

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,477.—VOL. XXIX. [Registered as]

SATURDAY, MAY 1, 1909.

[a Newspaper.]

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For further particulars see page 206.

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## MASS MEETING at 7 p.m.

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PRICE TWOPENCE.

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## NOTES BY THE WAY.

We have just noticed, in our pile of papers, waiting for attention, a valuable letter by Loa N. Reck in 'The Progressive Thinker,' on 'Phenomena are good: but there is something better in Spiritualism.' The writer deprecates the widespread contentment with mere phenomena, but says:—

This is a condition of things which, though deplorable, is not altogether blameworthy. Perhaps these people have not yet learned that there are loftier heights to be attained than the mere transmitting of a message from the spirit world, through the instrumentality of a medium, who may or may not be true and honest. Perhaps they have not yet arrived at an understanding of the soundless depths, and the marvellous sweetness of the grand and beautiful philosophy of Spiritualism. The circumstances surrounding them may have been such as to preclude the possibility of a thorough investigation of the subject. Or they may be thoughtless in regard to the inestimable benefit the knowledge of spiritual philosophy would be to them, and to those with whom they are daily and hourly associated.

It is a mistake to suppose, as many unfortunately do, that spirit return is the Alpha and Omega of Spiritualism. We do not decry spiritual manifestations. Nothing could be sweeter or more comforting than the knowledge that your loved one whom you have mourned as dead still lives. A softly whispered message from lips so long silent, a loving kiss, a touch of caressing fingers, is like healing balm to the crushed and bleeding heart. They rob the grave of its boasted victory, and death of its venomous sting.

But we do insist that too much attention has been given to the phenomena, and too little to the philosophy of Spiritualism, and the sooner the people are awakened to the seriousness of the situation, and make a greater effort to progress on higher lines, the sooner the power of Truth will become established among mankind.

What this writer means by 'the philosophy of Spiritualism' is not quite obvious. Taking it in the broadest sense, the phrase ought to mean the rationale of Spiritualism and its relation to life; a system or summary of thought leading up to a conclusion apart from actual evidence, and of motives leading up to conduct.

We wish Edwin D. Mead's Boston (U.S.) pamphlet on 'The Limitation of Armaments' could be revised and brought out in this country, if only for the sake of its quotations from the speeches of notable Americans, especially those by Mr. Root, Chief Justice Stines, the Hon. J. W. Foster, and our own Sir H. Campbell-Bannerman. One short paragraph, cited from a speech by President Faunce, of Brown University, is specially timely:—

The old adage, 'In time of peace prepare for war,' is fallacious. I would rather say 'In time of peace prepare to make war impossible!' The men who are always urging nations to prepare for war when there is no war do not realise what they themselves mean. They really mean that, when England builds a 'Dreadnought,' we must build a bigger

vessel still, in order that England may build a third yet larger and more powerful, in order that we may build a fourth larger and more powerful than the other three. Thus preparing for war in time of peace is preparing to make war last for centuries to come, is practically preparation for making war eternal. The way to keep the peace is not to place a bull-dog in your front yard.

Mr. Mead looks back with something like dismay at the first Hague Conference, and says:—

None of us forgets that it was expressly to deal with the question of disarmament that the First Hague Conference was called. 'A Conference on Disarmament' was what was proposed—that was the first official title, afterwards changed to that of the Peace Conference. It was to be, 'above all, an international discussion of the most efficacious means of putting a limit to the present progressive development of armaments'; and the commanding necessity of this limitation was never stated more forcibly than in Count Mouravieff's circular in 1898:—

'Financial burdens which are increasing affect public prosperity at its source. The intellectual and physical energies of peoples, as well as labour and capital, are for the most part diverted from their natural application and unproductively consumed. Hundreds of millions are employed in acquiring frightful engines of destruction, which are considered to-day as the acme of scientific invention, but to-morrow are destined to become valueless in consequence of some new discovery in the same domain. National culture, economic progress and the production of wealth are paralysed or warped in their development. Furthermore, in proportion as the armaments of each power increase, they respond less and less to the end which the Governments had in view. The economic crises, due in a great measure to the régime of armaments à outrance, and the continual danger which lies in this heaping up of war material transforms the armed peace of our time into a crushing burden which peoples find it harder and harder to bear. It therefore appears evident that, if this state of things is prolonged, it will inevitably lead to precisely that cataclysm which we seek to avert, the thought of the horrors of which causes the human mind to shudder. To put an end to these incessant armaments, and to seek a means of averting the calamities which threaten the whole world, is the supreme duty which to-day imposes itself on all States.'

The crushing burden of armaments thus arraigned in 1898 has grown heavier and heavier in the years which have followed.

We have now a second Hague Conference to look back upon, and what did it achieve? Practically nothing in the direction of disarmament and the promotion of peace and goodwill among men! We wish to Heaven a third Conference could be called, with not a single diplomatist and professional Government schemer in it. We could suggest representatives who would startle the regular practitioners, but that might be a godsend to the people who suffer. Half of them would be women, and half of the whole would be Spiritualists if we had our way. Or we would gladly leave the whole matter to Jesus Christ if Heaven could spare him—and if earth could be got to believe in him and accept him. But, in his absence, why cannot we try his precepts and his example for once; if only out of curiosity, to see what would come of it?

We have had at hand, for a long time, a quotation from a discourse by Dr. Hubbs, of St. Peter's Church, Geneva, N.Y., on a subject of the greatest possible importance; the



undue dread of death. It is apparently the utterance of an 'orthodox' teacher; though that adjective is very nearly bankrupt: but a man who can go so far will have to go a great deal farther before he has finished. Here is the beginning of it:—

We make too much of death. Death is a natural event in human existence. It may be, as Milton says, that it was disobedience that brought death into the world and all our woe, but there is no warrant for it in Scripture, and the testimony of modern science makes it quite safe to conclude that death was in the world long before Adam lived and disobeyed. Death is simply a step in the march of eternal progress.

It is supremely unfortunate that death is considered such a horror, that Christian poetry sings of 'death's cold stream,' and 'dreadful shade,' and theology speaks of 'the bitter pains of death.' Death is not an enemy. It is really man's best friend. It should be welcomed, not feared. In the process of death there is no pain. Most people pass unto the higher life as quietly and sweetly as a tired child falls asleep on a hot summer's day. Darkness and dread should be banished from death, and we should consider more strongly and sanely the cheerfulness of death.

These are not merely assertions. The first paragraph is excellent science: the second is the fruit of experience. Since we began to record the feelings of those who just managed to return from the borders of the country of 'the last enemy,' it has become fairly clear that dying, as such, is not, as a rule, distressful, but the reverse.

'The Power Book Co.,' Wimbledon, has published a useful little work by Jules Fiaux, on 'How to make life a success, by means of a well-trained will.' The work has been translated from the French by Marian Lindsay. The book is really wider in its range than its title; for, in addition to its two or three chapters on the Will, its discussions cover such subjects as Envy, Jealousy, Discontent, Goodwill, Anger, Punctuality, Reflection, and Deep Breathing, upon all of which it has something wholesome to offer.

The work is written with remarkable simplicity and brevity, and, on this account, its weighty counsels may not properly impress the reader; but young people would be likely to be attracted and influenced by suggestions so obviously good, and arguments so winsomely sound.

We shall not be suspected of wishing to discourage activity in good work, but something in the following anonymous verses appealed to us, we can hardly tell why. Perhaps we have been a little tired, or a trifle disappointed, or, it may be, a bit disturbed at an overplus of fuss and fever here and there. Anyhow, the gentle little poem came to us like a breath of fresh air in a hayfield:—

Now what shall I do to right the things that are going wrong?  
And how shall I hasten the coming time of peace?  
The day of work is short, and the night of sleep is long;  
And whether to pray or preach, or whether to sing a song,  
To sow in my neighbour's field, or to seek the golden fleece,  
Or to sit with my hands in my lap and wish that sin would cease!

I think sometimes it were best just to let the Lord alone.

I think some people forget He was here before they came.  
It's a little for His glory, and a great deal more for their own,  
That they peddle their petty schemes, and blate and babble  
and groan.

I think sometimes it were best, and that I were less to blame,

Should I sit with my hands in my lap;—in my face a crimson shame.

TRANSITION.—On Saturday, April 24th, 1909, Major C. E. Morse (U.S. Army retired), aged sixty-five years (eldest brother of Mr. J. J. Morse), passed away suddenly at Redhill, Surrey, after a brief illness. His remains were interred at the local cemetery on Tuesday, April 27th.

## LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, MAY 6TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS EDITH WARD,

ON

'Magic, from a Modern Standpoint.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

THE LAST MEETING of the present Session will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), on Thursday, May 20th, when Miss E. Katharine Bates will give an Address 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*, May 4th, Miss Florence Morse 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. On the 11th and 18th inst., Miss McCreadie.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, May 6th, at 4.45 for 5 p.m. *prompt*, Mr. E. W. Wallis will conduct a class for psychical self-culture. No admission after 5 o'clock. Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 7th, 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* meeting 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 a limited number of 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.

## MR. W. J. COLVILLE'S LECTURES.

A Series of Lectures will be delivered by Mr. W. J. Colville at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on the following *Monday and Wednesday* afternoons, commencing at *three o'clock*. Admission 1s.

Monday, May 3—'How to Apply the Law of Success, Physically, Mentally, and Morally.'

Wednesday, May 5—'The Astral Plane: What and Where is it?'

