

# Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,492.—VOL. XXIX. [Registered as] SATURDAY, AUGUST 14, 1909.

[a Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

Mr. Stead does not please the New York 'Observer,' and his proposal for an 'other-world bureau' is derided. The 'Observer' is quite positive that 'it is not rational to suppose that we can talk with departed spirits,' and the reason given is that the Bible teaches us that they are 'effectually separated from us.' It is equally sure that 'there is no commerce between that world and this, and those who have gone, having had their chance here below, are not to be counted in the daily conduct of affairs. Moreover, there is not a single shred of real evidence that such spiritualistic communications have ever been actualised.'

The 'Observer' is either a bad observer or it has had no opportunity for observation, or it has been too scornful to benefit by its chances. Its 'not a single shred of real evidence' suggests the last alternative.

But after all, and as usual, the 'Observer' is not quite sure, for it warns us that 'this dealing with occult powers is dangerous business.' Why 'dangerous,' if it is all nonsense, if there is nothing in it? Moreover, it says, apparently a trifle hysterically: 'We have enough people on earth to talk with who are flesh and blood without running hither and yon to conjure up some witch of Endor who will return to plague us.' So then, there may be something in it? and yet the 'Observer' says that Mr. Stead's proposal is 'essentially ridiculous.' It does not appear to fully know its own mind. If it is ridiculous there is nothing in it: but if there is anything in it, good or bad, large or small, it is one of the gravest subjects that can engage the attention of the human mind.

'Current Literature' is always attractive and usually reasonable, but its review of Dr. Stanton Coit's 'National Idealism and a State Church' is rather more than eccentric.

It says of Dr. Coit's Church ideal:—

The congregation will chant anthems from the modern democratic scriptures—'Leaves of Grass' and 'Towards Democracy.' To America Dr. Coit turns for much of his inspiration. Emerson and Walt Whitman he cites not once but many times, and Markham's 'Man with the Hoe' he wants to incorporate in the Book of Common Prayer.

But for that grotesqueness Dr. Coit is solely responsible. 'Current Literature's' oddity comes in when it declares that Dr. Coit writes of Chesterton and Bernard Shaw 'with real insight' in the following:—

The two men of our time pre-eminently suited, in taste, temperament, ability and enthusiasm, to become servants of the Church-that-is-to-be are Mr. Chesterton and Mr. Shaw.

Yet their lives thus far have been worse than lost to this special work for which Nature pre-ordained them. It is pathetic to hear Mr. Chesterton again and again setting up a plea for ritual and yet know that his power to compose native liturgies for England, in the place of her borrowed Jewish and Romish forms, lies dormant and must by disuse become atrophied. Like all 'sensitives,' Mr. Chesterton feels further than he can see. He feels rightly, intuitively, the nation's need of ritual; but, never having been summoned to provide a new one, he harks back to the Middle Ages. His book on 'Heretics' would justify the Church in offering him an annuity of £1,000 for the rest of his life and giving him a free hand to do his best towards providing a ritual English in spirit, English in form, English in origin and human in sympathy. His 'Heretics' reveals a delicacy of ethical discrimination, a sanity of judgment and a penetration into the character of men and of the nation, which promise the Church a greater return for such an offer than she has received from any of her bishops through a thousand years.

And what shall we do with Mr. Shaw? What but recognise him, the humanitarian, as sensitive as St. Francis himself to the sufferings of the poor and of dumb brutes, as chivalrous as any knight of the Round Table, as candid as truth itself, and yet, more than all the other saints of the Church, possessing the supreme grace of humour and that practical skill of stage-craft which is indispensable to the deviser of rituals? Why should this great gift of dramatic presentation not be utilised as the principles of moral pedagogy require, for the storming of the senses of the people in the interests of the soul of the nation?

All this nonsense, we are asked to believe, is 'real insight,' and 'a freshness of vision rare indeed in religious writing.' 'Rare,' we admit. But fancy turning Chesterton and Shaw into the National Church, to reconstruct its psalms, its ritual and its prayers!

A writer in 'Reason' tells of a sermon he heard on the awful text (Proverbs i. 26) 'I will laugh at your calamity. I will mock when your fear cometh.' The foolish preacher expounded it as spoken by God, and the critic says:—

Do you think those words came forth from the Source of Life? No! They sprang from the narrow and bigoted mind of a heathen Jew, and they are fit only for the darkened philosophy of his heathen age. In the broad light and love of the twentieth century they have no place.

All Nature and God—for other than Nature there is no God—is pregnant with a mighty blessing for mankind. Open your heart and receive it. Stretch out your hands and gather it in.

The world is full of light and love and beauty. The everlasting hills proclaim the might and majesty of that Power which has done all things well. No need to watch the heavens for the flaming fire of an avenging God.

He will not come because He has not gone.

All things from the smallest insect to the lofty pines of the forest proclaim the presence of the Source of Life.

No need to strive to please any other God than the sense of right and truth within your heart.

Let us clear our minds of the mist and superstition of the past. Send back to the dark ages from whence they came the fear of death and the belief in devils and a jealous God. Step out into the broad light of to-day.

We are living in a glorious age—the dawning of a blessed time! We are beginning to understand.

As a reply to the preacher, the critic is right: but the preacher is to blame for the criticism: it is so very necessary to read what goes before and what comes after. It is Wisdom, personified, that speaks; and she speaks to the

fools who will not listen to her warnings, but go on playing the fool, and come to grief. Then Wisdom laughs and mocks. It is a rough figure of speech, but there is sense in it; for Wisdom is justified when the fool falls, and even a good man might be allowed a laugh. We admit it is over-human to picture Wisdom as the old writer did, but we must allow for Eastern hyperbole.

Certainly it is the woman's day. 'Fellowship' reports it from America thus:—

This is the day of the woman. She 'rushes' the British Parliament, makes life burdensome to His Majesty's Ministers, and holds in Hyde Park the greatest suffrage demonstration in the history of the world. In Finland she controls the Diet. In Turkey she leaves the harem and walks the streets unveiled, to the scandal of the Koran and all tradition. In China she puts her foot down and declares 'feet-binding' shall cease. In America she is taking possession of industry, threatens the professions, demands the suffrage, and so outnumbers the boys in the colleges that staid professors are crying out in alarm that in a few years woman will be the 'educated sex.' All round the world the story is the same.

Let the good work go on until woman stands on a plane of equality with her brother, politically, socially and economically; and then we shall begin the fairest, noblest, most progressive chapter in the history of the race.

We are neither frightened nor jealous. Go ahead, dear women! but be careful. Do not be in too great a hurry; and do not risk the loss of love.

'LIGHT' has nothing to do with party politics, but, while we are quoting 'Fellowship,' the following greets our eyes and tempts us to hand it on. It all makes for good, wholesome, practical Spiritualism, which is more many-sided than some people think, and which is nourished by more fruits than many people know:—

Is it worth while to comment on conditions in the Balkans, and the latest indiscretion of the Kaiser? From the viewpoint of the far West the intrigues of European diplomacy look very much like a comic opera. Were it not that the activities of these beribboned and besworded individuals are fraught with so much consequence to the toiling millions who have the misfortune to be ruled by them, and to the nations of the world, we might pass them by with a smile. What a farce it all is! But the farce to us becomes pathos and tragedy to their subjects. The military budgets grow heavier and heavier; the returns from labour fall lower and lower. The tax rate increases while millions of human beings fight a desperate struggle with starvation. National armaments are engaged in a deadly race for supremacy, and international relationships are so delicately poised that the indiscreet remarks of a tipsy monarch or diplomat shake the whole fabric. It cannot last long. The upheaval will come soon, and from the resulting chaos the people shall rise triumphant.

The following, by an unknown writer, if somewhat speculative, may throw a little more light on the subject of 'Glimpses of New Worlds':—

Here is a stone lying before me that I vainly try to lift. What does science tell me is the constitution of that object? Mainly and essentially of ethereal matter and energy that I cannot see, but throughout this ethereal body of the stone are scattered grosser atoms of matter so arranged as to present a form visible to me, and that I essay to move. Now I cannot apply my visible hands to this seen part of the stone so as to lift it. It is too heavy. What if under certain conditions I could come into such relations with this object that the ethereal organs and power of my body could be applied by my will to the invisible elements of the stone so as to move it easily? Would not the grosser form of matter that alone I see necessarily move with the ethereal that infolds and controls it, just as the bony framework of the animal organism is moved by the attached and surrounding tendons and muscles, or as the dust-cloud rises and floats with the moving atmosphere that invisibly bears it up and on? In this way we may conceive of a condition of life where we might easily lift bodies two times or ten times heavier than our visible hands can now move, by simply understanding how to direct our higher and

more powerful organic energies upon the ethereal matter of things in a way to control it. Is this beyond the stretch of science? Rather is it not just on the borders of our most practical science of to-day? I have not the hundredth part of the physical strength needful to move the heavy car by the push or lift of my hands, but science can show me how to direct a little of the mighty energy of the invisible world about us upon certain ethereal elements in the car so that it moves easily at my touch as by some superhuman gigantic power. We may look confidently forward to a time when our knowledge and art of invisible matters and forces will enable us to move visible bodies with the finger-touch that now defy our utmost strength.

One of the Grand Old Men of the United States, lately deceased, Edward Everett Hale, was not nearly as well known in this country as he ought to have been. The reason probably was that he employed his great literary talents in social propaganda work rather than in formal literature. We have always thought that his ardent and loving poem 'The Nameless Saint' illustrated as well as anything he ever wrote both his genius and his spirit. Here it is:—

What was his name? I do not know his name.  
I only know he heard God's voice and came:  
Brought all he had across the sea  
To live and work for God and me;  
Felled the ungracious oak;  
Dragged from the soil  
With horrid toil  
The thrice gnarled roots and stubborn rock;  
With plenty piled the haggard mountain-side;  
And at the end, without memorial, died.  
No blaring trumpets sounded out his fame,  
He lived—he died—I do not know his name.

