let not your Hearts be Troubled.' Sunday next, at 3 p.m., Lyceum; at 7, Mr. Todd.—N. T.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. G. Swift's interesting address on 'Superstitions about the so-called Dead' was much appreciated. Sunday next, Mr. J. Kelland, and Mrs. French, clairvoyante.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. W. S. Johnston gave a good address on 'Harmony,' and his clairvoyant descriptions were all recognised. Sunday next, at 7 p.m., Mr. H. Leaf. 31st, Mrs. Place-Veary.—N. R.

SOUTHPORT.—HAWKSHED HALL.—On Sunday last Mr. W. Rooke delivered educational addresses on 'Drifting' and 'Revelation.' Mrs. Scholes gave clairvoyant descriptions. On Monday Mr. R. Dillon conducted a meeting. Sunday next, Mr. E. W. Wallis.—E. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Wright spoke on 'Habits and their Consequences.' Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Wesley Adams, address; also Monday, at 8. Tuesday, Thursday, and Friday, at 8 p.m., circles.—J. W. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. H. Leaf gave an excellent address on 'The God of Israel,' and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., address by Mr. D. J. Davis. Monday, 7 p.m., ladies' circle. Thursday, 8.15, public circle.—W. Y.

CLAPHAM INSTITUTE, 103, GAUDEN-ROAD.—On Sunday last Mr. J. Adams gave a stirring address, and Mrs. A. Boddington clairvoyant descriptions. Sunday next, Mrs. A. Boddington replies to questions, and clairvoyant descriptions. Mondays and Fridays, at 8.30, members' circles.—W. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mr. Keyworth spoke on 'The Beatific Vision.' Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mrs. Ord. Thursday, 28th, at 7.45, Mr. Eveleigh. Wednesday and Friday, at 8, members' circles.—J. J. L.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last teaching was given on 'Man in Distinction to the Animal World.' In the evening Mr. W. E. Long lectured on 'The Gospel of St. John.' Sunday next, at 11 a.m. and 6.30 p.m., twenty-second anniversary services.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last 'Controls' and 'Purity' were considered. In the evening Miss V. Burton gave an enjoyable address on 'The Garden of the Soul.' On Monday Mr. G. Nicholson lectured on 'Rossetti.' Sunday next, at 11 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. G. Prior on 'The Light of God.' Monday, at 8.15, Mrs. Atkins, psychometry.—H. S.

PECKHAM.—LAUSANNE HALL.—On Sunday evening last Mr. Percy Smyth gave a good address on 'Religion and Reason.' Violin solo by Mr. Harry Smith. Sunday next, at 11.30 a.m. and 7 p.m., Mrs. Webb, clairvoyante. Thursday, at 8 p.m., Mrs. H. Ball. 31st, Mr. Frederic Fletcher.—C. J. W.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis delivered an able and logical address on 'Messages from the Dead' and Mr. Otto ably rendered a solo. Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m., Mr. Leigh Hunt, clairvoyance; silver collection.—A. J. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good circle was held; in the evening Mr. Fletcher delivered an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Mondays at 8 p.m., and Wednesdays at 3 p.m., clairvoyant descriptions; Saturdays, at 8, prayer.—A. C.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. Sarfas gave an address and psychometric and clairvoyant readings. On the 15th Mr. J. Kelland lectured on 'Figureology' and Mrs. French gave psychometric delineations. Friday, 22nd, Mrs. Neville. Sunday next, Mrs. Effie Bathe on 'Mediumship.'

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last short addresses were given by Mrs. Clegg, Mrs. Gould, Miss A. V. Earle, Mr. Scott, and Mr. C. Cousins. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Jamrach, address and clairvoyant descriptions. Monday, 7.30, Thursday, 8, Friday, 2.30, circles; Saturday, 8, prayer meeting.—C. C.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith's uplifting address on 'Spirit Children and their Mission' and rendering of a solo were much enjoyed. Sunday next, at 7 p.m., Mr. Frederic Fletcher.—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard gave a helpful address and clairvoyant descriptions. Sunday next, at 11 a.m., Mrs. Fairclough Smith. (See advt.)

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mrs. Ord and Mrs. Neville conducted a well-attended meeting.—H.

PLYMOUTH.—HOEGATE HALL.—On Sunday last Mr. J. Evans spoke ably on 'The Trinity.' Clairvoyance by Mr. Eales.—T. L. P.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mr. Robert King gave an eloquent address on 'Death and After.'—J. W. M.

READING.—CROSS-STREET HALL.—On Sunday last Mr. P. R. Street spoke on 'Some Puzzling Questions' and 'The Power of Prayer.'—A. H. C.

KENTISH TOWN.—17, PRINCE OF WALES' CRESCENT, N.W.—On Sunday last Mr. Medhurst's address on 'A Message to Spiritualists' was well received.—E. C.

CAERAU, BRIDGEND.—On Sunday last Mr. John Connelly dealt ably with the text, chosen by the audience, 'And the Dead shall no more Praise the Lord.'—G. H.