Monday, May 10—'Psychic Gifts: How to Attain and Use them in Healing and Soul Development.'

Wednesday, May 12—'How to Master Fate and Fulfil Destiny.'

ADMISSION 1s. EACH.

The Council of the London Spiritualist Alliance and Mr. W. J. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.



## MEANING OF THE 'MYERS' MESSAGES.

The main object of the experiments recorded in Part LVII. of the 'Proceedings of the Society for Psychical Research' was to obtain evidence for the activity of a discarnate intelligence, and, if possible, to identify that intelligence; and we must assume that this was also the main object of the communicators. Those who have studied the volume and also Parts LIII. and LV. will, however, find more in the communications than evidence for identity, and there is an obvious purpose in the choice of subjects for these experiments.

Mr. Piddington tells us that the successful cross-correspondences were, with one exception, subjects selected by the communicators. There are three subjects which hold a very prominent place among the successes. The ideas conveyed respectively by each of them may be summed up in three words: 'Love,' 'Stillness,' and 'Fulfillment.'

As it is not impossible that the significance of these three selections may be overlooked by some, who have studied the volumes chiefly in relation to the evidence they afford for the identity of Mr. Myers, it may not be superfluous to point out briefly what seems to lie below the surface as a subsidiary, but not unimportant, part of the significance of these particular communications.

Very soon after Mrs. Verrall began to write automatically, there emerged in her script an allusion\* to the passage in Plato's 'Symposium' in which Socrates tells how Diotima the prophetess came to him and told him that love is a spirit, an intermediary, conveying messages between God and Man. On May 31st, 1901, she wrote, 'Diotima gave the clue,' and then 'looked the passage up, to see what Diotima said or how far it could be described as a clue.' Having done so, she recognised appropriateness in the passage, but it was not until much later that she was directed by her script to look for this allusion to love as the intermediary, in Myers' book, 'Human Personality.' At the time that this direction was given the work was not published. As soon as it was out Mrs. Verrall searched in it to see if it contained any allusion to the 'Symposium' and found in Volume I., pp. 112-115, paragraphs dealing with Plato's view of love and particularly with the Dialogue in the 'Symposium.'

Anyone who studies this episode in detail with the cross-correspondences involved will recognise its striking character from the point of view of the identity of the communicator; but this is not the point which I am now considering. It seems that Frederic Myers in the Unseen selected this theme for his experiments with the object of endorsing, from the other side of death, a truth on which he had loved to dwell whilst on earth. In the second volume of 'Human Personality' he again alludes to this idea of love as the bond or intermediary between those above and those below. Speaking of telepathy he says:—

We have gradually felt the conception enlarge and deepen under our study. . . Its action was traced across a gulf greater than any space of earth or ocean, and it bridged the interval between the spirits incarnate and discarnate, between the visible and the invisible world. There seemed no limit to the distance of its operation or to the intimacy of its appeal. . . It is now possible to define Love (as we have already defined Genius) in terms which convey for us some new meaning in connection with phenomena described in this work. Love is a kind of exalted but unspecialised telepathy—the simplest and most universal expression of that mutual gravitation and kinship of spirits which is the foundation of the telepathic law. This is the answer to the ancient fear; the fear lest man's fellowships be the outward and his solitude the inward thing; the fear lest all close linking with our fellows

be the mere product of the struggle for existence—of the tribal need of strength and cohesion; the fear that if love and virtue thus arose, love and virtue may thus likewise perish (pp. 281, 282).

I have quoted this passage at length because it seems to me that Frederic Myers has himself emphatically endorsed it from the other life and that he would be disappointed if the significance of his selection of this subject should be overlooked by those absorbed in the search for tests of identity.

Subsequently, through Mrs. Piper, he told his friends that they must 'patch together, as best they could, the fragmentary indications given, remembering that odd or singular words [such as Diotima, for instance] were not given without a deep and hidden meaning,' they must 'discriminate and dissect the spiritual from the material,' and he added, then they 'would see and understand much' ('Proceedings,' Part LVII., p. 384). This warrants us in looking for something more than tests of identity in these communications, and one portion of the 'something more' is this assurance that love 'bridges the chasm between earth and sky' (Part LIII., p. 314).

It is not only to convince us that we need 'have no doubt or fear of so-called death, as there is none,' or to promise us reunion in the future, that Frederic Myers and other souls call to us, often with urgent and pathetic insistence; it is to assure us that there is no need for separation even now, that there is no distance between spirits who actively hold each other in faithful and loving remembrance, that love brings them near and keeps them near if we will offer the conditions for their approach and their abiding.

One of these conditions is 'stillness,' and the subject of another cross-correspondence brings this emphatically before us.

H. A. DALLAS.

(To be continued.)

## SPIRIT IDENTITY.

Evidence of spirit identity is the need of the hour. Remarkable phenomena are interesting, but proofs of personal survival are more important. The Rev. Stainton Moses (M.A., Oxon), said that during six months persistent daily efforts were made to bring home to him proof of the perpetuated existence of human spirits, of their power to communicate, evidence of their unimpaired individuality, and of the unbroken continuity of their consciousness. He says:—

During twelve days eleven different cases of identity were made out by facts and dates, three were entirely unconnected with any of us; and of one of them none of us had ever heard the name or any particular. Yet his full name, place of residence, name of his house, date of his birth, and day of his death, were all given with perfect accuracy. I cross-examined these invisible witnesses in every conceivable way, and with a pertinacity that left nothing untried to elicit facts. One and all bore with them an air of sincerity and earnestness, as of those who were themselves impressed with the deep significance of the work they had in hand. And all, without exception, told the truth about themselves, as far as we could verify their story.

This is the kind of experience that carries conviction of the real presence of 'the intelligent operator at the other end of the line.' See 'Spirit Identity,' pages 36 to 44.

TRANSITION.—Mr. R. W. Spittlehouse, of Wombwell, Yorks, a prominent local worker, recently passed to the higher life at the age of twenty-four. He was financial secretary to the Sheffield District Council and conductor of the Wombwell Lyceum. The interment, on April 22nd, was conducted by Mr. E. W. Oaten (district organiser), assisted by Messrs. B. Davis, J. K. Jones, and A. E. Button, in the presence of some four hundred friends and sympathisers, including deputations from various societies. The floral tributes were many and beautiful. In the evening a meeting was held at which addresses were given and satisfactory and striking evidence of our arisen brother's presence was obtained.—E. W. O.

\* See 'Proceedings,' Part LIII., pp. 311-318.



## REPLIES TO QUESTIONS.

By W. J. COLVILLE.

QUESTION. A good and loving parent passes away into spirit life. He or she sees a beloved child cruelly treated by, say, a step-mother. For years that poor child may suffer acutely from ill-treatment, and the spirit father or mother is seemingly powerless to help or protect the child. Grant that the spirit sees that the child suffers for some wise purpose and all will end well and ultimately benefit the poor sufferer; yet surely the spirit parent *must* suffer, too, with the child. If this be so, how can the spirit be happy and at peace during the years of the child's agony?

Please explain this problem from a spiritual standpoint.

We agree that all earthly suffering is essential to the development of the spirit, but our point is that spirits, in sympathy with the earthly sufferer, must suffer, too, at witnessing earthly pain, physical or mental, and therefore cannot enjoy perfect peace or contentment.

ANSWER. Admitting that although our spirit friends know, if they are at all far advanced in understanding, that all sad experiences eventuate in good, nevertheless, owing to close bonds of sympathy, they continue to suffer in some degree conjointly with friends who are yet on earth, still out of this admission the following helpful thoughts may arise:—

1. We have no right or reason to expect perfect happiness as a result of passing out of our physical bodies, for happiness grows increasingly as noble character develops. The life beyond death is progressive, and though in many respects it is for many individuals decidedly a forward step, limitations in perception are only gradually vanquished.

2. As we advance in spiritual development we realise more and more the education gained through suffering, and as we do so we begin to work as helpers to the afflicted, cheering them by our higher sympathy, tending by our ministrations to deliver them from their burden of loneliness and sorrow, thereby helping them to realise spiritual comfort and companionship rather than ourselves entering fully into their sadness and becoming depressed thereby.

3. We should think, more than we have been accustomed to think, of a real spiritual communion during sleep, so that when such children as these referred to by our kindly questioner are sleeping soundly, they and their spirit-helpers are actually together, so that perhaps on an average during eight out of every twenty-four hours there is conscious spiritual togetherness. Just as we are sometimes in our ordinary business life annoyed and perplexed, in shop or office, and then enjoy the peace and gladness of home between our working days, so do we very often go home in the spirit world when we are physically asleep, and during these periods the parents and other friends in spirit life are consciously with their children and others with whom they are intimately related in psychic ways. This thought serves to present the whole subject in quite another light, as we need not infer that our friends in unseen spheres are always conscious of the outer side of our life's experiences. Spirit life is the other side of waking existence. Iamblichus described the night-time of the body as the daytime of the soul. Modern research is rapidly confirming this view.

QUESTION. You observed, the other afternoon, that people pass into spirit life endowed with all the passions, faults, and desires of their earth life, and remain just the same individualities in spirit life. Thus a drunkard retains his desire for liquor, and the avaricious his lust for gold, and the liar his hatred of truth. But are not these vicious tendencies often the result of a degenerate and undeveloped body, provided by ignorant and wicked parents? May not the spirit, when freed of this wretched body, manifest its true character, which may be exactly the reverse?