No form of bronze and no memorial stones  
Show me the place where lie his mouldering bones,  
Only a cheerful city stands  
Built by his hardened hands:  
Only ten thousand homes  
Where every day  
The cheerful play  
Of love and hope and courage comes.  
These are his monument, and these alone.  
There is no form of bronze and no memorial stone.

And I?  
Is there some desert or some pathless sea  
Where Thou, good God of angels, wilt send me?  
Some oak for me to rend; some sod,  
Some rock for me to break;  
Some handful of His corn to take  
And scatter far afield,  
Till it, in turn, shall yield  
Its hundred fold  
Of grains of gold  
To feed the waiting children of my God?  
Show me the desert, Father, or the sea.  
Is it Thine enterprise? Great God, send me.  
And though this body lie where ocean rolls,  
Count me among all Faithful Souls.

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## EVIDENCES FOR DR. HODGSON'S RETURN.

The first place in the new Part LVIII. of the 'Proceedings of the S.P.R.' is given to Professor William James's 'Report on Mrs. Piper's Hodgson-Control,' in other words, to a discussion of the evidence afforded, through Mrs. Piper's mediumship, for the return, in spirit, of Dr. Richard Hodgson. The character of the evidence is different from that obtained through the same medium in the case of F. W. H. Myers; the latter was almost unknown to Mrs. Piper, whereas Dr. Hodgson had been constantly experimenting with her for many years, and therefore it would be practically impossible to say that, as to the subject of any message, Mrs. Piper had never received any information from Dr. Hodgson while living. Professor James adds a further possible 'source' for the communications, namely, the 'trance-memory' of the medium; he supposes that questions addressed by Dr. Hodgson to the various personalities manifesting through the medium, though unknown to her in the waking state, might be remembered by her when in trance and reproduced as the basis of messages purporting to come from Hodgson's spirit. This, in addition to other suppositions of the tapping of the sitter's mind or of some 'cosmic reservoir' or universal storehouse of memories, renders the case of Hodgson's return through Mrs. Piper 'a particularly poor one,' in the opinion of Professor James, by which to test Mrs. Piper's mediumship or the idea of spirit return in general.

For Spiritualists, however, who, whether 'credulous' or not, prefer to take the phenomena at their face value, and to form their own conclusions as to their nature and meaning, there are many features in this case which will be of great interest. In the first place, as Professor James has to admit, Dr. Hodgson's manner with Mrs. Piper had been abrupt and business-like to a degree which hurt her feelings, until he was remonstrated with. Yet at his manifestations he displayed the same characteristics by which he was known to his more intimate associates. Professor James says (pp. 36, 37):—

Hodgson was distinguished during life by great animal spirits. He was fond of argument, chaff, and repartee, a good deal of a gesticulator, and a great laugher. He had, moreover, an excessive appetite for poetry. I call it excessive because it was anything but fastidious—he seemed to need sonorous rhyme and metre for his daily food, even if the quality and sentiment were commonplace. All these traits were manifest from the outset in his appearances as a control. Chaff and slang from a spirit have an undignified sound for the reader, but to the interlocutors they seem invariably to have been elements of verisimilitude. . . . For these rollicking observations the control chose his sitters well in accordance with his habits during life. This, however, did not exclude very serious talk with the same persons, as one sitter notes: 'Words of kindness too intimate and personal to be recorded, but which left me deeply moved—it had seemed as though he had in all reality been there and speaking to me.'

Scientists in search of rigid proof (though that is admittedly unobtainable outside of mathematics) may talk about (pseudo) telepathy, trance-memory, and cosmic stores of information, but the common-sense Spiritualist will look at the human side of many of the interviews recorded, and will refuse to believe that anything but 'the living soul' was 'flashed' on that of the medium and thence to the sitter. It seems to us that far too much is made of the inaccuracies and confusions in the communications, and that they sometimes go to prove the genuineness of the attempt to revive what must necessarily be rather dim and vague recollections. Take, for example, the 'nigger-talk' episode, which Professor James examines and dismisses as not valid evidence because it might have been in the medium's 'trance-memory.' In February, 1906, 'Hodgson' had asked Professor Hyslop this question: 'I wonder if you recall what I said I would do if I should return first?' and as Professor Hyslop did not remember, 'Hodgson' resumed: 'Remember that I told Myers that we would talk nigger-talk?' Hyslop replied that he must have told that to someone else, and 'Hodgson' then substituted the name of Professor James, who, eventually,

recalled a similar expression used by Hodgson. But in a footnote Professor James quotes the following remark made by Hodgson (as sitter) to 'Myers' as control, in 1902: 'Do you remember about your laughing with me once and saying that doubtless you would sometime be coming back and talking nigger-talk?' So that whether the original incident was correctly remembered or not, it appears that 'Hodgson's' statement in 1906 was borne out by the record of what Dr. Hodgson had said in 1902, and that his reference to a conversation with Myers was correct, though not accepted by Professor Hyslop.

Among other characteristic incidents given, is one relating to a proposal of marriage which was only mentioned by Dr. Hodgson to two persons; the 'Hodgson control' referred to this matter at a sitting with one of these persons, and, at a sitting with Professor James, indicated the other person whom he had taken into his confidence. The doubt is raised, however, whether the 'trance-memory' might not have come in here, because Dr. Hodgson had consulted Mrs. Piper's controls on this very matter. But then the 'trance-memory' must have shown a remarkable discretion and discrimination, only to bring up this old secret in connection with those to whom it was known! We prefer to think that it was the living memory of Dr. Hodgson, not the trance-memory of a medium, that rendered these communications so particularly appropriate.

As to the impression left on Professor James's mind by these communications, this is discussed by Miss Dallas in another article; but we may add, by way of further illustration, a few quotations from the Report. 'Most of us,' he says, 'felt during the sittings, that we were in some way, more or less remote, conversing with a real Rector, or a real Hodgson.' But the impression of reality is apt to evaporate with time, and the sitting 'may greatly shrink in value on a cold re-reading' of the written report. Taking the view that the relations between Dr. Hodgson and the medium made the case a 'poor' one, and that spirit return was not proved by it when taken by itself, he admits that when read by the light of cognate phenomena it may appear stronger. Taken piecemeal, this and other cases appear explainable in detail; taken altogether, as a mass of cumulative evidence, they have great weight in favour of the spirit hypothesis. The amount of irrelevant matter bothers Professor James, but he says:—

I have to confess also that the more familiar I have become with the records, the less *relative significance* for my mind has all this diluting material tended to assume. The active cause of the communications is, on any hypothesis, a will of some kind, be it the will of Richard Hodgson's spirit, of lower supernatural intelligences, or of Mrs. Piper's subliminal; . . . the major part of it is suggestive of something as if a will were there, but a will to say something which the machinery fails to bring through. Dramatically, most of this 'bosh' is more suggestive to me of dreaminess and mind-wandering than it is of humbug. Why should a 'will to deceive' prefer to give incorrect names so often, if it can give the true ones to which the incorrect names so frequently approximate as to suggest that they are meant? It looks to me like aiming at something definite, and failing of the goal (p. 116).

*I myself feel as if an external will to communicate were probably there, that is, I find myself doubting, in consequence of my whole acquaintance with that sphere of phenomena, that Mrs. Piper's dream-life, even equipped with 'telepathic' powers, accounts for all the results found (p. 121).*

Professor James thinks that there may at times be a conflict between two wills both desiring to speak at once—a 'will to communicate' and 'a will to personate,' and he emphasises the fact that these incidents are not to be taken as typical of the entire body of Piper material, saying: 'Had I been reviewing the entire Piper phenomenon, instead of this small section of it, my tone would probably have given much less umbrage to some of its spiritistic friends who are also valued friends of mine.'

MISS C. MASSEY, of 'Redcot,' South Norwood-hill, S.E., where her father, Gerald Massey, lived for many years, informs us that she would be pleased to rent part of her house to suitable tenants. It is conveniently situated and Norwood is a very healthy place.

## THE TRUTH ABOUT ATLANTIS.

A LECTURE BY MR. W. J. COLVILLE, DELIVERED AT 110, ST. MARTIN'S-LANE, W.C., ON JULY 12TH, 1909.

(Continued from page 380.)

It is, after all, to Plato that we have to go for the best condensed account of Atlantis, at least in its latest period, and it was from the ancient Greek traditions founded on memories of Atlantis that Plato drew much material for his wonderful 'Republic,' which is a greater masterpiece than many modern students are willing to admit. Occult traditions have much to say about catastrophes which destroyed a very large portion of Atlantis eighty thousand years ago, leaving only the island which Plato called Poseidonis, which is the only Atlantis of which the average student has heard anything; and to this island, finally submerged nine thousand five hundred and sixty-four B.C., deep sea soundings in recent years have furnished abundant testimony. Since the famous 'Dolphin' and 'Challenger' expeditions, the bed of the whole Atlantic Ocean has been mapped out, resulting in the discovery of an immense bank or ridge of high elevation in mid-Atlantic. To quote from Scott Elliot's work:—

This ridge stretches in a south-western direction from about fifty degrees north towards the coast of South America, then in a south-easterly direction towards the coast of Africa, changing its direction again about Ascension Island, and running due south to Tristan d'Acunha. The ridge rises almost sheer about nine thousand feet from the ocean depths around it, while the Azores, St. Paul, Ascension and Tristan d'Acunha are the peaks of this land which still remain above water. A line of three thousand five hundred fathoms (21,000ft.) is required to sound the deepest parts of the Atlantic, but the higher parts of the ridge are only one to a few hundred fathoms beneath the sea. The soundings showed that the ridge is covered with volcanic debris of which traces are to be found right across the ocean to the American coasts. Indeed, the fact that the ocean bed, particularly about the Azores, has been the scene of volcanic disturbance on a gigantic scale, and that within a quite measurable period of geologic time, is conclusively proved by the investigations made during the above named expeditions.