LUTON.—35, ADELAIDE-STREET.—On Sunday last Mr. A. Punter spoke inspiringly on 'If a man die shall he live again?' and gave convincing clairvoyant descriptions.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letherer spoke on 'The Value of Prayer' and gave clairvoyant descriptions. On the 15th Mrs. Battishill gave an address.—E. F.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mr. Manion gave addresses on 'When and Where Spiritualism Succeeds' and 'Angels of Destruction,' also good clairvoyant descriptions.—C. R.

UPPER HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last Mr. John Lobb dealt with Spiritualism, and related to a crowded audience his 'Recent Talks with the Dead.'—F. A. H.

BRISTOL.—49, NORTH-ROAD, BISHOPSTON.—On Sunday last Mrs. A. G. Verrier gave an excellent address on 'Hope and Immortality.' Mrs. E. Bartlett gave clairvoyant descriptions with messages.—W. M.

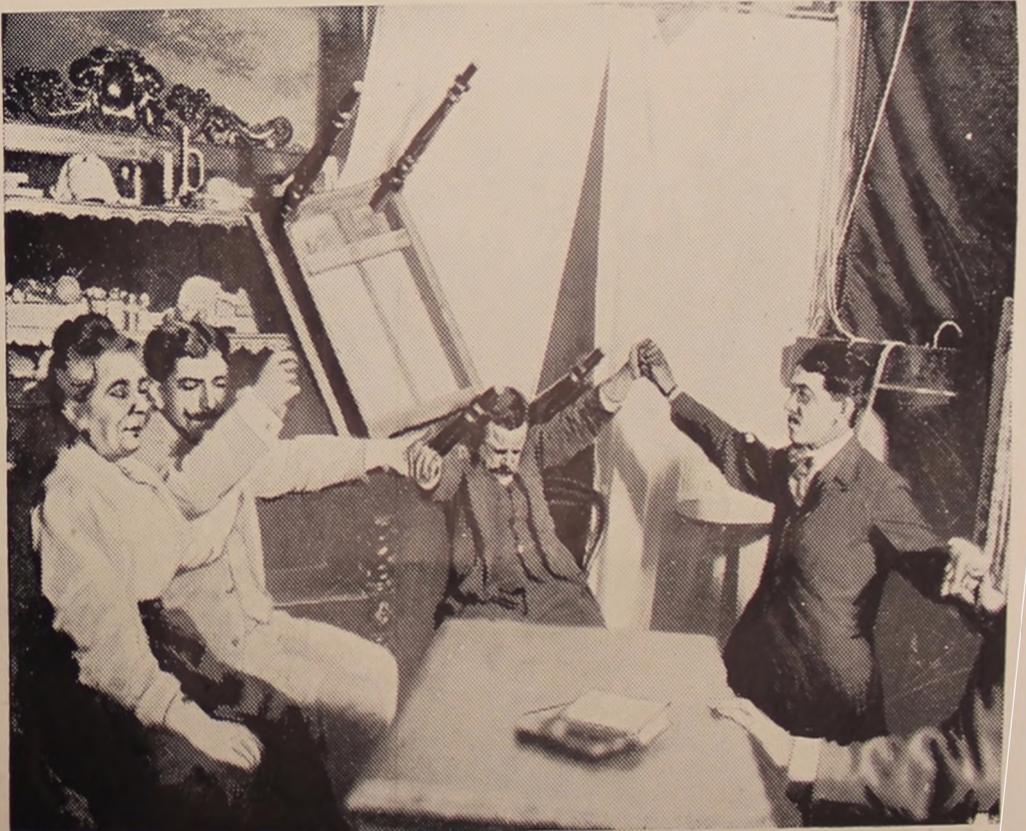
EXETER.—MARKET HALL, FORE-STREET.—On Sunday last Mr. West spoke and Mrs. Grainger gave an address and clairvoyant descriptions. A sacred concert by Miss Pye and friends was much enjoyed.—H. L.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last Mr. Aaron Wilkinson spoke on 'Spiritualism in Relation to Science and Religion,' and gave recognised clairvoyant descriptions to a crowded audience. Mr. Williams rendered sacred solos. On Monday Mr. Wilkinson gave successful psychometric and clairvoyant descriptions.

Flash-Light Photographs of Physical Phenomena.



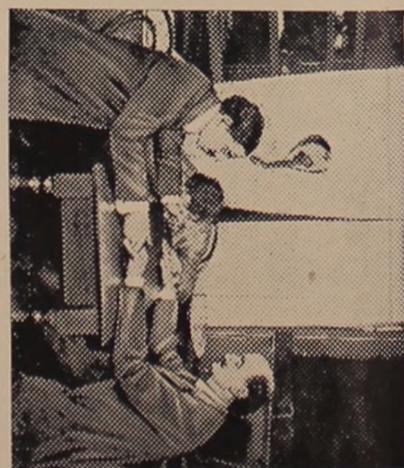
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