Of course we assume that 'like attracts like,' and that vicious parents attract vicious spirits as offspring. Still, good spirits may be also incarnated in poor and diseased bodies, and circumstances, such as evil environment and vicious example, may prevent their manifesting their good qualities.

This being so, we do not see how a spirit should of necessity evince the same disposition and attitude as he did in the flesh, and so the seemingly evil person on earth, might be exactly the opposite in spirit life.

ANSWER. There is no fundamental difference in doctrine between what we have been teaching and the wise reflections of our interrogator. All we wish to enforce is that our characters, tastes, dispositions, &c., are not immediately changed by passing away from the physical body. This does not imply that many people are not much holier within than they appear without, and in all cases where this is so, their true character being revealed in spirit life they must of necessity appear on a much higher moral plane than they seemed to be on earth. Our questioner's deductions agree perfectly with the sublime idea of essential human nobility, and that inherent excellence is definitely and persistently appealed to by all who practise moral therapeutics. In treating a sufferer from some moral distemper the only sane and efficient way to reach him is to acknowledge his latent love of virtue, and make our appeal to it. Now if that innate goodness is arousable through the agency of right suggestion, and it undoubtedly is, there seems no difficulty whatever in agreeing that when a 'wretched' body is laid aside and environment is greatly improved, latent excellences will shine forth unexpectedly. This beautiful optimistic doctrine, far from contradicting the theory that death is not a transformer but only a liberator, exactly confirms and re-enforces the idea, but it happily justifies and stimulates our faith in the intrinsic goodness of our common human nature. The practical application of this teaching must be made at the point where we apply it in educational work on earth and in forming favourable estimates of the real inwardness of neighbours despite unpromising appearances. Whatever tends to raise our view of human character now, here, everywhere and always, must certainly have an improving influence upon our own lives and at the same time increase our susceptibility to truly celestial influxes.

## FURTHER TESTIMONY TO DIRECT WRITING.

In reproducing from our columns Admiral Moore's first letter describing the experiences of a friend with the Bangs Sisters at Chicago ('LIGHT,' p. 39), 'The Hindu Spiritual Magazine' adds the testimony of Mr. G. Subha Rao, of Calicut, who visited America a year or two ago and had sittings with these mediums. The phenomena observed were of the same type as those described by Admiral Moore and his friend, but some of the statements made afford an interesting confirmation and commentary, so that we quote them as supplementing the details already given.

Mr. Subha Rao testifies that he wrote his letters to deceased friends in perfect privacy, placed the envelope between slates secured with indiarubber bands, and never lost sight of the slates. Alluding to the assumption that the envelope is removed from between the slates and the replies written by a confederate, he says that this explanation 'actually makes the phenomenon more supernatural. If a letter could be conveyed in that way in broad daylight without being detected, it should be equally possible to produce writing within a sealed cover.' He gives an instance similar to some recorded by Admiral Moore, in which a slip of paper containing further details which had been asked for was laid on the slates and covered with a piece of cardboard. While the sitting was in progress he lifted up the cardboard and found that the paper had disappeared, and when he afterwards opened the envelope he found the slip of paper inside it. His comment is: 'As the whole sitting was in broad daylight, and I was closely watching, I could only infer that the slip of paper had by supernatural agency been transported into the sealed cover.'

Mr. Subha Rao considers that various details go to prove that Miss Bangs sees clairvoyantly, or has shown to her by spirits, the contents of the sealed letter, and that this explains how she is able to make remarks as to the contents and ask for more specific details as to the matters alluded to. He gives the following as a good instance of this clairvoyant faculty:—

In the letter to my wife, along with many other tests, I had one short sentence expressed in our mother tongue, Kon-



kani, and written in Canarese script. The vernacular script gave the medium an opportunity for exhibiting her clairvoyant powers in a striking manner. While my letter was still between the slates, she looked up in the air and produced on a slip of paper a faithful facsimile of the Canarese writing, of which, of course, she herself could make nothing. This, her clairvoyant reading of the English, and the production of the replies on the blank paper enclosed in my letters, seemed to me to be truly supernormal phenomena. For the first two, we do not need a spiritistic hypothesis, for living men and women have been known to possess clairvoyant powers.

As regards the answers, Mr. Subha Rao was not convinced that they were due to the real spirit personality of his wife, as they were 'vague, general, and, in several instances, altogether wrong.' They conveyed no more information than was suggested in the letters or in conversation, and there were several mistakes which his wife could never have made, but were clearly due to his words being misunderstood. He adds that no thought-reading entered into the phenomena.

On the same principle, Mr. Subha Rao thinks that a 'precipitated portrait' of his wife was based upon a photograph which he had in his pocket but which he did not show to anyone. He gives some interesting details as to changes in the portrait while it was in progress, saying:—

Gradually I saw a cloudy appearance on the canvas; in a few moments it cleared into a bright face, the eyes formed themselves and opened rather suddenly, and I beheld what seemed a copy of my wife's face in the photograph. The figure on the canvas faded away once or twice, to reappear with clearer outline; and round the shoulder was formed a loose white robe. The whole seemed a remarkable enlargement of the face in the photograph. The photograph had been taken some three or four years before her death, and it was noteworthy that the merely accidental details that entered into it should now appear on the canvas, including an ornament which she had not usually worn. I also noted that all the ornaments were very clumsily reproduced, that one which she had always worn, but which was not distinctly visible in the photograph, was omitted on the canvas, that the complexion was of Teutonic lightness, and that the eyes were rather stern. I pointed out all these blemishes, and, as the result, when I saw the portrait the next day, all the ornaments had disappeared and the eyes were milder and more natural. I was fully satisfied that the portrait had been precipitated by some supernormal agency, and could therefore accept the mediums' explanation that those changes had also been caused by the same agency. As soon as the portrait was finished, I touched a corner of the canvas with my finger, and a fine greyish substance came off. It was evidently a case of precipitation. The portrait is still in my possession and though more than eighteen months have elapsed, it looks as fresh as ever. It has the appearance of a carefully prepared portrait in water colours, and though many people find it hard to recognise it as a likeness of my wife, its value even as a fancy picture is high, especially remembering that it was all done in twenty-five minutes. That it was not a hoax altogether is evident from the striking likeness, if not to my wife, at least to her portrait already mentioned. . . . To me it seemed clear that the portrait I carried had been made use of, and not any mental picture that was in my mind, because, in that case, the mistake about ornaments would have to be explained. One significant error was the omission of the red forehead-mark which was so essential. The invisible artist must have taken it for a stain on the plate, as did a photographer in Boston who made copies of that old portrait.

On the whole, Mr. Subha Rao accepts the Bangs Sisters' phenomena as genuinely supernormal, but with a reservation as to the presence or participation of the spirits from whom he desired to hear; and we may well suppose that varying degrees of success may attend the efforts of the guides to get into contact with any particular spirit from whom a sitter desires to receive a communication.

**DR. ANDREW JACKSON DAVIS'S WORKS.**—The Rev. B. F. Austin informs us that he has just purchased the plates of the works by Dr. A. J. Davis, on 'The Harmonial Philosophy,' and will issue them in sets of twenty-seven volumes about the first of June next. These books, which have been out of print for many years, originally sold in America at thirty dollars, carriage extra; the new edition (twenty-seven volumes) is to be put on the market at twenty-five dollars. Further announcements will be made shortly.

#### A SPIRIT'S WARNING.

The following account of an old-time ghost may be interesting to the readers of your valuable paper. It appeared in a periodical called the 'Mirror,' in 1823, which is a good time before the advent of Modern Spiritualism. It was entitled: 'A Supernatural Warning,' and was taken from the 'Life and Errors of John Dunton,' to whom it was related by the wife of Dr. Phoenix:—

Two ladies, patients of Dr. Phoenix, were anxious to be gossips (godmothers) to his infant, but desired the baptising of the child might be put off till they were able to go abroad. They could not, however, travel as soon as they wished, so a month's time elapsed since the birth of the child, all which time it remained unchristened. But one day, as the doctor's lady was in her chamber, looking for something she wanted in a press, on a sudden she cast her eyes back, and saw, sitting down in a chair, an uncle of hers who had been dead several years, at which, being somewhat surprised, she asked him how he did. And he, on the contrary, asked her what was the reason she did not christen the child? She told him it was because her husband had promised two ladies should be gossips to it, and they were both yet indisposed, and not able to come. The spectrum then called her to come to him, which she accordingly did, and he embraced her in his arms and kissed her, at which, she said, she felt extreme cold. He then asked her where her husband was, and she told him where. After which, he charged her to let the child be christened the next day at three in the afternoon, and then went away, she knew not how. When the doctor came home his lady told him what she had seen, and desired the child might be christened, according to the charge given by the spectrum; but the doctor was unbelieving and still resolved to defer it till the two ladies should come to be gossips. But the time prefixed by the spectrum being past, and the child not christened, that night the bed-clothes were attempted to be pulled off, she crying out to the doctor for help, who pulled them up with all his strength, and had much ado to keep them on, his wife, in the meantime, crying out grievously that somebody pinched her. And the next morning, viewing of her body, they found she was pinched black and blue in several places. This did not yet prevail on the doctor to have his child christened till the two ladies should come to be gossips. But a day or two later, when the doctor was again abroad and the lady alone in her chamber, there appeared to her another spectrum in the likeness of her aunt, who had been dead near twenty years before, with a coffin in her hand and a child in the coffin, asking her, in a threatening manner, why the child was not christened? She replied as she had done to her uncle before, that her husband had delayed it on account of the two gossips, who could not yet come. Where to the spectrum, with a stern countenance, said: 'Let there be no more such idle excuses, but christen the child to-morrow, or it shall be worse for you,' and so disappeared. The lady, all in tears, tells the doctor of the spectrum, and prevails with him to have it christened the next day; and, in three days after, the child was overlaid by the nurse and brought home in a coffin, exactly like that which was shown her by the last spectrum. The doctor confirmed that part of the story which related to him; and as to the spectrum, his lady averred, before myself, Mr. Wilde, Mr. Larkin and Mr. Price, that what she related was nothing but truth.

