

# Light:

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

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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## GOOD FRIDAY AND EASTER WEEK.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that no 'Society Work' reports can be used, and any communication intended specially for that issue should be brief, and must reach us not later than Monday morning.

The offices of 'Light' and the London Spiritualist Alliance will be closed from Thursday evening, April 13th, until the following Tuesday morning, and there will be no meetings at 110, St. Martin's-lane on Monday or Tuesday in Easter week.

## NOTES BY THE WAY.

The Rev. N. A. Ross, of St. George's Church, Johannesburg, has been telling the poor innocents of that guileless locality to beware of this wicked Spiritualism, this 'new and organised form of hostility' to religion, with its 'degrading influence over character.' We congratulate Mr. Ross upon his pure and saintly town, if Spiritualism could possibly lower its tone. It must have greatly improved since last we heard of it. He tells us that 'Materialism and luxury, pleasure and self-indulgence are the idols of the few and the ideals of the many,' and, to tell the truth, we have heard that before of Johannesburg. Perhaps, if Mr. Ross knew more about Spiritualism, he might find in it an ally.

Truly, the guesses and inventions of reincarnationists are endless. Here is a writer in 'The Occult Review,' with a page in large type, signed 'E. L. P.,' suggesting the theory of 'immediate or almost immediate reincarnation, following on each successive death of the human body,' thus avoiding 'any break of continuity': suggesting also that 'all genuine Spiritualistic communications might be explained by the subconscious action of souls *not* discarnate, but reincarnated again on earth': and finally suggesting that Mr. Frederic Myers may be 'seeking to prove the survival of "human personality" . . . subconsciously from his individual ego, in a new-born personality again living on earth.'

It is all getting very tiresome, and it really makes one very tired.

We note, with much respect, Mary Everest Boole's little work, 'Some Master-Keys of the Science of Notation' (London: C. W. Daniel). In about seventy small pages are packed some twenty quaintly wise lessons, or, let us say, cogitations, on great and varied subjects, ranging from the microscope to the Athanasian Creed, and from the compass to 'the scientific Christ.' This gifted writer, behind her veil of sunny humour, weaves some serious

thoughts; and, while she seems to gossip, is really teaching how to think. The meaning of the 'Master-Keys of the Science of Notation' may be gathered from the following paragraph in the writer's Introduction:—

The following series of papers is addressed to such readers as are taking seriously the duty of helping the rising generation to utilise the light thrown by science on problems of mental guidance, and to handle to good purpose those great historic master-keys of the science of notation by means of which the masters of the art of thinking speak to each other across time, space, and the barriers to mutual understanding which are created by differences of heredity, environment, and mode of life.

Two neatly produced pamphlets have just been published by Mr. A. C. Fifield, Clifford's Inn: 'Non-Governmental Society,' by Edward Carpenter, and 'State Socialism and Anarchism,' by B. R. Tucker. Mr. Carpenter's passionate and pathetic argument appeals to us as 'the music of the spheres,' and we sigh for worlds where it might all be true. Mr. Tucker's Paper comes with a story. It was written many years ago for and at the request of the editor of the 'North American Review.' The said editor wrote to thank him for it and vouchsafed the compliment that it was the ablest article he had received during his editorship: but it did not appear. In the end, the writer complained after nearly a year had elapsed, and received back his Paper with a cheque for seventy-five dollars.

The story certainly adds to the piquancy of the Paper, though, for its own sake, as a most enlightened exposition of the principles of and the difference between Socialism and Anarchism, it has great value. The recent development of Trusts has interfered with some of the writer's calculations, but the Essay is as good as ever from the point of view of a descriptive account of Socialism and Anarchism—their identical starting-point and their wide divergence.

A writer in 'The Commonwealth,' recalling Mrs. Oliphant's 'The Beleaguered City,' says:—

The writer of this book had meditated long on one aspect of the great mystery of death. She had pondered the tragic truth that, though bereavement may have dealt the heart a wound that will never heal in this life, yet if our lost ones returned, we should fear them. Dear as they are, they are familiar no longer; they are severed from us by the tremendous experience of death. Even the dead baby 'knows what Ramses knows.'

'They came near to me who were my own . . . but because they had died I was afraid.'