The story of the flood in Genesis, when compared with similar deluge stories to be found in practically all the ancient Scriptures of the world, becomes quite luminous both in letter and in spirit when we read it in the light furnished by this testimony of the ocean, and it has always been amusing to note with what utter absurdity controversialists have argued *pro* and *con* regarding a rainfall lasting for a traditional forty days, while quite forgetting the obvious biblical statement, 'the fountains of the great deep were opened up,' an unmistakable reference to the incursion of the ocean. Much more seriously interesting and of much more solemn import than any study of physical geography must ever be the awful declaration common to all bibles and evident from all historic study, that prior to the sweeping away of a great nation its wickedness had become very great. Rudyard Kipling's 'City of Brass' reminds one of the 'City of the Golden Gates,' the capital of Poseidonis, just previous to its destruction.

We may be, and we should be, optimists; but a true optimist is never a blind simpleton who cries peace where there is no peace. Optimism is that philosophy which declares that all things work together for the best; that even the most awe-inspiring catastrophes serve beneficent ends; that moral evolution is helped not hindered by exterior calamities; but notes of warning may be sounded in such words as, 'Except ye repent, ye shall in like manner perish,' by the very prophets who know that to 'perish,' in the only sense in which it is possible, is to lose an outward envelope and go forward in some other state of existence. Lands may be desolated but souls are not extinguished. There is always a bright side to a dark picture when we determine to see it; and nowhere is that lesson more forcibly taught than in a type of modern drama like Sir Conan Doyle's 'Fires of Fate,' which is truly edifying. We do not usually see at once how any good can grow out of ruin and submergence,

but that is only because we greatly over-value the external side of things and under-estimate the importance of all that is interior.

Spiritualists should be the very first people to proclaim optimism intelligibly, because, foremost among all, they vouch for the continuity of individual life beyond physical dissolution; however, nothing is more self-evident than that a simply intellectual grip of sound philosophy suffices not to so far enlighten the interior understanding as to lead to a thorough and consistent advocacy of all that such philosophy implies.

Should Great Britain, as an island, disappear to-day, the Anglo-Saxon race would in no sense whatever be exterminated, for Canada, Australia and South Africa might remain as three large and influential centres, whence the civilisation, fostered in the motherland, could continue to grow and deepen. Because a parent passes to the unseen state a family does not become extinct, and this analogy will serve to account for the indestructibility of racial characteristics and the long continuance of specific institutions in country after country, though always modifiable through pressure of existing circumstances.

The great iniquity which always prevails when violent destruction overtakes a land is a state of mental chaos and unrest. Divided interests resulting in fierce antagonism between mutually hostile sections of a population invariably presage the downfall of a dynasty. Without union there cannot be preservation; thus war despoils a country in every sense of the phrase, but after a terrific conflict a new and far better condition may arise. The outer and inner manifestations of natural law invariably synchronise. Exactly what occurs in one way after a literal conflict occurs in another and deeper way after an interior conflict, and what is especially significant is that before a country undergoes what looks like destruction, all that is worthy to be preserved goes out of it and springs to new and vigorous life in other regions. The Exodus story concerning Israel has been virtually repeated times without number in human history. Prior to departure from Egypt the Israelites appropriated to themselves all that was most valuable in Egypt and carried it across the very sea in which Pharaoh and his host were subsequently drowned.

Figurative language is never destitute of historical significance, and as we grow to understand the several meanings of a sacred text, we shall find that wise scribes of old wrote many things at once in hieroglyphic language. The most important aspect of the state of the remnant of Atlantis immediately before its destruction was the prevalence of black magic or sorcery, which constituted its chief guilt in the eyes of heaven and brought about more than aught else the degradation of its people. To understand the prophetic outcry against witchcraft one must be far more familiar than preachers usually are with the state of affairs in Babylon during the Jewish captivity, for in Babylon at a later period the sin which cursed Atlantis was repeated. Many Spiritualists need to know much more on this subject than they generally attempt to learn, therefore they do not effectually clear themselves of the charge of necromancy nor do they sufficiently guard against certain dangers attendant upon psychical development. People are at least beginning to realise that 'mediumship' is a word of extremely comprehensive import and one which we cannot afford to employ in any sense exclusively. The doors in this transitional period are much more widely open between the 'two worlds,' as we often call the psychical and physical planes of our existence, than in less excited times, consequently there is great risk to be run in order that great enlightenment may be achieved. There is properly no difference between psychical and physical discoveries except in aspect, for in essence the two are one. To discover more and more the nature and uses of electricity, to gain some insight into the mysteries of radium, to accomplish aerial navigation, and much else which can be commercialised for human weal or woe in every instance, is to gain evidence of increased susceptibility to psychic impact, for there can be no great scientific achievement on any plane or in any direction except when sensitiveness is extra-

ordinarily in the ascendant. Great power and exceptional knowledge can never be conceived of apart from ability to do much good and also to work great mischief. Thus it is easy to see that whenever wickedness is very great the wicked people must be exceptionally gifted. It is only the old story of endowments and responsibilities, and whenever we are brought face to face with more than ordinary capabilities for usefulness we are confronted with temptations to subvert our energies to selfish and malignant ends. We need the trial and we must all undergo it, for there is no escape therefrom for any of us; but when the trial comes, if we prove faithful, the great changes which bring overwhelming desolation to workers on the dark side bring joy and glory to those who are on the side of right.

Bulwer Lytton's thrilling story, 'The Coming Race,' embodies much of that famous Rosicrucian knowledge of Atlantis before its downfall, when its government and institutions were a source of light to the surrounding world. The Vril-Ya with their vril sticks (words derived from *Vir* in contradistinction from *homo*) represent the Atlantean race at its highest and best; then when the famous novelist, having incorporated valuable tradition in a fascinating tale, assures us that this high state of civilisation is advancing, not retreating, he is telling us most truly that there is soon to burst upon us a new civilisation, higher than any of which we are yet palpably aware. 'Atlantis Reconstructed' is a favourite subject for romance because a novelist, like a poet, can give out the most he knows and feels in decorated dress, and with the aid of such embellishment press home to multitudes what the populace at large would never soberly consider were it given to them as history or prophecy alone.

When H. G. Wells wrote that vivid story 'The War of the Worlds' he gave no account of life as it actually exists on Mars, but he has shown us what the effect may be if we grow into intellectual giants in whom the higher affections are uncultivated. The great fourth race with its four highly-developed faculties has left its impress all over the world. The fifth race is now giving place to its successor, and those among us who are watching the dawning of the new age are not dismayed either at the spectacle of terrestrial convulsions which rend the planet physically, or in view of the passing away of forms of religion, government, and social life together with industrial conditions belonging to the past.

The Great Pyramid is the one vast standing monument to the greatness of the Adepts of the ancient world, who were true recipients of illumination from the spiritual guardians who have humanity in charge. That mighty structure has been several times submerged, and it is indeed mystically and masonically the ark in which all has been preserved in ceaseless continuity through all upheavals which have radically altered the surface of the globe. Another mighty monument—the Sphinx—is also of great antiquity, and to answer its question aright is to find and apply the key which unlocks all mysteries and opens the gate of heaven to humanity on earth. The secret, though sublime, is very simple. In contrast with Egyptian images which display animal heads on human bodies, the Sphinx reveals the human countenance and the animal behind. This must be the emblem of the coming race, this the badge of immemorial invincible sovereignty. May Britain and other modern nations so learn to read wisely the lesson of the past that we may make our future glorious, is the sincere prayer of all those benevolent intelligences who, like the author of 'A Dweller on Two Planets,' a fascinating tale by Phyllos, an Atlantean, record dark as well as bright scenes in their ancient history, with but the single end in view of aiding to direct the course of events in the modern world out of the sloughs of error into the glorious paths of international goodwill and peace.

TO CORRESPONDENTS.—W. Brough.—Thank you for letting us see your 'rejected address' to a reverend gentleman whom, on various occasions, we have gently taken to task and endeavoured to give 'LIGHT' and leading—but, we fear, in vain.

Several communications intended for this issue of 'LIGHT' are unavoidably held over until next week.

#### SPIRITUAL EXPERIENCE OF A TRAVELLER.

A correspondent, Mr. Thomas Henry Webb, of 80, Harcourt-street, Dublin, writes:—

There is a passage in 'The Lure of the Labrador Wild,' by Dillon Wallace (Hodder and Stoughton, London, 1905), in which the author relates a spiritual experience which I am sure will be of interest to the readers of 'LIGHT.'

The traveller, with two companions, had been exploring the interior of Labrador. On their return journey, from the severity of the climate, fatigue and shortness of provisions, they were reduced to the last extremity. One of them, Hubbard, broke down: Wallace and the other pushed on for assistance. Wallace, with some food, struggled back. It was during this journey that Wallace was spirit-guided by his wife, who had passed away three years previously. He says:—

I travelled on and on. I became desperate. Over and over I repeated to myself, 'I must find Hubbard before night comes—I must find him—I must, I must.' . . . The snow which had fallen mildly all day, thickened with the coming of night. All the loose wood was now buried under the snow, and it was with difficulty that I gathered a scant supply for the night. My wet rags were freezing hard and stiff. I moved about, half dazed. I broke only a few branches for my bed, and sat down. Scarcely had I done so when a woman's voice came to me, kindly and low and encouraging.

'Hadn't you better break a few more boughs?' it said. 'You will rest better then.'

There was no mistaking the voice. It was clear and distinct. It was the voice of my wife, who had been dead more than three years. I remember it did not impress me as being at all strange that my wife, who was dead, should be speaking to me up there in the Labrador wilderness. It seemed to me perfectly natural that she should be looking after my comfort, even as she had done in life. I arose and broke the boughs.