The writer of the above article seems to incline to the idea that the spirits of the deceased uncle and aunt caused the child's death out of revenge because their commands were disobeyed. But modern Spiritualists know better—they know that many people take their religious ideas with them into the spirit world, and cling to them for a long time after their so-called death. This was probably the case in the above quoted instance, and the departed relatives were anxious for the baptism of the child, knowing, prophetically, that its death would occur in a short time, and unexpectedly.

FRANKFURT.

**MAY MEETINGS.**—The eighth Annual Convention of the London Spiritualists' Union will be held at South Place Institute, Finsbury, E.C., on Thursday, the 13th inst. At 11 a.m. Mr. W. E. Long will give an address. At 3 p.m., clairvoyant descriptions will be given by Mrs. Imison and Mrs. Place-Veary, and at 7 p.m. addresses will be given by Mr. D. J. Davis, Mr. John Lobb, Mr. W. E. Long and Mr. Robert King. Chairman, Mr. G. Tayler Gwinn. Admission free, collection.



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### HAECKEL'S GOD.

The publication, as a 'cheap reprint,' of a translation of Professor Bölsche's 'Haeckel: His Life and Work' (London: Watts and Co.), once more brings prominently forward the combative side of that splendid researcher's work in relation to Religion. There was really no reason why he should so strenuously have fought Theism and given the world the impression that he made his science the vehicle for his theological militancy. That is to say, he might have done his affirmative work, and left it for the theologians to draw conclusions if they pleased.

But the temptation was great. The theologians had long been accustomed to have their fling at the men of science, and the men of science, for the most part, were either themselves dabblers in Theology or were afraid of the men in possession: and so, when Darwin came to the front and Haeckel took up arms in his favour, there were 'excursions and alarms' all over Europe because the doctrine of Evolution and the new doctrine of the origin of species cut right across the old notion of a personal and external creator who made things and turned them out separately, and let them perish, and then made more; who made man separately, and out of dust, and did it all in a few thousand years—a sort of mechanic God who appeared to amuse Himself with creating things and pulling them to pieces when He was tired of them or when they displeased Him.

But Darwin and, after him, Haeckel had to say things which as surely swept all that away as the flowing tide sweeps away the fragile sand fortresses of the child: for they had to say that species blended and faded into one another, that environment and not a mechanic God carried on the new creations of the world, and that man is no exception to the rule. 'No creation!' says Professor Bölsche, 'merely transformations of species, development of new forms from older ones by adaptation to new, naturally modified conditions. Even zoology and botany were without the finger of God from the earliest days.' There, in what we call 'Nature,' we were bidden to see the efficient cause of all appearances and all changes—the Great Mother, all-sufficient for the production and transformation of all forms of life.

Of course, the theologians flamed up with indignation, or moaned with terror. The very foundations seemed in danger, and God Himself was threatened with dismissal. The storm raged here in England, with Huxley for the

storm-centre, and in Germany and elsewhere with Haeckel: and no wonder. But the theologians were really to blame, though through no fault of their own. They had simply inherited ideas which belonged to the childhood of the world; and the new knowledge was bound to come into conflict with them sooner or later: the sooner or later very much depending upon the reticence or outcry of the theologians. They decided to fight—and they lost.

Unfortunately, the conflict left the men in possession branded as atheists; and so they were atheists so far as the old Deity was concerned: and, again unfortunately, men like Haeckel did not much care to be anything but militant. But, all the time, they were building better than men gave them credit for, and, at first, perhaps better than they knew. Haeckel, however, in his great work on 'Morphology,' gave to the world his splendid confession of faith indicated by the word 'Monism,' a 'unified natural philosophy.' The *monon*, the 'one,' embracing all things, that included Nature in itself and itself in Nature, became the last scientific definition of what people call 'God.' Thus, the volume, which had begun the system of Nature with the Monera, closes with a chapter on the Monistic God—the God in Nature. This is what 'the new Theology' describes as 'The Immanent God': and it is precisely the Immanent God that Haeckel, with scientific care and poetic fervour, sets before us in a splendid passage which gives us all we need, as Theists and Spiritualists. The external God, making things external to Himself, is changed for the internal God, making things make themselves, and the inmost secret of their life and power.

Our philosophy, says Haeckel, knows only one God, and this Almighty God dominates the whole of Nature without exception. We see his activity in all phenomena. He is the universal cause: the cause of gravitation; the cause of chemical combinations; the cause of crystalline formations; the cause of the flowering of plants, the movement of animals, the thought of man. His spirit and force are manifest in all natural phenomena. Haeckel even adopts Paul's great phrase, 'In Him we live and move and have our being'; and adds, 'Thus does natural philosophy become a theology.' 'God is necessity,' he says, and, therefore, He cannot act arbitrarily: and he concludes by saying:—

In showing the unity of the whole of Nature, Monism points out that only one God exists, and that this God reveals Himself in all the phenomena of Nature. In grounding all the phenomena of organic or inorganic Nature on the universal law of causality, and exhibiting them as the outcome of 'efficient causes,' Monism proves that God is the necessary cause of all things and the law itself. In recognising none but divine forces in Nature, in proclaiming all natural laws to be divine, Monism rises to the greatest and most lofty conception of which man, the most perfect of all things, is capable—the conception of the unity of God and Nature.

'Goethe,' says Professor Bölsche, 'runs through the whole of the two energetic volumes like an old and venerable anthem.' To him Haeckel traces his whole Monistic philosophy, as the Professor, in this 'Life,' starts with him. 'To him,' he says, 'God is the eternal force of the All':—

His thoughts turn no longer on Creation and the Last Judgment. An eternal evolution is the source of his inspiration. He regards the whole universe as a single, immeasurable revelation of spirit. But this spirit is the rhythmic outflow of infinite developments. It becomes Milky Way and sun and planet, blue lotus-flowers and gay butterfly. At last it takes the form of man, and reads the stars as an open book. Goethe sang of God-Nature. The new God pulses in every wave of man's blood. In Michael Angelo's picture God breathes his spirit into Adam. The new Adam of the



nineteenth century is God's spirit, in body and soul, from the very first, for he is Nature. He needs no more. When he looks up to the shining stars, he looks into the eyes of God and his own. He has come down from those stars like the bright dew in which they are now mirrored. He belongs to them, but they also are in him. All-Nature: and he is a part of Nature. All-development: and he is a phase of the development.

That is the great philosophical dream of the nineteenth-century worker.

And a noble dream, too: but the twentieth century will make it clearer and carry it farther on. We cannot, indeed, expect to comprehend it, but the inference will be inevitable, that, in some sense far beyond our comprehension, the immanent God of Nature is immeasurably more credible and real to us than the external mechanic God of Moses and the arbitrary God of Calvin—and that He is Spirit and the inmost of everything, all the way from hell to heaven.

We said that Haeckel bade us see in Nature the efficient cause of all appearances and all changes—the Great Mother, all-sufficient for the production and transformation of all forms of life: but he also says enough to suggest, not only the Motherhood but the Fatherhood of God.

### MENTAL AND SPIRITUAL HEALING.

On Thursday evening, April 22nd, a lecture on 'Healing Methods, Mental and Spiritual,' was delivered by Mr. A. D. Deane, M.R.C.S., L.R.C.P., to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall presiding.

MR. WITHALL at the outset briefly stated the Spiritualist idea of the constitution of man, that the individual consists of body, soul and spirit, or, perhaps, it should be stated spirit, soul (or spirit body) and physical body, because Spiritualists hold that spiritual expression precedes physical expression. Every man therefore in himself, whether he be wise or ignorant, saint or sinner, is really a portion of God, but, in his conditioning, the powers of omniscience and omnipotence, which we associate with God, are necessarily limited, and it is only by his spiritual evolution that they become apparent. They were glad to welcome Dr. Deane amongst them and to have the opinion of a medical man upon the question with which he would deal in order that their own ideas might become more accurate from comparison with a professional opinion.