Yet it is not so with all. There are some who move naturally and without dread in that strange world of spirits. Not the official, not the priest; but simple loving women, humble souls who have become as little children, and so made good their entrance *ex umbris et imaginibus in veritatem*.

But it is assuredly best for most of us, at present, that we should live our life 'in the light of the common day.' Probably, as this writer says: 'As Browning teaches in his "Karshish," this state of blindness is the only way in which we can live. If we saw things as they really are, we should be paralysed, because none of all our daily tasks would seem to us worth doing.'

Everybody is, by this time, familiar with what we may call 'The Cult of Affirmation and Self-Suggestion, and there is seldom any need to cite anything emanating from it. Occasionally, however, from that Nazareth, a 'good thing' does come. The following, from 'The Kalpaka' (Tinnevely, S. India), is one of these :—

Be perfectly pure in thought, word and deed. On no account permit any fear-thought, hate-thought, sensual-thought, selfish-thought, to pollute your mind. Be positive to them. Have moral courage. Check low tendencies. Control the lower nature by cultivating indifference towards it and by opening up channels for the expression of the higher. On no account permit yourself to be broken under the grinding wheels of despair and worry. Think energy and manifest energy. Think courage and manifest courage in your bearing and actions. Say, 'I can and I will,' and act up to your motto. The Lord is at the back of every clean-souled, pure-hearted, fearless and loving individual, and so long as he obeys his soul-suggestions, he cannot but succeed in whatever he undertakes. His motive is pure and everything in the Universe will in time be attracted towards him. Such a will alone is free, for it is strong with the irresistible strength of divinity. Understand! please understand: the pure soul lives in conscious touch with the creative mind of God, and it shares the powers of God.

Mr. F. W. Orde Ward, writing in 'The Inquirer' on 'The Dissolution of the Soul,' speculates concerning the possibility of its decadence or dissolution as the result of indolence and neglect. He says :—

If the soul would live and flourish, and have an effective being, it must obey the principles and conform to the pressure of this universe. Unless it meets faithfully and forcibly the action and reaction of spiritual stimuli with corresponding action and reaction it will fall out of harmony with its divine habitat and receive no nourishment. A passive, negative, neutral, indifferent existence does not really exist, and, indeed, produces no definite *raison d'être*. It ceases to be a good and becomes a kind of evil. This 'has no independent nature, no reality of its own, but merely adheres to another being; it is nothing but an obstruction and privation of the good.' In like manner the soul which has fallen out of order and ceased to progress in the right direction cannot but degenerate and grow more and more atrophied. Annihilation must be the ultimate goal of such a being. It has renounced the indispensable pledge of immortality—its will to live. This terrible fate arrives naturally and necessarily, and, as it were, automatically, by mere efflux of time and process of decadency. The unused member or organ, eye or hand or gill or foot or wing, begins to sicken and wax feeble from sheer lack of sustenance. In a belligerent cosmos like ours, competition, struggle for life, incessant activity, armed and alert antagonism to opposing forces—in short, healthy and vital responsiveness to the environment—are the pre-requisites of prolonged endurance.

We should be sorry to believe it; and we do not believe it; but it is arguable. Perhaps our main reason for not believing it is our belief that the progressive and all-potent forces of Nature will be all-sufficient for seeing all God's backward children through.

Mr. Ward makes the unusual remark that over-solicitude for one's personal salvation may defeat its object by over-developing egotism and positively unfitting the soul-self for heaven. A certain kind of Evangelicalism is, he thinks, open to 'the reproach of a consummated and consecrated selfishness—as if mere personal happiness and the safety of the individual's soul outweighed everything else. Heaven bought at such an exclusive price, the price of a pitiless egoism, would be hell indeed—the hell of satisfied selfishness.' That is worth thinking about.

THE official 'Guide to Blackpool,' which we have just received, is well printed and beautifully illustrated. It contains, moreover, not only all the information needed by the visitor as regards hotel and other accommodation, trips by sea and land, and the various local attractions—Tower, Palace, theatre, &c.—but also a very interesting account of the phenomenal development of the town from a little watering place of two thousand inhabitants in the early days of the Victorian era to its present position as one of the most important and deservedly popular seaside resorts in the kingdom.