I am not a Spiritist. I have never taken any stock in the theory that the spirits of the dead are able to communicate with the living. So far as I have thought about them at all, it has been my opinion that Spiritists are either fools or frauds. But I am endeavouring to give a faithful account of my feelings and sensations at the time of which I am writing, and the incident of the voice cannot be ignored. Perhaps it was all a delusion—an hallucination, if you will, due to the gradual breaking down of my body and mind. As to that, the reader can form his own conclusions. Certain it is, that from this time on, when I needed help and encouragement the most, I felt a vague assurance that my wife was by my side; and I verily believe that, if it had not been for this—hallucination, delusion, actuality, reality, or whatever it may have been—I should now be in a land where the truth about these things is probably known for certain.

At times I even thought I saw my wife. And often, often throughout those terrible days her voice came to me, kindly and low and encouraging. When I felt I really could plod no farther through the snow her voice would tell me not to lose heart but to do my best, and all would be right in the end. And when, wearied beyond measure at night, I would fall into a heavy sleep, and my fire would burn low, a hand on my shoulder would arouse me, and her voice would tell me to get up and throw on more wood. Now and again I fancied I heard the voice of my mother, who died when I was a boy, also encouraging and reassuring me. Indescribably comforting were those voices, whatever their origin may have been. They soothed me and brought balm to my loneliness. In the wilderness, and amid the falling snow, those that loved me were ministering unto me and keeping me from harm. At least, so it seemed to me. And now, as I think of those dear voices, and feel once more that loving touch on my shoulder, there comes back to me that verse from the psalm George read at our parting: 'For He shall give His angels charge over thee, to keep thee in all thy ways.'

WRITING in 'The Sunflower' Mr. Lyman C. Howe says: 'Ralph Waldo Emerson, our great American poet, spoke for a society of Spiritualists for nine consecutive years. But great names prove nothing, only that Spiritualism has something of value, sufficient to enlist the attention and establish conviction in the minds of the most profound thinkers and most scholarly students of the world. While Spiritualism, like Christianity, has a following among the lowly, it also has the endorsement of the most cultured, and these may be counted by hundreds of thousands of the best minds on earth.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, AUGUST 14th, 1909.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. WALLIS, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable, and should invariably be crossed '— & Co.'

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## MATERIALISM AND IDEALISM.

### II.

The Idealist can have no just cause of complaint against the scientific Materialist or Realist so long as he is affirmative and negative only on his own ground. We say that the sky is blue, says Mr. Kingsland,\* whereas in fact there is no such 'thing' as a sky at all; and, if there were, the blueness would not be in the sky, but in our consciousness. But it is quite right that the savage, the child, the man in the street and the scientist should all go on calling the sky blue, and defining and arguing on that basis. Idealism itself, in practical life, must join them and be Realistic.

So far good, but the hardened Materialist—if such an one remains—when he halts at appearances, and says that there Nature also halts, gets far too near the savage and the child. As Mr. Kingsland describes him, he is the man who holds that Life and Consciousness are caused by mere mechanical motions of matter, and result only from certain more or less complex combinations of atoms and molecules; that Life and Consciousness are only incidents in the aggregation of matter which we call our Earth, and that, when this globe finally falls into the sun, or freezes out by reason of the cessation of the sun's heat, there will be an end of the vast process which has evolved Man out of primitive protoplasm, primordial slime, or cosmic star-dust. 'The process has no meaning; it subserves no cosmic purpose; it had no design to commence with, and it leads nowhere.'

Idealism does not necessarily scout Materialism. It only invites it in for refreshments, and then offers its company onward. Matter, as we know it, is accepted by the Idealist as one mode of the manifestation of the Primordial Substance, just as much so as is the mode of its manifestation in any possible Paradise:—

Idealism arises in the understanding and conviction that things are *not* what they seem, and also that the Power which lies beyond the mere appearance of things is not *outside* of those things, but inherent or innate in them; that they are not mere arbitrary creations of that Power, but a necessary and inevitable expression of Its very Nature and Being. And with the understanding of this comes also the understanding that our own individual life and consciousness, like all else in the Universe, must necessarily be rooted in the larger Life

and Consciousness of that Eternal Power which is the Universe.

But the meeting place between Materialism and Idealism is becoming clearer and more inviting. Materialism assures us that Matter can be made to think, and hence commits itself to the idea that Primordial Substance is Subject as well as Object: and a touch of the Idealist's hand is sufficient to project it over the brink, to the other side where it may find that 'Infinite Consciousness from which no part of the manifested Cosmos can ever be separated in reality.' Matter, after all, is an illusion, or a temporary emerging of the Universal Substance which is able to introduce itself to our present senses; and back to that Universal Substance, or to another plane, it returns.

The unspeakable advantage of this interpretation of the Idealist is that it sufficiently enlarges the area and provides a sane, a worthy and an adequate motive for the Cosmic process, or this part of the struggle for its fulfilment. As to this, Mr. Kingsland nobly says:—

On the lines of Materialism this struggle has no *raison d'être* either in its inception or its consummation. It offers nothing finally either to the Individual, the Race, or to the Cosmic Process considered as a whole. The struggle of the individual, according to this theory, is simply to result in another individual, totally alien to the last, but possibly a little better able to carry on the same struggle. For what purpose?—for what *lasting* purpose? None whatever, is the answer which Materialism gives. The World commenced devoid of organic life; it will finish devoid of life. The harvest of all our vast pain and suffering is reaped by none and nowhere. It is all a devil's dance of irresponsible atoms.

We quite admit that this does not prove anything, but it suggests a great deal, and it certainly accounts for a great deal. It saves us, moreover, from this little penny theatre stage of the merely physical, and introduces us to magnitudes and anticipations infinitely more in harmony with such a Universe of Intention, Forecasting and Progress as we see this to be.

Mr. Kingsland's central doctrine of the Oneness of all that is, in the Oneness of that from which all things proceed, or, rather, in which all things subsist as part of it, is steadily maintained to the end. He fastens upon the recent discovery, or speculation, that our normal consciousness is but a small portion of our real conscious self, and asks how deep is this sub-conscious or subliminal self. The answer he gives is that it is as deep as the Infinite Itself; that the self in Man is One with the Infinite Self, and reaches 'even to that highest Plane of Absolute Consciousness where ALL is known as an Eternal Now.'

Our working hypothesis, then, he says, is that glorious truth which has been proclaimed in all ages to those who had ears to hear—the *Divine Nature of Man*. 'It enables us to advance boldly with the fullest confidence into that region where authoritative religion raises the bogey of Supernaturalism, and orthodox Science for the most part denies us any entrance at all.'

The answer to the question, 'What then hinders us? and what shuts us out from the larger Consciousness?' must be given by Religion: but the modern man must push on to an adequate notion of what Religion really is. For one thing it is that which makes for Unity;—the union of the individual self with the Universal Self. 'Does any individual religion make for the realisation of unity?—then it is true. Does any make for separation, individualisation, exclusiveness, either between man and man or between man and God?—then it is false.'

And so, here again, we are led to the All in One, and the One in All—The Father-God, from whom all came, in whom all live, and back to whom all will return.

\* 'Scientific Idealism; or, Matter and Force in their Relation to Life and Consciousness.' By WILLIAM KINGSLAND. Rebman, Ltd., 129, Shaftesbury-avenue, W.C.

## MRS. PIPER'S 'HODGSON CONTROL.'

Anything written by Professor William James bears, in a marked degree, the stamp of his immense sincerity. The reader feels himself taken into his confidence, so to speak. He is allowed to perceive the workings of his mind, the fluctuations of his thought, and there is no attempt or desire to conceal his ignorances, his limitations, or even his prejudices. It is this complete candour, this fearless sincerity, which gives so much charm to all he writes.

In his report on Mrs. Piper's 'Hodgson control,' published in the recently issued Part LVIII. of 'Proceedings of the S.P.R.,' there is no effort to conceal in what direction his personal equation acts. He admits quite frankly (p. 116), that he 'sometimes tends to hate the whole phenomena,' but in spite of this adverse bias the reader feels the absolute honesty of his mind, and recognises that he will never consciously suffer his prejudices to influence to the smallest extent his presentation of the facts themselves, or to prevent his recognising their face value.

Unconsciously, a bias of any kind must affect the judgment, of course; it is so with all of us. We all approach this subject with our own personal equation, even if it is merely the bias of a Gallo, who 'cares for none of these things.' Probably that is the most damaging bias of all, just because the person who has it thinks himself peculiarly capable of discerning between truth and falsehood, and mistakes his indifference for judicial enlightenment.

Professor James not only tells us that he finds his mind 'vacillating curiously' about these phenomena, but he lets us feel the vacillation in various paragraphs of his reports. Not that he is inconsistent with himself; there is no contradiction between his statements, but we feel the swing of the pendulum which sometimes carries him irresistibly towards the spirit hypothesis, and at other times pulls him in the other direction. This being his avowed condition of mind in relation to the Piper phenomenon, particularly in relation to Dr. Hodgson, it is all the more interesting to observe that, especially in the second report, the swing becomes unequal, and on the whole inclines more in the direction of the spirit hypothesis than towards any other theory. On pp. 35 and 36 of the report referred to, he says:—

I find that when I ascend from the details to the whole meaning of the phenomenon, and especially when I connect the Piper case with all the other cases I know of automatic writing and mediumship, and with the whole record of spirit-possession in human history, the notion that such an immense current of experience, complex in so many ways, should spell out absolutely nothing but the words 'intentional humbug' appears very unlikely. . . . The spirit theory immediately takes on a more probable appearance.

It is quite in keeping with his characteristic sincerity that the argument which most strongly influences him towards belief that these 'communications' are really from spirits is the following:—

The more I realise the quantitative massiveness of the phenomenon and its complexity, the more incredible it seems to me that in a world all of whose vaster features we are in the habit of considering to be *sincere* at least, however brutal, this feature should be wholly constituted of insincerity (p.36).

On the whole, readers also will be likely to come to the same conclusion; many of them will be almost inevitably driven to it, and one of the propelling factors will be the fact that a mind so little disposed to accept this interpretation seems to find no other alternative available.