DR. DEANE, in the course of his lecture, said: Having read over what I have pieced together to say to-night it seems that what I have wished to convey has not been expressed so clearly as it might have been, so I have determined to make a general prefatory statement. There are many methods of healing, and many forces concerned from the lowest material to the highest spiritual. But, as in the case when what seems the simplest and most natural method has been employed, it is impossible to determine whether any, which, and how many of the higher forces or powers have also been concerned in bringing about the satisfactory result; so, when the higher, consciously or unconsciously have been used, sought for, or appealed to, it is equally impossible to know what lower forces have been called into requisition. It is also impossible to separate the known from unknown: the natural, so called, from the spiritual: all have their uses, and will have until mankind generally is fitted to accept and receive the most spiritual. I might add that the highest objective disorders are those which most need the higher subjective forms of treatment. In Carlyle I read:—

It is well said, in every sense, that a man's religion is the chief fact with regard to him. By religion I do not mean here the church creed which he professes, the articles of faith

which he will sign and, in words or otherwise, assert; not this wholly, in many cases not at all. We see men of all kinds of professed creeds attain to almost all degrees of worth or worthlessness under each or any of them. This is not what I call religion, this profession and assertion which is often only a profession and assertion from the outworks of the man, from the mere argumentative region of him, if even so deep as that. But the thing a man does practically believe (and this, often enough, without asserting it even to himself, much less to others); the thing a man does practically lay to heart and knows for certain concerning his vital relations to this mysterious universe and his duty and destiny here, that is, in all cases, the primary thing for him and creatively determines the rest. That is his religion; or, it may be, his mere scepticism and no-religion: the manner it is in which he feels himself to be spiritually related to the Unseen World or no-world; and I say, if you will tell me what that is, you tell me to a very great extent what the man is, what the kind of thing he will do is.

The Alliance suggested as a subject 'Healing,' and I was led to ask myself the question: 'What particular interest can the society, as a society, have in that subject?' The healing art possesses, and always has possessed, a fascination which humanity has found itself unable to resist; and naturally so, health being such an important factor in happiness. To ease pain—how good a thing! To minister to a mind diseased, what nobler occupation? But I cannot help thinking that a part—perhaps a greater part—of the interest which you take in healing is not so much because of relief afforded to body and mind, as for the reason that in the body and mind in which the healing process takes place is to be found the nearest approach we can get to the Divine—to the Universal Mind—to God Himself; the nearest approach to that realm of which we receive but vague hints, and which is beyond the immediate sphere of action to which we are at present limited. Is it not a fact that much of the interest in the subject lies in the relationship which exists between it and the Unseen; that by the study of disease, or rather, of how to be quit of disease there is a slight lifting of the veil? Is it not that you consider that by studying how to get rid of the negative (using the word in a very general sense) we attain to a clearer idea of the positive and affirmative; that we learn more of what God and man is; more of what God in man is? I will quote Carlyle once more; he says:—

But now, if all things whatsoever we look upon are emblems to us of the highest God, I add that more so than any of them is man such an emblem. You have heard of St. Chrysostom's celebrated saying in reference to the Shekinah, or Ark of Testimony, visible revelation of God, among the Hebrews: 'The true Shekinah is man!' Yes, it is even so: this is no vain phrase; it is veritably so. The essence of our being, the mystery in us that calls itself 'I'—ah, what words have we for such things?—is a breath of heaven; the Highest Being reveals Himself in man. This body, these faculties, this life of ours, is it not all as a vesture for that unnamed? 'There is but one temple in the universe' says the devout Novalis, 'and that is the body of man. Nothing is holier than that high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body!' This sounds much like a mere flourish of rhetoric; but it is not so. If well mediated it will turn out to be a scientific fact; the expression, in such words as can be had, of the actual truth of the thing. We are the miracle of miracles—the great inscrutable mystery of God. We cannot understand it, we know not how to speak of it; but we may feel and know, if we like, that it verily is so.

Here is another opinion which is somewhat of a contrast:—

Our ideals are framed, not according to the measure of our performances, but according to the measure of our thoughts; and our thoughts about the world in which we live tend, under the influence of increasing knowledge, constantly to dwarf our estimate of the importance of man, if man be indeed, as Naturalists would have us believe, no more than a phenomenon among phenomena, a natural object among other natural objects.

Yes, regarded by the material senses, Zoroaster's 'Miracle of Nature' is but a poor insignificant being, even though the history of evolution and anatomy and physiology show him to be 'fearfully and wonderfully made.' We feel that



Naturalism is right, in a sense, but that Novalis has more of the truth. We feel that argument or opinion, even in the sense of reason, does not help us much.

Trial is hard to bear  
And doubt is slow to clear,  
Each sufferer has his say,  
His scheme of the weal and the woe,  
But God has some of us  
Whom He whispers still in the ear—  
The rest may reason and welcome.

Does He not, let me ask, whisper in any ear that is attent to hear? To those whom authority has failed to satisfy does He not say, as it were: 'As you cannot get at the truth from those who have received it from time to time and passed it on, listen and receive as much of it as you can directly from myself; then, perhaps, you will be able to see the truth which has been handed down for those able to receive it.' Thus, each receives his own glimpse of the truth; and so you feel, I take it, that there is a value in individual personal experience, and that explains why I, who have to talk to all sorts and conditions of men as they come, not as a specialist, why I am here to tell you what I can about 'Healing, Mental and Spiritual.'

Speaking generally, I feel that I must say with the Lama in 'Kim': 'I know nothing—nothing do I know—but I go to free myself from the wheel of things by a broad and open road.' While on the road I have received sundry hints of tendency which serve as sign-posts, and as lights in time of darkness and mist and fog, making the journey easier and relieving it of much of its tedium; hints of tendency towards certain conditions and states which may eventually become more generally recognised. My task is to endeavour to convey those hints to you, giving at the same time my own interpretation of them. I began with a quotation from Carlyle on religion, and except to the most materialistically inclined, there is perceived a relation between religion and healing. What says the Master?—

The spirit of the Lord is upon me, because he hath anointed me to proclaim glad tidings to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captive and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.

Man and the ills his flesh is heir to! Why are they? Of what are they the expression? They come—they go—or don't go. How do they come? How do they go? Does the study of disease enlarge our conception of the Beyond? As students we are taught as far as metaphysics—metapsychics being beyond the curriculum. I do not say that this is wrong, though the training received has a decidedly materialistic tendency. But when the results of that study have been put to the test, when having left the school one comes in closer touch with humanity, when one feels with and for one's fellow humans, there are perceived from time to time flashes of something beyond what anatomy, physiology, pathology and even psychology, teach; a hazy confused hint of law within law, and the mental vision is strained to pierce the gloom, for the conception so dimly sensed suggests something, which, if made clear, you feel to be powerful, wonderful, beautiful, and lovable.

Dark, dark, irrecoverably dark  
Is the soul's eye;  
But how it strives and battles  
Through the impenetrable gloom, to fix  
That master light, the secret truth of things,  
Which is the body of the Infinite God.

Let me ask you kindly to follow me as I grope tentatively through the gloom towards the light. Let us begin at the surface and work inwards. A decayed tooth—a vile ache—an awful wrench, and it is out! An abscess—the pus is let out—there is relief, and so on, to the most elaborate operations by the most expert surgeons—removal of the causes and the giving of rest. Very wonderful, many of these, requiring accurate anatomical knowledge, judgment, courage, resource, great experience, constant practice and many other qualities besides. If surgical operations of every description

are to be carried out painlessly, and it is desirable, if not essential, that they should be, an anæsthetic of some sort is made use of: cocaine, novocaine, ethyl chloride, nitrous oxide, chloroform, ether, and, very occasionally, hypnotism. What does not suffering humanity owe to these? And what does not mankind owe to thee, O juice of the poppy? And to thee, Cinchona bark, to thee O Kelp, and to how many other products of mine and quarry and herb-yielding field? Let those deride who have not proved your beneficence. Were your virtues implanted for naught? What virtues have we not found in you, O trees of forests merged deep beneath in the earth, myriads of ages past and now risen once more to minister to the wants of beings never in your day conceived of, but in the mind of the All! 'Ο λογος! Water from the mine. Have not many of you listening to me to-night looked upon the world from a much less jaundiced point of view after a course of a dozen bottles of Vichy Water? There are more ways than one of getting rid of the 'blue devils.' Then there are electricity, galvanism, Faradism, high frequency, X-rays, Finsen rays, &c. These are among the best known material means of combating disease.

And now we are about to approach more debatable ground, to enter a more rarefied atmosphere, to be surrounded by more subtle forces; and how shall we make our approach? Let us first consider Genius. What is it? I expect that you Spiritualists have each your answer ready, and many of you would give a very different answer from what would receive general acceptance. When I looked for a definition of 'Genius' I found that Mr. Balfour, in his 'Foundations of Belief,' said: 'Innate and original genius is not the creation of any age.' So far you will agree with him. He continues: 'It is a biological accident, the incalculable product of two sets of ancestral tendencies.' In the 'Encyclopædia Britannica,' I find that an artist has to 'depend on rules, on knowledge, and on the application of knowledge by practice, and the acquisition is often very complicated and laborious. But outside of, and beyond all these, he must trust to what is called genius or imagination, that is, to the spontaneous working together of an incalculable complex group of faculties, reminiscences, preferences, emotions, instincts, in his constitution.' I see Professor Lombroso gave us an idea of genius; he calls it, 'a morbid, degenerative condition, presenting analogies to insanity and not altogether alien to crime.' (Laughter.)