## LONDON SPIRITUALIST ALLIANCE, LTD.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, April 11th, Mrs Mary Davies will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

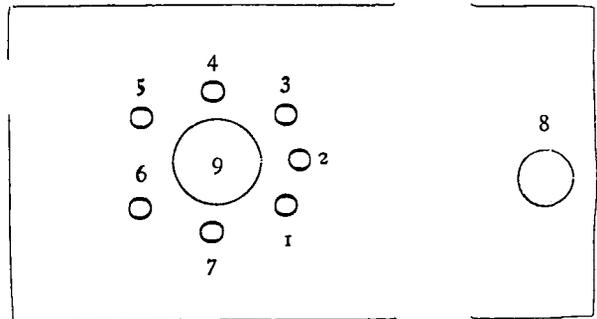
DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.—On *Wednesday next*, April 12th, and succeeding Wednesdays, from 12 noon to 5 p.m., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitters, and will diagnose disease under spirit control. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.

## PHANTASMAL HANDS.

FURTHER ITALIAN PHYSICAL MANIFESTATIONS.

Under the heading of 'Gli Albori di una Promettente Medianità' ('The Dawnings of a Promising Mediumship'), Signor Enrico Carreras gives an account, in the February number of 'Luce e Ombra' (Milan), of his two final sittings with Signora Lucia Sordi, at which three fresh conditions were introduced: (1) with the medium awake, unentranced, (2) she herself forming one of the circle round a table, and (3) with the strong red light of a photographic lamp containing a burning candle, the lamp being set upon a stand in such a position as to permit not only of an easy view of everyone present, but to enable the time to be distinguished on the face of a watch.

The sitters were arranged as shown in the following rough plan :—



1. The Medium, Signora Lucia; 2. Signorina Lina; 3. Signorina Milena; 4. Ingegnere Ettore; 5. Signor Squanquerillo; 6. Signorina Paolina; 7. Signor Carreras; 8. Lamp on stand: height about 5 ft. 11 ins. from floor; 9. Round table.

The light from the lamp permitted the outlines of the figures of the medium and Signorina Lina to be perfectly seen, also the movement of their arms. The young girl, Milena, had her left side exposed to the light, the right being in darkness. The sitters numbered 5, 6 and 7 were illuminated from face downwards to waist. Some of the rays of light, passing between the arms of Lina and the medium, illuminated portions of the table-top which was, however, without that, always plainly visible.

In spite of the warning of 'Remigio' (a control) as to the intensity of the light, five minutes had scarcely elapsed before gentle touches were felt, which quickly grew stronger. First, Ing. Ettore was touched, then Signori Squanquerillo and Carreras. A heavy and energetic hand struck the latter on the right knee, and also struck the left knee of the medium, who gave utterance to exclamations of surprise and alarm. These energetic touches and blows were repeated. Sig. Carreras drew out a pocket-handkerchief and placed it on his right knee, next to the medium, asking 'Remigio' to take it. Hardly had the wish been expressed, when the handkerchief was taken and suddenly thrown on the table. Sig. Carreras took it up again, and squeezed it between the first two button-holes of his waistcoat, where he could see it quite plainly. Upon this, a whitish form, not very definable, but similar to a hand, came rapidly out from beneath the table, seized the handkerchief, and bore it on to the top of the table.

Such a hand, but rather larger, formed itself between the two sisters, Lina and Milena, passing repeatedly before the

latter—to her alarm—and went and touched Ing. Ettore either on the chest or arm, with such force as to make him incline his whole body to the left. His hat was also taken from him. The same hand, much more plainly visible, shot out at the breast of Sig. Squanquerillo, snatching away the same handkerchief which had previously been taken from the table and forced between that gentleman's waistcoat and shirt.

Another handkerchief was taken from Milena's bosom, also a little bell which had been fastened to her hair with a safety-pin, and the unknown hand waved the bell before the eyes of the sitters, subsequently throwing it upon the table.