In an earlier portion of the paragraph which has been quoted, he says (p. 35):—

When I take the phenomena piecemeal, the notion that Mrs. Piper's subliminal self should keep her sitters apart as expertly as it does, remembering its past dealings with each of them so well, not mixing their communications more, and all the while humbugging them so profusely, is quite compatible with what we know of the dream-life of hypnotised subjects.

But in an earlier report he stated that Mrs. Piper is very difficult to hypnotise, that he found 'no sign of thought-trans-

ference' in that state, and he 'could not affect her consciousness,' except to the extent of obtaining 'muscular phenomena and automatic imitations of speech and gesture.'

In Part XVII. of 'Proceedings,' we find this carefully stated by Professor James, and in the 'Journal of the American S.P.R.,' October, 1908, Professor Hyslop says that only one person\* has been able to hypnotise Mrs. Piper and that she is not readily suggestible.

This fact has very important bearings on the interpretation of the phenomena exhibited in Mrs. Piper's trance, and it is a fact not sufficiently known.

Upon those who do not know it, the statement that what occurs in her trance is 'quite compatible with what we know of the dream life of hypnotised subjects,' may have a very misleading effect. They will be liable to jump to the conclusion that Mrs. Piper's trance state is due to hypnotism, whereas, in truth, the results of experiment point to quite a contrary conclusion.

The Professor does full justice to the importance attaching to the impression made on sitters by the *vraisemblance* of the 'Hodgson control.' What he says on this point is very striking. He quotes various testimonies to the 'absolutely characteristic' quality of the 'Hodgson control' which give 'the almost irresistible impression that it is really the Hodgson personality, presiding with its own characteristics.'

'Most of us,' he says, 'have felt during the sitting that we were in some way, more or less remote, conversing with a real Rector and a real Hodgson.'

In this connection, however, Professor James makes a suggestion which has for me a special interest, because it supports an opinion I have long been disposed to hold, an opinion to which I was led by personal experiences. He says (pp. 37 and 38) regarding the communications:—

Whatever they may be at the outset, they soon fall into what may be called the trance-memory's 'stock,' and are then repeated automatically. Hodgson quickly acquired a uniform mode of announcing himself. . . . If the supernormal element, whatever it is, be essentially discontinuous and flash-like, an utterance that to-day belongs to the regular trance-stock may have got into that stock at a former moment of supernormal receptivity.

Something corresponding to this has doubtless been the experience of many investigators. A first or second visit to a medium results in striking spontaneous statements which are very impressive. Repeated visits to the same medium are disappointing; the spontaneity is less, and former statements show a tendency to recur in an automatic fashion.

This is not by any means always the case, but it is a feature of the experience of an investigator which has to be reckoned with.† It may lead to unjust judgment of the medium, whose honesty may be undeservedly impugned if the sitter fails to recognise this tendency in mediumship to stereotyped reproduction of past impressions, and therefore jumps to the conclusion that the medium is *intentionally* drawing on memory.

The suggestion should be borne in mind; it may throw light on some, at least, of the perplexing problems of trance phenomena.

H. A. DALLAS.

THE 'Occult Review' recently published an account of an experience of an English lady, the wife of a high official. While in Italy she translated a book which an Italian author was writing; the two last chapters were not forthcoming, and were apparently lost. The lady went to Warsaw and attended a séance there, at which the other sitters only spoke Russian or Polish. She wrote the question, in Italian, 'What has become of the lost manuscripts?' The reply was received by direct writing on the same piece of paper, also in Italian: 'The manuscripts have been stolen through jealousy,' with the signature of the author of the book. The lady did not know that he had died, but afterwards heard that this was the case, and two years later the missing chapters were returned to her with an anonymous letter saying that they had been stolen through jealousy.

\* Presumably this person is Professor William James.—[H. A. D.]

† Is it not also true of our dealings with each other on this side? Does it not explain why hastily formed impressions of other persons are not always maintained, while, in some other cases, we say of individuals that 'the more we know them the better we like them'?—[ED. 'LIGHT.']

## THE CASE FOR SPIRIT PHOTOGRAPHY.

By JAMES COATES, AUTHOR OF 'SEEING THE INVISIBLE,' &c.

In presenting the case for spirit photography, a glance at two or three points may prove of interest. I will assume, to start with, that genuine spirit photographs have been taken under scientific conditions, but will not assert that all these (where they have been undoubtedly genuine) are due to the influence or collaboration of the departed. That would carry us too far. The assumption that genuine photographs have been obtained naturally raises the following questions: What is a spirit photograph? Under what conditions are they best obtained? Have the sitters anything to do with the results? Can the mediumistic operator control the results, and produce an identifiable spirit photograph, as desired or expected by the sitter?

In answer to the first question, I make the following citations:—

Of what is called spirit photography, it is impossible to doubt that such photographs have been honestly produced or obtained by Sir Wm. Crookes, Mr. Traill Taylor, Mr. Glendinning, Rev. Stainton Moses, Madame d'Espérance and others. They are of three main classes: (1) Portraits of living discarnate beings or spirits; (2) pictures of effigies or lay figures, often very incomplete, and not necessarily human like; (3) reproductions of physical pictures or other objects. (D. B. McLachlan, in the 'Journal of the S.P.R.,' February, 1900, p. 185.)

The following may serve as a rough classification of what are called spirit photographs: (1) Portraits of psychical entities not seen by normal vision. (2) Pictures of objects not seen or thought of by the sitter or by the medium or operator; such as flowers, words, crosses, crowns, lights, and various emblematic objects. (3) Pictures which have the appearance of being copied from statues, paintings, or drawings; sometimes the busts or heads only. The flatness in some photographs of this class is supposed by persons who have not investigated the subject to be proof that the photographs are produced in a fraudulent manner. (4) Pictures of what are called materialised forms visible to normal sight. (5) Pictures of the 'wraith' or 'double' of persons still in the body. (6) Portraits on plates which developers have failed to bring into view, but that can be seen and described by clairvoyants and by mediums when in trance, and whose descriptions agree, though made independently.

There are also portraits that cannot be classed as photographs, as they have not been taken by the agency of a camera, or by exposing the prepared plate previous to the development of the image. (Mr. Andrew Glendinning, 'The Veil Lifted,' pp. vi., vii.)

As to the remaining questions, I do not propose to give definite and clear-cut replies, but will offer some suggestive observations which may be helpful to those who contemplate having sittings for the purpose of obtaining spirit photographs. The wish is often father to the thought that one has only to sit with a suitable photographer in order to get the portrait of a departed one, but in experience an identifiable portrait of a departed person is a rarity. It is, however, within the limits of possibility, as to which we have abundant testimony. Dr. A. R. Wallace says in 'Miracles and Modern Spiritualism,' p. 190:—

The moment I got the proofs, the first glance showed me that the third plate contained the unmistakable portrait of my mother—like her both in features and expression; not such a likeness as a portrait taken during life, but a somewhat pensive, idealised likeness—yet still to me an unmistakable likeness.

This spirit photograph was identified by others as that of the mother of the great scientist.

In the majority of cases where a photograph of a departed relative of the sitter has been secured, several sittings have preceded the one in which the successful result has been obtained. Something of sympathy and confidence has been evolved between sitter and sensitive and the discarnate operators during these several sittings, the medium being the focussing centre to which all the influences converge.

It appears that the presence of a medium, whether professional or not, is necessary, and it also appears necessary

that the sitter should possess some mediumistic qualities; at all events sympathy, freedom from agitation and doubt on the sitter's part seem to be helpful in establishing co-operation between the visible and invisible agents engaged in the production of identifiable portraits.

Arising out of this, I suggest that those who desire to obtain psychic photographs should, where possible, arrange to have them taken in their own homes, within the circle of family influences, as giving a more favourable chance of success than when the sittings are held in a place to which neither the sitter nor the departed has been accustomed. If this course presents insuperable difficulties, the next best thing is to go where the sensitive is most frequently to be found, and where the intelligences assisting him are accustomed to bring their influences to bear.

It is certain that those who offer sympathetic and favourable conditions, and at the same time take a clear-headed, level-minded interest in all the processes, are most likely to obtain convincing results. On the other hand, an antagonistic mental attitude, based on a conviction of the impossibility of psychic photography, is not only unworthy of men of science, but is one which tends to dissipate all conditions favourable to satisfactory results. At best all that a mediumistic operator can do is to photograph the sitter. If psychic figures, flowers, signs, symbols, or portraits appear as 'extras' on the plate, well and good; if, however, none appear, the photographer must not be held responsible. A professional medium merely offers his services as one by whom these photographs may be taken. From past experience he has learned that there is a subtle something about himself of which he knows little, and that images, symbols, and portraits, concerning which he knows less, sometimes appear on the plates.

That they come, and under scientific conditions, may be gainsaid, but *they do come*. When an identifiable portrait of a departed person is obtained, it is not sufficient to say that it is the portrait of a spirit. We do not know what part the thoughts of the sitter or of the departed play in the phenomena; we cannot tell how far the memory of the discarnate determines the reproduction of the features, pose and style of dress which were characteristic of the individual while on earth. The portrait is that of an attenuated something—invisible to normal vision, but not to the camera—which bears a resemblance to the original.

Spirit photography is not confined to the work of the camera. Many things 'come on the plates' when properly protected in light-proof envelopes, or enclosed in dark slides and merely held in the hands. I have had many curious results, but not having succeeded in obtaining a sufficiently well-defined portrait, I have not published the records of these experiments. Whether the 'extras' come on the plate before, at, or after exposure, or when held in a dark slide or in an opaque envelope, there are two constant factors present:—

(1) For every figure, image, portrait, &c., revealed by the process of development, some *unknown cause* has produced a material chemical change in the substance of the film; and (2) Through the process of developing, a further chemical change is brought about which is necessary in order to reveal the image or portrait produced by the *unknown factor or factors*.

Those who possess knowledge based on actual experiment can vouch for the genuineness of these 'extras'—whether symbols or portraits—as they have carefully scrutinised all operations, from the opening of a virgin package to the finishing processes of developing and printing.