All these learned definitions may be correct, but they do not appeal to me very much; do they to you? Let us consider the subject a little. I suppose that a senior wrangler is a mathematical genius. Then there is the calculating genius, as a Bidder. There is the musical genius—we sometimes hear of them—I have watched one and have been much interested to see the play of the tiny hands which could scarcely compass the notes, and hear the music produced. There is the genius with a memory, as Macaulay, the power which some possess of taking in the contents of a book and retaining it by simply glancing at the pages, such as I read is possessed by Mr. T. P. O'Connor. I remember a student who would buy a book, read it through in a few days, and then ask me if I would like to buy it second hand as he had no further use for it: in those few days he had read it and absorbed it. Then we have poets, as Shakespeare. Leaving the extraordinary we come to ordinary individuals with talent in greater or less degree. It is easier to understand talent than genius. Some are better at mathematics than at classics. Some possess, in a more than usual degree, what is popularly known as the bump of locality. Some have a memory for faces, and so on. I was reminded of this difference of mind and mind, or brain and brain, by my little boy. Since he has been at school there has been another boy in the same class, and it has been a different class each term, a brilliant little chap, who has come out top in most of the subjects every term, my boy being third, fourth, fifth, sixth, or lower. He and others can never outclass Tripps G., as we will call him. 'Mind you,' says my son, 'I like Tripps G. He is such a good sort. He is not a mean little swat: he doesn't work any harder than I do. He's real clever. The master has only to



read a thing over once, or perhaps twice, and Tripps G. knows it and can repeat right off, while I—well there ! I can sympathise with my boy ! When we have to do with what is less discernible, do we not perceive evidences of gifts varying in quality and degree ? Are there not psychic Tripps and Deanes ? In the occult, there are those who are possessed of great powers—magnetic, psychic, mediumistic, and the rest—so far above the average that they may be classed among the geniuses. Most of you will know of mediums of exceptional power and exceptionally gifted : you will know of others who have the so-called magnetic power developed to a degree which seems marvellous. There are others who, like the Zancigs (supposing they are what they represent themselves to be) are geniuses in another direction. In the 'Contemporary Review' for March Dr. Schofield mentions the case of a man possessed of the gift of healing to such an extent that he has only to enter a room and his beneficent power is felt. Such men as these are as highly gifted in the region of the occult as are great poets, painters, musicians, in the world of art. In their upward career all obstacles are readily overcome. It certainly requires on their part practice to become more and more perfect, but not the laborious and often futile labour of the ordinary talented individual, who is exhausted on reaching the top of a hill, while his gifted friend has gained the summit of a high mountain without any sense of undue strain. The difference between a Tripps and a Deane, and more than that !

(To be continued.)

## ASSERTED SUPERNORMAL PHOTOGRAPHY.

By SIR OLIVER LODGE.

It appears to be necessary to trouble your readers with a rather long statement of the circumstances of this case, in consequence of the correspondence which has already appeared in 'LIGHT.'

I have had no communication with the circle at Crewe, nor do I understand from whom they expect 'remuneration' for their trouble, nor, indeed, why they took the trouble of intervening at all. No doubt they had good reasons, but it was not through any desire of mine. The facts, so far as I am concerned, are the following :—

For several weeks Archdeacon Colley had been calling on me with photographs which he said were produced by the laying of hands on packets of plates newly bought by him at a shop and unopened. He urged me to develop and report on some of them. I assured him that I could make no report on any plates unless their wrapping and unwrapping were entirely under my control.

After several interviews, each more urgent than the last, I at length proposed to have some sensitive plates specially wrapped up in my laboratory, so that they could pass out of my custody into that of Archdeacon Colley, to deal with as he thought fit, the package to be returned to me intact for leisurely unwrapping and examination. If this were done, I said I should be able to make a report. This was assented to, and at various times sets of plates were taken away from my laboratory by Archdeacon Colley, after having been ingeniously wrapped up by my chief assistant, Mr. E. E. Robinson, in such a way that minute examination afterwards would assure us as to whether they had been opened or not.

Several times such plates were returned by Archdeacon Colley, and the envelopes passed the test ; but nothing was found on these plates. The mode of wrapping was, and to some extent is still, kept secret, but it partially depended upon exact fitting of tissue paper strips and other details, and tin-foil strips were also added to indicate whether X-rays had been employed. If any statement is made that the plates were completely swathed in lead foil, it is false.

Ultimately, Archdeacon Colley called and said that one set of plates had been sent to, or left with, a circle at Crewe, and that a deputation of three wished to come and be present at the development. There was no room for a number of

people in the dark room, and their presence would have been merely hampering and disturbing, so I declined that proposal and asked to have the plates back by post, to be dealt with at leisure if they were to be reported on.

A week or so later a man from Crewe arrived unexpectedly at the laboratory, saw Mr. Robinson, and asked him to develop the plates then and there in his presence. Mr. Robinson was uncertain what to do, and telephoned to me, saying that a working man had taken the trouble and expense of coming over specially, that he had made a written statement concerning the wrappings, which was roughly correct, and that he (Mr. R.) did not like to decline so urgent a request unless it were necessary. Under this pressure I assented—unwisely, as it turns out—and told Mr. Robinson that he might undo and develop the plates, provided he had a witness present who should keep a note of all that was done.

I wish now to say that there was no need whatever for the coming of the visitor from Crewe : the visit was merely annoying ; and had it been anything but a working men's circle, the breaking of the conditions and introduction of a stranger in this way would have been resented. As it was, however, the unwelcome visit was put down to enthusiasm, and the opening proceeded.

The man evidently wished to control the proceedings, and the witness tells me, interfered frequently in a troublesome though apparently friendly manner. The most suspicious circumstance was that he seized the envelopes as they were taken off and declined to return them, so that no proper examination of them at that time was possible. However, the plates were developed, and some indistinct writing was certainly upon them. This was the first positive result of the kind we had attained, and as suspicion of fraudulent tampering with the envelopes was a most unpleasant hypothesis, Mr. Robinson hoped that they would prove as intact as the previous ones had done, so he consented to telegraph the fact of a positive result,—his telegram, unfortunately, taking the form of the word 'successful' as suggested by the visitor. No test as yet had been made, however, since the visitor insisted on taking the envelopes back with him. He was told that their removal would spoil the test, but he persisted.

It was assumed that they would be promptly returned after having been seen, but they were kept, and it was only by writing somewhat indignantly to Archdeacon Colley, for whom the test was made, that ultimately, after eight weeks, they were returned, carefully enclosed between glass plates. The test was then made. The envelopes were found to have been opened and reclosed, and the positive result was thus proved to be utterly valueless.

Meanwhile, it appeared that Archdeacon Colley, thinking that the whole was successful, was collecting money for the circle at Crewe, on the strength of my supposed, though non-existent, favourable report. Up to that date I had not reported anything. So, to stop any misunderstanding on this head, I sent Archdeacon Colley a certificate, which has been printed in 'LIGHT,' stating briefly but clearly that the coverings had been tampered with, and that the result was therefore valueless. In it I merely stated the simple fact, indicating how the photographic impression might have been normally produced, but refraining from making any accusation ; the history of the plates while out of my custody being quite unknown to me.

Then, in your columns, a Mr. Blackwell intervened, apparently from outside ; and to further inform your readers, I supplemented my certificate by a few more facts. That is all that I am called upon to do. But now the ex-president of the circle at Crewe writes showing that he has been to some extent misinformed. So I have gone to the trouble of making the information complete, and of supplementing it by a report to me drawn up by Mr. Robinson, which I enclose.

The circle at Crewe seem to think that the test was desired by me, and that they were in some way obliging me by their procedure. This is not only untrue, but the exact contrary of the truth. All that Crewe has done is to introduce confusion into the procedure, a process which Mr. Blackwell is continuing by endeavouring to raise a cloud of dust about it.



It is probable that most of the circle are quite honest people, and that they, in common with Archdeacon Colley, are being gulled by a single individual.

But either a test and report from me was wanted or it was not. If it was wanted, those concerned now have it. If it was not wanted, I regret that I entered upon so unsatisfactory a business. My relations were wholly and solely with Archdeacon Colley, and I only stepped outside that relation when I found that, apparently under some misapprehension, he had assumed that my report was favourable, at a time when, as a matter of fact, no report of mine existed. I therefore briefly informed both him and the readers of 'LIGHT' of the essential truth concerning the affair.

The following are the relevant dates :—

Plates wrapped up in Birmingham, October 17th, 1908.

Package handed to Archdeacon Colley by Mr. Lionel Lodge, October 29th, 1908.

Package brought back unexpectedly by man from Crewe, who watched them developed in a hurry and who removed envelopes, January 7th, 1909.

Envelopes restored by Archdeacon Colley, March 4th, 1909.

MR. E. E. ROBINSON'S REPORT TO SIR OLIVER LODGE  
OF WHAT OCCURRED ON JANUARY 7TH, 1909.

*Based on contemporary notes and sustained by two witnesses.*

On the afternoon of Thursday, January 7th, 1909, I was at the Midland Institute, doing some work in preparation for their conversazione, when Mr. Lionel Lodge, who was at work in the laboratory, came over to the Institute and acquainted me with the fact that a man from Crewe had called there and inquired for me with reference to Archdeacon Colley's plates.

I returned to the University, and at about 4 p.m. the man, who in the meantime had left the building, returned. In the course of conversation he mentioned that he expected to have met Archdeacon Colley in Birmingham. He gave me no satisfactory answer as to whether he had the plates in his possession at the time or not. During conversation he produced a paper which he said he had written in the train, containing the following statement: 'This is to say the guides are quiet right (*sic*) in saying packet contains two or three more envelopes, lead foil strips and tissue paper, and two plates face to face.'

He asked me if this was a correct description of the contents, and if so, whether I would sign it. This, however, I declined to do at that time. He was very anxious to catch an early train back to Crewe, and ultimately he made a remark to the following effect: 'Suppose I had the plates with me, could they not be developed in my presence at once'?

Originally, you had insisted that no one but myself should be in the dark room during the unwrapping, in order that the manner in which the plates were wrapped up might remain secret in case of future experiments; but the description given in the paper above mentioned was substantially correct, so that there seemed no necessity for continuing to insist on privacy in this respect.