Sig. Carreras asked 'Remigio's' permission to touch the hand that struck his knee. At first the answer, tiptologically given, was 'No'; but afterwards, while he held his right hand open over the corresponding knee and reversed it, he felt four cool fingers rest upon it with a gentle pressure, remaining in contact some three or four seconds. 'Thanks,' he exclaimed, 'but now let me touch it myself.' Two knocks on the table replied, 'No!' 'I will promise to do it gently,' he insisted. And then the semi-visible hand rested upon his own, and he was able deliberately to separate the fingers and distinguish the thumb, index, and middle fingers. He succeeded in this manner in feeling the phalanges and nails, which he found presented a certain definite consistency. The fingers were almost cold and felt smooth, and were soon withdrawn *without friction* from his grasp.

Some few moments of quiet followed, during which he interrogated the medium. She mentioned having experienced a feeling of cold in the ears, and sharp cold sensations as if threads were being drawn out of her forehead, her chest (corresponding to the solar plexus), and her right side. Besides that she became sleepy, and in order to disperse this condition she was asked to state how 'Remigio' had commenced to manifest and whether she, or her husband, or others in the house had ever known anyone of that name. She replied that at the first few sittings a certain 'Zolesi' manifested (perhaps the undiscovered but notorious assassin of a certain Spanish lady, who was murdered in Rome many years ago), but afterwards the personage calling himself 'Remigio' came, whom she and her family had never before known.

This conversation was interrupted suddenly by the appearance of something phosphorescent which shot out from below the table, and made sundry undulatory movements. This phenomenon manifested itself principally in the space intervening between Lina and her mother. All the others bent forward and saw it. For the moment none of the sitters could say what it was, but the strange object mounted a little higher so that the light of the lamp fell full upon it, and then the small hand of a young girl was clearly seen, moving before their eyes, waving adieu after the manner of children; then the fingers opened and closed, the palm was raised and then the tips of the fingers also, all the details of this extraordinary little hand being seen right up to the wrist.

A glance at the rough sketch will clearly show how Sig. Carreras found himself in the most favourable position for examining this wonderful phenomenon, as upon leaning his head forward in front of the medium he had the hand immediately under his eyes at a distance of about a foot. He was thus able to trace it from its source, and saw to his astonishment that it seemed to issue from the arm of Signorina Lina.

Sig. Carreras observed repeatedly that while the hand was moving about in front of all their eyes (Signori Squanquerillo and Ettore had risen to their feet and leaned on the table to see better), Signorina Lina's left sleeve seemed to open from the elbow to the shoulder, and something came out and drew back again, simultaneously with the movements of the phantasmal hand, the natural hands of Lina and her mother remaining on the table, under close observation all the time. In spite of the interest created by this manifestation, he took care to look around at the positions of all the sitters, so as to exclude the possibility of errors of vision.

Asked in a low voice—for fear of disturbing the conditions—whether it was the hand of 'Valentina,' the fingers effusively signified 'Yes!' and struck the table once in confirmation, coming forward right under the sitters' eyes. 'May I touch

you very gently?' asked the signore; but the delicate hand indicated 'No' with the index finger, accentuating the reply with two light blows on the table.

'Valentina' was asked if she were pleased with the signore's visit to her father and mother, and to receive their greetings, and the hand vigorously indicated 'Yes.' Upon this an extra little hand shot out from the shadow into the luminous zone and struck the other one playfully. All saw the movements and heard the sound caused by the slight concussion. It was a spectacle that amply repaid them for all their trouble, and provoked a unanimous expression of thanks.

Signor Carreras then begged 'Valentina' to touch him. He leaned forward, whereupon first one hand and then the other tore the flower from his button-hole, pulled his hair, and gave his head a lively massaging. He did not actually see the hands at this moment himself, but his companions did, quite clearly, and uttered exclamations of amazement. One of 'Valentina's' little hands waved adieu and melted away; a larger hand was momentarily seen ('Remigio's'?), which saluted and disappeared after having given a knock underneath the table; and the table itself then tiptologically announced the completion of the sitting.

The medium, who had not been entranced, complained of a great depletion of vital force, some pain in the right side, and a heavy feeling in the region of the solar plexus. The sitting itself is to be regarded as one of great importance on account of the formation of the hands in a good light, and the evidence of outside intelligence in the lively and independent operation of these hands.