(To be continued.)

NOTTINGHAM.—Mr. T. L. Rees, for many years the energetic secretary of the Nottingham Spiritual Evidence Society, informs us that as he will shortly remove from Nottingham to Leicester he will relinquish his secretarial duties on the 15th inst., his successor (*pro tem.*) being Mr. Dick, 'The Gardens,' Windmill-lane, Nottingham. We trust that Nottingham's loss will be Leicester's gain.

## MRS. BESANT AND SPIRITUALISM.

Mr. Albert Dawson reports 'a talk with Mrs. Besant' in the 'Christian Commonwealth,' in the course of which Mrs. Besant said that she does not encourage Theosophists to attend Spiritualistic séances 'unless they know how to take care of themselves when there.' She further said:—

From our standpoint the danger of the séance is that, in order to get manifestations, a considerable amount of vitality and even physical matter has to be drawn from the people present—mostly from the medium, but to some extent from all the sitters—and unless people know how to prevent that they are apt to get devitalised, which is not good. Unless great care is exercised the people who come to séances from the other side are not of the most desirable kind. It is obvious that those who are nearest to the earth—that is, those who have bodies of the coarsest kind—are those who most easily come into touch with physical matter again. But when proper precautions are taken very useful results may be obtained. Stanton Moses, who was himself a very remarkable man, got into communication with highly developed people on the other side. If you make yourself passive anybody who comes along may take possession of you. You would not allow any passer-by in the street to enter and remain in your house; you ought to be still more careful about the temple of the body. Although I do not like their methods, I always make a point of testifying to the very great services that have been rendered by Spiritualists; they have provided evidence that materialists can appreciate and test.

The above statement is a decided improvement on the assertion made by Mr. Lazenby at Weybourne that 'every time a Theosophist went to a séance he did a far worse thing than the vivisectionists who bake dogs in ovens.' It seems to us that Theosophists are too apt to exaggerate the difficulties and minimise the blessings of Spiritualism.

The 'sum and substance' of Mrs. Besant's philosophy and teaching, as set forth by Mr. Dawson, is almost entirely ours. It is as follows:—

A spiritual interpretation of the universe: the possibility of a high destiny for every living soul: according to our thoughts and actions in the present will be our future: the duty of self-sacrifice, of plain living and high thinking, of hard work, of self-control, sobriety, chastity, of consideration for the animal creation and reverence for all life, of unfettered thought and fearless investigation, of respect for all belief sincerely held; in brief, the unity of the cosmos and the brotherhood of the race.

## JOTTINGS.

A correspondent, 'M. A. E.,' writes: 'In "LIGHT" of July 31st "M. S." speaks of temptation *as sin*, but I have always understood that the definition of temptation is trial, and that we sin if we *yield* to temptation, and it seems to me that this is the fact.'

Referring to the use of the words spirit, soul, and body, Mr. A. K. Venning writes: 'Appendix X. to "The Perfect Way" (Kingsford and Maitland) has the following: "The perfection of man and of the planet is attained when the soul of the one and of the other is throughout illumined by spirit. But spirit is never the same thing as soul. It is always celestial energy and soul is always substance. That which creates is spirit (God)." As you quoted from "M.A. (Oxon.)" in some recent "Jottings," the best writers, and one might add the deepest thinkers, among Spiritualists and mystics all place spirit far above soul, or regard spirit as cause and soul as individualised effect.'

'The Hindu Spiritual Magazine' says, with considerable truth, that 'the more enterprising spiritual papers are those that have been able to appear weekly, but even they too are very poorly supported. Spiritualism is valued by those who have suffered bereavements, and who are aware that they have not much longer to live. The rest are engrossed with worldly affairs. The bereaved mourn for the loss of their dear ones for a time, but they soon forget them. If a spiritual medium offers to prove the continuity of existence he will be treated with scant courtesy, but if a psychic undertakes to speak of hidden treasures, he will be surrounded by a busy concourse of people. . . . The fact is, spiritual papers are not adequately supported by the public, though, of course, it is needless to point out that they are doing a work for humanity than which a more important cannot be conceived.'

Mr. G. K. Chesterton, writing in 'The Daily News,' says some true and wise things regarding homes and home life. 'Modern books and plays,' he says, 'always talk of the home as a dull, tame sort of thing, with prim and old-fashioned restrictions . . . and of going outside the home to find variety and adventure.' This he regards as the rich man's view, because his house is run by silent servants in a gigantic routine; but to the moderately poor the home is the only place of liberty. In it the arrangements can be altered suddenly, an experiment can be tried, or a whim indulged. Everywhere else strict rules must be observed—in shop, club, inn or museum. For the plain, hard-working man the home is not the one tame place in the world of adventure, but the one wild place in the world of rules and set tasks; the one place where he can do as he likes: a man can only picnic at home.

The above may seem a whimsical and somewhat exaggerated idea, but there is enough truth in it to give us pause and set us thinking. In the same characteristic fashion Chesterton concludes his article as follows: 'The shame of our society is that besides these rich men to whom home means monotony, and these self-supporting men to whom home means liberty and creation, there is a third and large class to whom home can mean little or nothing, because they cannot in any strong and safe sense get a home. That is the wrong; that is the triumph of hell, and I applaud leagues and laws as I should applaud pikes and bullets, in so far as they seek to cure it. This, which is called the Housing Problem, is one worth any labour or anger; it is one of those things in working for which one cannot be too patient—or too impatient. But I do pray that those who touch the Housing Problem will clearly comprehend that the Housing Problem is the problem of providing houses, not beehives, or anthills, or coral reefs, or barracks, or dormitories, or prisons. What we want is that each man shall have a sacred spot of freedom and mastery, where he can be original, a maker of things; that somewhere in the vast city of men he can enter a small gate and be a god.'

## TRENCHANT TESTIMONIES.

And though we can never see them [the spirits] with our bodily eyes, yet they are always as evident to our faith as anything can be to our sight.—From BISHOP BEVERIDGE, Sermons.

Deity has no immediate intercourse with men. All communication between gods and mortals is carried on by means of demons, both in sleeping and waking. They are clothed with air, wander through heaven, hover over the stars, and abide on the earth.—PLATO.

They dwell with thee—the dead—

Pavilioned in auroral tents of light;

Their spheres of heavenly influence round thee spread,

Their pure transparence veiling them from sight.

Angelic ministers of love and peace,

Whose sweet solitudes will never cease.

—From 'Testimony of the Poets.'

When spirits come and reveal themselves palpably to our senses and claim recognition and get it, and declare to us that death has not destroyed them or changed their affections, the stupendous demonstration, instead of being welcomed with exultation, is met with the complaint 'None of them has told us yet about the new life, we are no wiser than of old.' 'No wiser!' does the fact itself leave us actually no wiser? can anyone who laments the loved one gone before, and longs for a reunion, say that the information which these visitants vouchsafe is 'valueless'? The information they vouchsafe is the overwhelming fact that the departed still live and do manifest unto us.—EPES SARGENT.

I will briefly state what facts they are which our recorded apparitions, intimations, messages of the departing and the departed have, to my mind, actually proved: (a) In the first place, they prove a survival pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul. (b) In the second place, they prove that between the spiritual and the material worlds an avenue of communication does, in fact, exist; that which we call the despatch and the receipt of telepathic messages, or the utterance and the answer of prayer and supplication. (c) In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we be in truth the same? To what extent has any philosophy or any revelation assured us hereof till now?—F. W. H. MYERS.

## 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.*

## Spirit Photography.

SIR,—I am much interested in Mr. Glendinning's letter in 'LIGHT' of July 31st, and am glad to know that Mr. Traill Taylor's conversation with Mr. Glendinning, previous to his departure to America, indicated a change of opinion on his part. I am sorry that personally I have had no experiences in spirit photography itself, such as Mr. Glendinning is well known to have had, but I hope to enjoy a nearer acquaintance with the subject some day.

Reverting to a point which I raised, concerning the greater opportunities for tampering with dry plates as compared with wet collodion plates, I would like to suggest that, when it comes to experimenting with Mr. Wyllie, wet plates, specially prepared on the spot by the committee, should alone be used, so as to disarm the criticisms of those who would assert that the dry plates had not been well enough guarded and had had pictures imprinted on them clandestinely beforehand. This plan would be, perhaps, even better than using perfectly circular dry plates and a circular dark slide that can be fixed to the camera with any point upwards, as I before suggested.

Two of the objections brought by the Society for Psychical Research to the results of Mr. Traill Taylor's experiments were that, in the first place, he could have no real proof of the plates not having been previously tampered with, and, in the second place, that he himself acknowledged that the results looked crude and fraudulent!

Although these objections are on the ultra-sceptical side, yet it would be wise to anticipate them by the use of the precautions that I have suggested. Personally I regard Mr. Traill Taylor's suggestion that psychic photographs may be thought-projections as having a deeper and more universal meaning than we yet realise, and it forms, I consider, a part of the spiritualistic hypothesis, which latter certainly tends to establish the truth that whatever powers (that seem supernormal to us) are possessed by discarnate spirits are also possessed, in a less developed degree, by incarnate spirits. If a discarnate spirit can project his earth-form picture or any other picture upon a photographic plate, then it does not seem to me improbable that the subliminal ego of an incarnate spirit can exercise the same power, although the supraliminal consciousness may not be always aware of the picture's origin. This, I think, is the most plausible explanation of the faculty of crystal-gazing; the subliminal consciousness of the sayer projects a materialised picture into the crystal, and at the same time induces a hyperæsthesia of his visual sense, whereby he is able to see it. In fact, the origin of many crystal visions in the subliminal consciousness has been satisfactorily proved by the experiments of Frederic Myers and others, and I believe that if they had substituted a photographic plate for the crystal, that the corresponding picture could have been developed out.