I therefore telephoned to your house stating that a working man had come from Crewe with the packet of plates, at some expense and trouble, and had described roughly the contents, and I asked what to do under the circumstances. After some questioning you replied giving permission for unwrapping with the visitor present and for development forthwith, provided I had another witness. On my informing him of this the man said that it was necessary for him to take back with him the envelopes and the plates. I explained to him that it would be impossible for him to take the plates so soon after development as they would be spoilt, being wet; he then stated that unless he received a promise that he might be allowed to take back the envelopes, he would not part with the packet but would return to Crewe with it. I explained to him that this procedure would invalidate the test. He said that the circle at Crewe had no idea that it was to be a test; that that had to do with Archdeacon Colley; and that he dared not return to Crewe without the coverings. If, however, we consented to do as he wished on the present occasion, he said that a future test would be given us at any time under any conditions we liked.

We then adjourned to the dark room and I made preparations for the development. In the room were myself, the man from Crewe, Mr. Briscoe [Sir Oliver's secretary], and Mr. Reed [one of the assistants in the laboratory].

The envelopes were then cut open by me with scissors along a crooked line, in such a way that subsequent careful examination of them would show if there had been any previous attempt to open them. As each cover was removed it was seized upon by the person from Crewe, thus giving practically no opportunity for critical examination. A white lamp was on at the time, and he was very frightened that light might get at the plates themselves; on which Mr. Briscoe remarked to him, 'You need not be afraid of that; Mr. Robinson knows well enough what he has done in the preparation of the packet, and there is not the slightest fear of his spoiling them.'

After removing two of the closed covers—a black outer one and an orange coloured inner one—there was left another inner black envelope, gum-sealed, with tissue paper band specially arranged, and tin-foil strips from corner to corner. This was then cut open in a similar manner to the other two, except that the white light was switched off first, leaving only the red light. Finally, inside this was a yellow envelope not marked or sealed in any way, into which the plates had originally been slipped, in the dark, straight from the box as purchased.

The plates were then developed. I put one into a dish and handed it to Mr. Briscoe to manipulate while I took charge of the other.

Having left the plates to wash we proceeded to the assistant's room. I was not satisfied with the rough way in which the man had handled the envelopes in the dark room. I therefore asked him to let me have them again for a moment in order to wrap them up in a satisfactory manner: but this he absolutely refused to do, saying, 'Nay, nay, Maester, I've got them now.' We therefore gave him some brown paper to wrap them in, which he did, handling them roughly.

He now once more produced the statement as to the contents, remarking that it was a true description and that he could not see why I should object to sign it.

I still refused to sign this, but asked Mr. Briscoe to make a copy of it, and, seeing that it was substantially true, I thought there could be no harm in signing the copy and keeping the original (which I still have in my possession). I was naturally anxious that the coverings should be returned in as short a time as possible. The man promised that they should be returned through Archdeacon Colley, who was going to Crewe on the following Thursday and would bring them back to us, and that his only object in taking them was that the circle at Crewe should see the wrappings. There was not much time now left for him to catch his return train at 5.50, so I volunteered to accompany him to the station in order that he should run no risk of losing the train. On the way to the station he said that he would like to send telegrams to Archdeacon Colley and to a friend at Crewe containing simply the word 'successful.' There being very little time, I offered to do this for him after the train had left, and not knowing his name, which he consistently refused to give, I made a very natural mistake in appending my own name to the telegrams.

Mr. Briscoe suggested to me on the way to your house afterwards that it was a mistake to have signed the telegrams, so, in reporting to you later in the evening what had occurred, I mentioned this. You then wrote to Archdeacon Colley disclaiming responsibility for the wording of the telegram.

EDWARD E. ROBINSON.

Principal's Research Laboratory,  
University of Birmingham.

WE HAVE been interested in the last two numbers of 'Current Literature' (New York), a magnificent American monthly. Looking through it, one cannot but notice the now ever present subject of Spiritualism and related topics. Here is a gleaming from the table of contents: 'The "New Psychological Era" dawning in Literature,' 'New efforts to account for Spiritualistic Phenomena,' 'The Pedigree of Christian Science,' 'Psychic currents in modern American Drama,' 'A Physician's Indictment of Mental Healing,' 'The Psychology of Advertising,' 'The Witch,' 'Is the Psychology taught at Harvard a National Peril?' 'Joy and Sorrow measured by the Psycho-Galvanic Reflex,' 'The Vesture of the Soul.' But, all through, there hover indications of the knowledge that the thinning of the veil is there. It is entering into the very vocabulary of the day. The article on 'Is the Psychology taught at Harvard a National Peril?' shows that Professor William James is not having things all his own way in America. A writer in 'The Psychological Clinic' thinks his psychology is one which may land us in practices of occultism that 'rendered life hideous to Europeans prior to the Renaissance.' James' attitude towards psychology is said to be 'one of utter weariness at the difficult task of investigation on a scientific basis. It looks like intellectual asthenia, but it is really the boredom of an emotional and mystical temperament forced to dig when it would like to fly.' This is as it should be. We shall get some corn when the workers begin their threshing.



## TRENCHANT TESTIMONIES.

It is a common, but I believe a mistaken, notion, that the conclusions of science are antagonistic to the alleged phenomena of Modern Spiritualism. The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times.—DR. ALFRED RUSSEL WALLACE.

It seems to me now that the evidence for communication with the spirits of identified deceased persons through the trance utterances and writings of sensitives, apparently controlled by those spirits, is established beyond serious attack. . . . Telepathy looks like a law prevailing in the spiritual as well as in the material world. And that it does so prevail, I now add, is proved by the fact that those who communicated with us telepathically in this world communicate with us telepathically from the other. Man, therefore, is not a planetary or a transitory being; he persists as very man among cosmic and eternal things.—MR. F. W. H. MYERS, in 'Human Personality.'

Spiritualism, bound up, as it is, with the beliefs of the ancients, and associated with all the great religions and philosophies of the world, deserves to engage the attention and respect of the most liberal, as well as of the most prejudiced man of science. It can no longer be passed over with derision and almost indifference, because it is an hypothesis which commands the assent of intellects of the highest order.—PROFESSOR MORSELL.

The Rev. Stainton Moses, English professor at University College School for eighteen years, a man of blameless life, never detected in the slightest fraud, left a mass of published testimony to his alleged communications from the spirits of deceased persons. It is on record that the spirits by whom Moses was 'controlled' never withheld any data which would facilitate verification. Every one of the communications is in the character of the dead person, even using the very tricks of language and phrases noticed only by their intimate friends. Yet so little effort did the psychic make in transcribing them that he was able to read a book, or otherwise occupy his mind, while his hand wrote. Is it probable—is it even conceivable—that such a man as Stainton Moses should deliberately have entered upon a course of trickery and legerdemain for the mere pleasure of mystifying his friends? I am unprepared to answer such a question. I prefer rather to ask, Is it credible that such a petty swindler would have carried out his deceptions to the end and not once be detected? To this I answer it is not credible.—MR. BECKLES WILLSON.

What we have to announce is the reception, by old but developing methods, of carefully constructed evidence of identity more exact and more nearly complete than perhaps ever before. There has been distinct co-operation between those on the material side and those on the immaterial side.—SIR OLIVER LODGE.

Like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises we are beginning to hear, now and again, the strokes of the pickaxes of our comrades on the other side.—SIR OLIVER LODGE.

The persons who are really foolish and incredulously credulous are those who fail to perceive the enormous importance of the investigation to which Sir Oliver Lodge has applied his powerful mind. He may fail to obtain any positive results, but there is certainly no other question to which a great man might devote his intellect and energy with a larger hope of serving mankind. If a man could lay him down on his death-bed with the same rational expectation of waking up as he has of rising in the morning when he goes to bed at night, the whole aspect of human life would be changed. We have, of course, now all the consolations of faith—reasonable and well-grounded faith; but—why deceive ourselves?—there is a great gulf between faith and knowledge. If men not only believed but knew that there was for them a life beyond the grave, the mystery of pain and sin would melt away, the decline of old age would be an interesting episode, the buoyant hopes of youth would gladden the whole human race, the sting of death would vanish, and sorrow and sighing would flee away. The greatest mystery of all is the indisposition of men to investigate the obstacles that bar the way to this blessed certitude, and their readiness to ridicule those who do have the courage to investigate them.—'LIVERPOOL MERCURY.'

## THE KNOWLEDGE OF SELF.

Among the variety of books on self-training, we occasionally come across one that is based upon a sound comprehension of the principles of psychology, and sets them forth in an interesting manner. Such a book is 'The Philosophy of Self-Help, an Application of Practical Philosophy in Daily Life,' by Stanton Davis Kirkham (New York and London, G. P. Putnam's Sons, price 5s.). The book is divided into three parts: First Principles, Practical Psychology, and Philosophy of Life. In the first we are introduced to the Soul and the Personal Self, as being respectively the knower and the known. Thus the author says:—

The basis of a real and practical mental science—of any spiritual philosophy—is the root idea of the permanence of the Soul—the real man—in distinction to the changing consciousness. If it were not for the Soul, this absolute and unchangeable background of consciousness, man could not be said to have any real identity at all, for consciousness itself is really a flowing stream. . . . The soul is the essential reality in man, for the stream of consciousness, changing every moment, has only that apparent reality of the phenomenal universe. Self-knowledge implies, not a cursory knowledge of our mental states or our personal traits, but the perception of the Soul, the recognition of the Soul's identity with the Absolute and not with the phenomenal—the 'Know Thyself' of the oracle.

The passing self that is reflected in the stream of consciousness, and which varies with our moods and interests, is not the real self, but only the self as perceived for the moment by the Self as knower:—

Our idea of self, or more properly our assortment of selves, changes from year to year, and those peculiar to age are totally unlike those cherished in youth. . . . These various selves are merely states of mind, personal to us and of seeming permanence; in other words, they are but the stream of consciousness in a certain light and for a given time. Every state of mind is part of our personal consciousness; the states change within consciousness, but consciousness itself is continuous, flowing onward like a river. Hence it is called by psychologists the Stream of Consciousness.

Much stress is laid on the connection between the mind and the brain, and especially on the fact that the brain is gradually fitted up by the owner with the faculties required for thought and action, just as books are accumulated in a library or tools in a workshop:—

While the sense-areas of the brain are congenital, the thinking areas are acquired. Man proceeds from infancy to create centres in his brain by his social, intellectual and emotional life. He may inherit a talent, but he does not inherit the brain to go with it, for this he must mould to suit his purpose. We have long known that faculties grow through us, but only recently has it been understood that by their use we were actually fashioning a brain to further that expression, as a gymnast develops his body to suit his particular needs.

Then the author takes us, with clear explanations and apt analogies, through the questions of the action of thought and emotion on the nervous system, the formation of habit, the effect of suggestion and auto-suggestion, the subconscious mind, and the bearing of all this on the formation of character and right ideals. Thus, with regard to bad habits, he says:—

The best way to overcome them is to starve out their root ideas in mind. Acquire the habit of ignoring them until they die for lack of recognition, as die they must. Whatever we desist from, we have, as time goes on, less and less inclination for. Meanwhile supplant the false idea with a true one by persistent cultivation. While this is easier said than done, it is done in this way to better advantage than by the usual method of combating the thing to be overcome; for to combat is to meet with greater resistance. The idea of non-resistance in this connection is good psychology. Things have that power over us which we give them; they have no power in themselves. Do not fight with your ill-considered habits: learn to ignore them by concentrating the attention on something else. Assert your own superiority, and cultivate true friends to take the place of the false ones. Seek the angels and you need not resist devils; but you must give to the angels all the persistence and devotion you once gave to the devils.



Habit is largely a matter of reflex action. The function of the will is to interpose and decide what response shall be given to a stimulus, and either a right or a wrong response tends to become habitual. The setting of the will on any object is virtually a prayer that it shall come to pass, and brings reinforcement from the universal energy: and beliefs, true and false, have also a powerful effect on the body and its powers. These principles are applied to different practical subjects, such as health and disease, as well as to ethics and the practical conduct of life, and in all these directions the teaching is clear and the reasoning such as will appeal to thoughtful minds.

## 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 Library for a Lyceum.

SIR,—On behalf of the Lyceum at Brixton, London, we feel that many sympathisers with our work, who are readers of 'LIGHT,' would like to assist us in forming a library for the edification of our members. Will you therefore kindly permit us to state that any books or other contributions for that purpose will be thankfully received by Mr. Alex. Brooking, sec., 17, Geneva-road, Brixton, S.W., or by—  
Yours, &c.,  
WALTER UNDERWOOD,

125, Camberwell New-road, Conductor.  
Camberwell, S.E.

P.S.—Carriage will be paid on delivery.

### Comments on Current Topics.

SIR,—The little poem 'Each in his own Tongue,' in 'LIGHT,' of April 24th, is exquisite. You do not often favour us with poetry, but when you do we get quality and thought of a high order. I have been reading Charlotte Brontë's life, and the sadness and isolation of it are too mournful for words. Undoubtedly she was a clairaudient and clairvoyant sensitive, and as a writer of fiction unsurpassed. If the glorious truth of Spiritualism had been revealed to her, it would have been like a shaft of light on those lonely Yorkshire wolds—a brilliant light of comforting assurance shining more and more unto 'the perfect day,' but, alas! she was advised for religious teaching to keep to 'standard authors' and avoid novelty. So she obediently followed the other sheep through the gap in the hedge. I am of your opinion that 'spirit rapping' is produced in some manner in the wood of the table, and not by any outside agency, although a spirit told us at a circle that she was going round with a small mallet.—Yours, &c.,  
E. P. PRENTICE.

### Sir Richard Burton and Professor Palmer.

SIR,—Permit me to thank Mr. Gilbert Elliot for his interesting letter in 'LIGHT' of March 13th, with reminiscences of Sir Richard Burton and Professor Palmer.

It is fortunate that in these happy days the old hatred and bad feeling between nationalities and religions, engendered by bigotry and narrow-mindedness, is fast dissolving away before the broader spirit of human brotherhood.

Lord Houghton was another who sympathised with the Eastern turn of mind, and in 'The Turk at Constantinople,' he wrote:—

'Men of the West! Ye understand us not;  
We you no more. Ye take our good for ill.  
Ye scorn what we esteem man's happiest lot,  
Perfect submission to creative will;  
Ye would rejoice to watch from us depart  
Our ancient temperance—our peace of heart.

What can ye give us for a Faith so lost?  
For love of Duty and delight in Prayer?  
How are we wiser that our minds are tost  
By winds of knowledge on a sea of care?  
How are we better that we hardly fear  
To break the laws our fathers held most dear?'

—Yours, &c.,  
Los Angeles, Cal., U.S.A.  
A. K. VENNING.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting on Sunday, May 2nd, at 7 p.m., at the Town Hall, Lavender Hill, Clapham Junction. Speakers: Mrs. Annie Boddington, Mr. G. T. Gwinn, and Mr. G. T. Brown.—G. F. T.

## 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. Percy Smythe spoke helpfully on 'The World's Indifference.' Sunday next, at 7 p.m., Mrs. Wesley Adams. 9th, Mr. D. J. Davis.—S. R.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Miss Ruth Sage gave a spirited address on 'Life Beyond the Tomb' and clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mr. H. Boddington.—W. G. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Swift spoke on 'Spiritualism in the Pulpit' and Mr. Wrench gave clairvoyant descriptions. Sunday next, Mrs. Podmore, address and clairvoyant descriptions.—H.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. F. Smith spoke interestingly on 'The Past Religions of the World,' and Mrs. Smith gave excellent clairvoyant delineations. Sunday next, Mrs. Effie Bathe on 'Psychometry.'—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. D. J. Davis gave good addresses. Sunday next, at 11.15 a.m. and 7 p.m., Miss Ruth Sage, also clairvoyant descriptions on Monday, at 8 p.m., tickets 1s. each.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. Place-Veary gave twenty successful clairvoyant descriptions to a large and appreciative audience. Mr. Otto ably rendered a solo. Sunday next, at 6.30 p.m. for 7 p.m., Mr. W. E. Long, trance address.—A. J. W.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. Ord gave an address on 'A Cloud of Witnesses.' Sunday next, at 6.45 p.m., Mr. Waters, on 'The Bible and Spiritualism.' Monday, 8 p.m., Madame Zeilah Lee, psychometry.—C. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss Violet Burton gave an uplifting address on 'Prayer.' Miss Hutchins and Miss Parminster rendered a duet. Sunday next, at 7 p.m., Mr. J. Kelland, trance address; Madame French, clairvoyante. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—Y.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Abbott gave an address. Sunday next, at 6.45 p.m., Mrs. M. H. Wallis on 'The Spirit World, what we know of it.' Silver collection. Thursday, 7.45, Mrs. Atkins. Wednesdays and Fridays, at 8, circles.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mr. H. Leaf spoke on 'Thought Forms.' Solo by Miss Hardy. On the 24th a successful social evening was held for a benevolent object. Sunday next, at 11.30 a.m., Mr. Stebbens; at 7 p.m., Miss Maries on 'Spiritual Responsibilities'; 6th, Mrs. H. Ball.—C. J. W.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. W. S. Johnston gave a good address on 'Light and Darkness' and excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Robt. King, on 'Mysteries of Sleep.' Monday, at 50, Avenue-road, Mr. W. S. Johnston, clairvoyant descriptions.—N. R.

CLAPHAM JUNCTION.—TOWN HALL, LAVENDER-HILL, S.W.—On Sunday last Mr. Medhurst addressed a well-attended missionary meeting and Mrs. Webster gave clairvoyant descriptions. Mrs. Barton rendered solos. Future speakers: Messrs. G. T. Gwinn, W. J. Colville, G. T. Brown, Mrs. Boddington, and Mrs. Gordon. Usual séances at Henley-street and Clapham.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Miss Florence Morse gave an uplifting address and well-recognised clairvoyant descriptions. Sunday next (see advt.).—67, George-street, Baker-street, W.—On Sunday morning last Miss Florence Morse's address and fully recognised descriptions were greatly enjoyed. Sunday next (see advt.).

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Miss Morris spoke earnestly on 'What Spiritualism has done for Humanity.' Saturday next, at 7 p.m., entertainment by Lyceum children; admission sixpence. Sunday next, at 11 a.m., Mrs. Imison; at 3 and 7 p.m., Lyceum anniversary meetings. At 5, tea, sixpence.—W. T.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference Meeting at 18, Prince of Wales-road, Kentish Town, on Sunday, May 9th. Speakers at 7 p.m., Messrs. Turner and G. F. Tilby.