Whether or no a psychic photograph may be regarded as a projection from the subliminal minds of the medium or sitters, or a spiritually originated picture or a photo of a materialised spirit, is a difficult question and must depend largely upon collateral evidence. Personally, I believe in both theories, which seem to me mutually to supplement one another. Modern psychical research seems to me to point towards man's subliminal consciousness being the more truly soul part of him and enjoying more or less supernormal powers, among which is the power of materialising and externalising thoughts and images in such a way as often to be visible to the subject himself. This idea is not novel, and may be found in the philosophy of Plato; and is it not taught by Spiritualism that in the spiritual world each spirit has the power of creating his more immediate and personal surroundings, which thus become symbolic of his character? And certainly the spirit's drapery and raiment would be included under this head, even supposing that the spiritual body is already there, as taught by Swedenborg and Spiritualism generally.—Yours, &c.,

H. DENNIS TAYLOR,  
Member of the S.P.R.

Stancliffe, York.

SIR,—With reference to the correspondence in your columns regarding spirit photography I should like to add my experience. I spent a week last Christmas at Ghazipur in India with a family party of our own and a few other guests. The chief source of entertainment indoors was a planchette, which it was discovered several members of my wife's family could work, and which answered questions in a truly astonish-

ing manner, sometimes also decidedly embarrassing. After a little experience of its working I was compelled to abandon my ready-made theories of subconscious personality, and to conclude that some real external intelligence was at work—an intelligence of a rather coarse and low order, foreign to our circle. During the week, my wife's niece, aged twelve, who happened to have a camera, took some snapshots of several of our party, amongst them one of my little girl. While examining the latter, after it had been developed, I noticed a nebulous semblance of a face peering just under the child's arm, which was raised to hold her hat. There was a background of shrubs, and at first it appeared likely that the appearance might be due to some chance effect of the grouping of the leaves and the play of light on them. I showed the photograph to my brother-in-law, and asked him if he also saw the face. He said 'Yes, and a very Satanic-looking face, too!' He thought we should find it disappear on examination through a magnifying glass, but on trying this, we found the effect was the reverse of what we expected—the leaves and their markings stood out quite clearly by themselves apart from the face, which was there as much as ever. It was a weird, evil-looking face, suggestive of one of the sylvan deities of Greek mythology. I asked my brother-in-law if he didn't think this face might be connected with the extraordinary agency which was working the planchette, and he agreed that it might. We were the only two of the party who believed in Spiritualism, but there were several amateur photographers present, and discussion grew warm amongst them as to the nature of the appearance on the photograph. But the extraordinary part was yet to come. On the evening of the day following, the planchette was again brought out, and one of the questions put was this: 'Was that your face which appeared on M.'s photograph?'

Answer: 'Yes.'

Question: 'Why did you appear?'

Answer: 'Because I wished to manifest myself to you.'

Question: 'Why did you choose M.'s photograph?'

Answer: 'I was trying to come out on the other photographs but failed.'

Question: 'Why have you got such an ugly face?'

Answer: 'My face is not my own.'

Later on the spirit confessed that he had murdered a girl named Mary during his earth-life, and begged us to pray for him.

My brother-in-law kept the photograph for some time afterwards, and for all I know it is still in his possession.—Yours, &c.,

H. L. S. WILKINSON.

9, Glenorchy-terrace, Edinburgh.

## Precipitated Pictures.

SIR,—I do trust that no sensitive soul will be deterred from speaking his, or her, mind upon any psychic subject by Admiral Osborne Moore's notice ('LIGHT,' p. 372) of my entirely friendly, although perhaps rather unconventional letter (p. 358) in reference to his 'precipitated' pictures.

When I wrote that letter I had not seen the 'Iola' pictures in Admiral Moore's own house, one of which is immeasurably superior to those on exhibition in St. Martin's-lane; but this does not affect my remarks upon his challenge, from a scientific point of view.

Passing over in silence the Admiral's personal remarks about myself, the really vital matter is, that when pictures described in a public journal are hung up in a London centre, and remarks upon them, therefore, presumably invited, we should not be deterred from speaking or writing what we think, through dread of discourtesy, or by having a challenge flung in our faces to back up our suggestions to the amount of a hundred pounds, or for ever hold our peace. A hundred pounds do not produce even one argument; a challenge is not discussion, and although the Admiral does not 'wish to hear any more about it,' there may be those of your readers who do; and who are interested in having the matter fully and freely discussed in the pages of 'LIGHT.'—Yours, &c.,

E. KATHARINE BATES.

SIR,—I was pleased to see that Miss Bates (in 'LIGHT,' p. 358) urged the necessity for getting at all the facts in connection with the pictures produced at the séances attended by Rear-Admiral Moore at Chicago. Having read the descriptions which have appeared in 'LIGHT' with much interest, there are several points in reference to which I should like to have more light, if possible.

First of all, however, let me say that, in my opinion, it is best to err on the side of caution rather than that of credulity, but not to carry incredulity to the point of discredit-

ing the testimony of others. I thankfully accept Admiral Moore's accounts of his remarkable experiences and yet, judging from what he does tell us, I wish that he had told us more.

We are given to understand that in most physical phenomena strong light is detrimental to success, why then were these canvases held up to the window? True the blind was drawn down to the top of them and the curtains were draped about them, but, since all this occurred in a house owned by the Bangs Sisters, which could have secret recesses, or hiding places, it is possible that the reason why two frames were used, instead of one, and they were placed near the window with the draperies arranged around them in the way described, was to allow of the frame furthest from the sitter being dropped, or withdrawn (up, down, or at the side), by a confederate, and another canvas, already prepared and painted, substituted in its place. I feel, therefore, that it would have been helpful to me, and doubtless to other readers, in forming an estimate of the value of his testimony, if the Admiral had told us what precautions he had taken to render such substitution impossible. Did he thoroughly examine the window and its surroundings? or did he adopt the simpler, but more efficacious test, of securing the canvases by tying, bolting or padlocking them together after having marked and numbered them?

The phenomena are so remarkable, so unusual, that we are justified in seeking to exhaust all possible mundane explanations before adopting the spirit theory, even though we are convinced Spiritualists as I am.—Yours, &c.,

INQUIRER.

#### Spirit Photography : the Wyllie Fund.

SIR,—In addition to the amount acknowledged in 'LIGHT,' p. 347, I have received from: 'Mr. Midlands,' £48; Mr. David McAllister, Glasgow and Cairo, £1; Mrs. Ann Snape, Nelson, 10s.; Mrs. Crawford, Glasgow, 7s. 6d.; Mr. Drummond, Bishopbriggs, 10s.; Mr. H. E. Shaw, Glasgow, 5s.; Mr. A. M'Arthur, Partick, £1 1s.; making to date, in cash and promises, £78 14s.

Mr. Wyllie was wired for on July 28th, and a draft was mailed to him on the same date, and on his arrival a series of experimental sittings will be held in Rothesay, the results of which will be reported in due course. Mr. Wyllie has been engaged, success or failure, on the terms offered in the original letter in 'LIGHT' of May 28th last.

A lady in Scotland, who sent Mr. Wyllie articles, in response to Mr. Venning's suggestion, and received a card from that medium, reports that she recognises one of the faces on it as that of an old acquaintance who passed away some years ago. Two others she recognises as a nephew and a niece. Owing to prolonged illness, this lady had not been able to give much attention to this card, which had been laid aside on its return from a friend in London, who had shown it to Mr. Stead, but was not herself aware that there were identifiable portraits on it.—Yours, &c.,

JAMES COATES.

Glenbeg House, Rothesay, N.B.

#### Spiritualists and Peace.

SIR,—During a rather extended course of investigation of Spiritualistic phenomena I have heard or read the utterances of many of the leading American mediums, and have been pleased to find that the advocacy of international peace has been a prominent feature in their lectures. My own inspirational work has always been along the same lines, and I have written scores of letters to leading newspapers on this important question. With these facts before me, I have been somewhat disappointed to find so little interest among Spiritualist societies in the work of organised peace and arbitration societies. I have before me the full report of the seventeenth Universal Peace Congress in Caxton Hall, London, last year, which I attended as a delegate. As I mingled with the hundreds of representatives at the various receptions and meetings, I wondered how many delegates from Spiritualist societies, and how many avowed Spiritualists were present? There may have been a number of Spiritualists, but if so, they did not officially represent Spiritualist societies, for I do not find one such society in the long list before me. I should like to ask the readers of 'LIGHT,' are we not neglecting an important work, since militarism is not an incentive to spiritual development, and war among nations is the very opposite to the idea of brotherhood, which comes with the angels' message of 'Peace on earth, goodwill among men'?—Yours, &c.,

W. E. BONNEY.

Monk Sherborne, Basingstoke.

#### A Child's Vision.

SIR,—When I was about eight years of age, while playing in the garden one day, I saw my father's face in the sky. I went into our house and said 'I have seen papa's face in the sky.' I was told I fancied it. How could so young a child imagine such a thing? My father passed away three days after in a fit of apoplexy.—Yours, &c.,

M. A. E.

#### Spirit and Matter.

SIR,—There is so much of the practical and the material surrounding us which I can grasp and partially understand, that I seldom dive into the deep waters of metaphysics; but the very heading of the article 'Spirit and Matter' by Mr. A. K. Venning, of Los Angeles, in 'LIGHT' of July 10th, attracted my attention. When Mr. Venning writes, he has something to say; and when he has well said it, he is wise enough to stop—'may his tribe increase.'

I am in full sympathy with Mr. Withall's position noticed by Mr. Venning, viz., that 'spiritual expression precedes physical expression'—something perhaps as involution precedes evolution; for surely evolution must have some substantial substratum to evolve from!

Is matter, in its different gradations, all that there is in this vast universe? If so, matter must manifest upon and through matter, or express itself through itself; but is the manifest and the manifestor, the 'expression' and the one, personal or impersonal, that expresses, one and the same? A building is the material expression of the architect; but is the architect, or the builder, and the building, one and the same? Does not the builder precede the building?

Though long struggling for the goal, possibly to get rid of God, neither the materialists nor a class of materialistic Spiritists have been able to rationally explain how matter, as defined by scientists and physicists, has evolved or ultimised in consciousness and purpose. Will some one of this school tell us what he thinks, what he *knows* about this subject, with assigned reasons?—Yours, &c.,

J. M. PEEBLES, M.D.

Battle Creek, Michigan, U.S.A.

#### The Non-flesh Diet.

SIR,—Mr. Leisk's letter on the Non-flesh Diet in 'LIGHT' of the 7th inst. calls for an answer from me, in order to substantiate my views, as also in the interest of your readers who have relinquished a flesh diet.

Your correspondent thinks I am 'too extreme' in advocating but two meals a day; as a matter of fact, I claim to be 'moderate' in this respect; many excellent authorities—medical and lay—have come to the conclusion that, for most people, even one meal a day is sufficient, provided that it is of the right kind of food. The value of two meals a day is founded on the evidence of vastly improved health in myself (aided, I grant, by certain philosophical lines of thought) and with the same happy improvement as regards patients and friends. I might also mention that that excellent authority, Bernarr Macfadden, finds the best results in his health homes by carrying out the above rule.

Mr. Leisk says he is not aware that there is any conclusive evidence that the non-flesh diet is the best for everyone, or that two meals a day will suffice 'to keep body and soul together.' 'Conclusive evidence' there certainly is to myself, and to tens of thousands of others, but I quite grant that what is 'conclusive evidence' to others might not be so to Mr. Leisk; we must each satisfy ourselves on this point.

I consider that the fact of the growth of desire for the non-flesh diet in the case of thousands but a happy augury of the gradual spiritualisation of the race as a whole; a joyous indication that our natures are to be more and more refined, that our bodies will be less gross and much healthier—and what must surely appeal to all Spiritualists, that this spiritualisation and refinement will enable us to be more receptive to those myriads of unseen forces which are ever sweeping through the planes of the Great Immaterial.

So that on the lines of, and for the sake of, bodily health, of mentality, and of spiritual growth, I hold that nothing impure in quality, or undue in quantity, should pollute this glorious temple of ours; but that, on the other hand, we should keep it as clean and fit as possible—as being the recipient and home of the most wonderful thing in creation, the human soul. I am very confident that when more come into this way of a cleaner and more wholesome feeding, our whole lives will be suffused with more sweetness, and our whole natures refined to a point of much clearer perception; surely it is difficult to obtain 'a glimpse of a height that is higher' through a body which is clogged and often befouled!

As to 'fasting,' I venture to say that the one whom Mr. Leisk knew who 'passed over' during the fast, did so of the disease, and not of the fast; anyhow, I am glad he has touched on the point, as I am much interested in the subject, and, indeed, have at the present time a fasting case under my care. Personally, I have no doubt that this 'cure' will come much into vogue in the near future; it will get rid of diseased conditions of many, many years' standing. One word of caution, however: I would advise none of your readers to undergo a prolonged fast without medical supervision. Personally, I owe so much to a limited and pure diet, that I feel compelled to voice my sentiments.

One word in conclusion. Mr. Leisk says that it is self-knowledge and self-control which will save us physically. Quite so. The knowledge (so far gained) of my own self (that is, my higher and inmost self) has, amongst other good things, brought me into a purer way of dieting. And as for 'self-control,' who can doubt for one moment that he who feeds moderately and purely has the larger measure of this much-to-be-desired quality? So that I hope Mr. Leisk may one day find himself advocating different views and be himself a non-flesharian.—Yours, &c., J. STENSON HOOKER.

32, Old Burlington-street, W.

#### MRS. BRIGHAM IN SCOTLAND.

That singularly gifted lady, Mrs. Helen T. Brigham, whose services to Spiritualism are now of world-wide fame, visited Rothesay, Scotland, on the 2nd inst., accompanied by Miss Cushman, and Mr. James Robertson, the Hon. President of the Glasgow Association of Spiritualists. At a meeting of the Rothesay circle, she delivered an impressive inspirational address, prefaced by the question: 'Who are these Arrayed in Robes of Light?' which developed into a calm and thoughtful message from friends in the beyond to those present, during which there were eloquent passages clothed in exquisite poetic expression. At the conclusion of the address, Mr. Auld, the leader of the circle, suggested as a subject for a poem, 'Life a Hundred Years Hence'; Mr. Coates, 'The Labourer's Reward'; Mr. Robertson, 'The True Socialism.' These were each treated with lucid thought and in free and flowing metre. There was a brief and friendly address by Miss Cushman, who, among other experiences, mentioned the singular fact that since she had been associated with Mrs. Brigham she began to get poems, and these came to her when travelling, either in railway carriages or in trams. Two of these she gave: one was founded on an incident told by Ian Maclaren of a little girl, carrying a baby nearly as large as herself, who on being spoken to, replied: 'He's no heavy, he's ma brither.' The title of this poem, so charmingly rendered by this lady, is 'His Children.' The other, a lovely and suggestive poem, was on 'The Crumbling Castle Walls.' The visit of these ladies was greatly appreciated, and a high tone was given to the whole proceedings by both, especially by the remarkable inspirational gifts of Mrs. Brigham. The circle then assumed the character of a homely social gathering, to which Mr. Coates welcomed Mrs. Brigham on behalf of the sitters. Mrs. Emma Hardinge Britten, through Mrs. Coates as medium, had a brief interview with her old and dear friend, Mrs. Brigham, speaking of old times and future work; Mr. Brigham, the husband of the talented medium, and some dear friends of Mr. Robertson also manifested their presence. The meeting terminated with the expression of the hope that Mrs. Brigham might long be spared to serve the Cause, and be sustained by the care and foresight of her companion and life-long friend, Miss Cushman.—J. C.

THE DRAWING-ROOM MEETINGS at the home of Mr. John Lobb, Carlton House, 75, Victoria Park-road, Hackney, were successfully inaugurated on Sunday last. After an address by Mr. Lobb, Mrs. Clegg gave several clairvoyant descriptions, with names and messages.

KINGSTON-ON-THAMES.—Mr. Thos. Brown, of 98, Canbury-avenue, Kingston-on-Thames, writes: 'On August 29th we hope to hold the inaugural meeting of the Kingston Spiritual Society. We have secured the rooms of the local Liberal Association in the Market Place, which is the best position in the town, and we invite the earnest co-operation of all interested in Spiritualism—of whom there must be many—in Kingston, Surbiton, Malden, Molesey, and district. Helpers and workers are urgently needed and will be heartily welcomed. If any of your readers could send me pamphlets or leaflets suitable for pioneer work, I will see they are carefully distributed. This is one of the historic towns of England, and there is no society within miles of us.'

#### 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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss V. Burton's address on 'As the Waters Cover the Sea' was enjoyed by a large audience. Sunday next, at 7 p.m., Mr. Percy Smyth, address. Other meetings as usual.—J. P.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Miss Morris gave an address on 'Ideals and Opportunities.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Neville, address and clairvoyant descriptions.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. W. F. Smith gave a good address on 'Spiritualism and Its Teachings' and Mrs. Smith well-recognised clairvoyant descriptions and messages. Sunday next, at 7 p.m., Mr. J. Blackburn, D.M. (N.Y.).—N. R.

NORTH LONDON.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. Abrahall conducted a discussion. In the evening Mrs. Imison gave an excellent address and clairvoyant descriptions. Sunday next, at 11.15 a.m., discussion; at 7 p.m., Miss Sainsbury. Wednesdays, at 8, circle.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. David A. Leisk's striking and inspiring address on 'Healers and Healing' was much appreciated. Mr. W. T. Cooper presided. Speaker on Sunday next, Mrs. H. T. Brigham—her last Sunday in London. (See advertisement.)

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. Parsons gave an uplifting address on 'Evidences for the Existence of God and the Soul's Survival' to an appreciative audience. Mr. G. Tayler Gwinn presided. Sunday next, Mr. H. I. Neville.—G. F. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mrs. M. H. Wallis gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Miss Violet Burton. Monday, 8, clairvoyant descriptions. Thursday and Friday, at 3 and 8, Mrs. H. T. Brigham.—A. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday morning last an excellent address was given (under control). In the evening Mr. Walker spoke thoughtfully on 'Am I my Brother's Keeper?' and gave good clairvoyant descriptions. Sunday next, at 11.30 a.m., Mr. Wrench; at 7 p.m., Mr. and Mrs. Smith, of Woodford.—J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held. In the evening Mr. Keyworth gave an address. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Podmore. Thursday, 7.45, Mrs. Neville. Monday and Wednesday, 8, members' circles.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last a good circle was held; in the evening Mr. Stebbens' answers to written questions were highly appreciated. On the 5th Mrs. Podmore gave good psychometric delineations. Sunday next, at 11.30 a.m., Mr. Stebbens; at 3 p.m., Lyceum, open session. At 7, Mr. John Adams. Thursday, Miss Earle. 22nd, Miss V. Burton.—C. J. W.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith delivered a powerful and interesting address on 'God and Spiritualism.' Mr. Harold Carpenter gave a fine recitation.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith gave clear and able replies to questions. Sunday next, see advertisement.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mrs. Agnew Jackson gave an eloquent address on 'Hope.'—T.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mr. Elvin Frankish spoke on 'The Laws which work Destruction.' Mrs. Letheren gave clairvoyant descriptions.—E. F.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mr. H. F. Leaf delivered an interesting address on 'Auras' and gave good clairvoyant descriptions.—M. T.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Mr. Baxter gave an address on 'The Philosophy of Life' and clairvoyant descriptions.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Wilkins spoke from the words, 'Loose him and let him go.' Mrs. Hawkins gave clairvoyant descriptions, and Mrs. Sims rendered a solo. Mr. Stafford conducted meetings during the week.—E. B.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last Mr. Warner Clark delivered addresses on 'Reasons for the Faith Within Me' and 'The Legacy of the Dead.' Mrs. Grainger gave clairvoyant descriptions.—H. L.