The concluding sitting, held a few weeks later, was conducted under similar conditions, *i.e.*, with the medium normal, sitting in circle, and in the light of a red lamp, and results of the same character were obtained. Arms, however, were added to hands and were allowed to be closely examined and felt, one experiment proving the co-relationship of the sensory nerves of both phantasm and medium, inasmuch as the sensation of tickling in the phantasmal palm was instantly felt in the corresponding palm of the medium.

The account bears the usual attesting signatures, and Sig. Carreras is careful to point out the impossibility of any deception or trickery on the part of either medium or sitters.

CHAS. WM. TURNER.

#### TRANSITION OF MRS. SARA A. UNDERWOOD.

One of the most valuable and convincing records of 'Automatic or Spirit Writing' was published at Chicago, U.S.A., in 1895, with an introduction by Mr. B. F. Underwood, the husband of the medium, Mrs. Sara A. Underwood. This book is in the library of the London Spiritualist Alliance. Mr. and Mrs. Underwood were at one time well-known Agnostics, but after receiving repeated evidences of independent mind action, and of the identity of the communicating intelligences, through Mrs. Underwood's mediumship, they openly avowed their conviction 'of the truth and reasonableness of the soul's survival of death and of its progressive existence in spheres beyond this mortal life.'

From a copy which has been sent us of the issue for March 16th of the 'Quincy Daily Journal' (a paper of the editorial staff of which Mr. Underwood is a valued member) we learn that on that date Mrs. Underwood peacefully passed to spirit life after an illness of several months' duration, in her seventy-third year. The 'Daily Journal' says that Mrs. Underwood was much admired 'for her intellectual ability, her large knowledge of literature, and her sterling moral worth. Her death is a serious blow to her husband, who is left alone in the evening of life to finish his journey towards the eternal sunset.' Fortunately Mr. Underwood knows that there is a sunrise beyond bodily death, but even so he will miss the one who was his companion for nearly forty years, and we tender him our sincere sympathy and condolence.

PASSED TO SPIRIT LIFE, on the 1st inst., at the Garden Suburb, Hampstead, Mary Ann Stapley, daughter of the late Robert Stapley, of Sussex, and sister of Sir Richard Stapley. We extend our sympathy to the surviving members of the family.

## PHILOSOPHY OF THE MAHABHARATA.\*

By MRS. ALICIA SIMPSON, M.R.A.S.

(Author of *Bhakti Marga*.)

(Continued from page 129.)

## TRUTH.

'Brahmans, Rishis, Pitris, and the gods all urge the virtue of Truth,' says Yudhishtira. 'Tell me of this Truth. What is its character? What is achieved by its practice, and how may man attain it?' The answer of Bhishma is a magnificent eulogy of Truth, one of the finest arguments against the assertion occasionally made that the Hindus have but a perfunctory regard for the practice of this virtue. For Bhishma considers Truth to be a great personal moral obligation, a duty man owes to himself as well as to society. 'Truth,' he says, 'is an eternal duty; truth is duty; truth is penance; truth is Yoga; truth is the everlasting Brahma. . . All things depend on truth. . . Truth is fixed, unchanging, constant.' So high a value did those ancient philosophers set upon this virtue that they included in it no less than thirteen other qualities, thinking, like Coleridge, that 'it is not enough that we swallow truth; we must feed upon it, as insects do on the leaf, till the whole heart be coloured by its qualities, and show its food in every fibre.' The thirteen forms of Truth, they said, were impartiality, self-mastery, pardon, renunciation, meditation, dignity, fortitude, pity, goodness, patience, humility, goodwill, the refraining from doing an injury to any living creature. In so many different forms does Truth lie hid. And though these forms appear distinct in attribute, yet there is but one single form throughout them all, and that is Truth. 'There is no duty greater than Truth,' repeats Bhishma; 'no sin graver than untruth. Truth is the corner-stone of righteousness. From Truth spring gifts and sacrifices, the Vedas, and all that makes for righteousness. Once in days of yore there were weighed in the scale against Truth a thousand sacrifices of horses. Truth outweighed a thousand horse-sacrifices.'

So the sages of the Mahabharata could scarce find words noble enough to describe the sublime character of this supreme virtue, which was to them of such high import that it irresistibly comprised within itself all the other virtues. To contrast Truth with a thousand horse-sacrifices was to set it over against one of the greatest ceremonies by which merit could be acquired by a ruler. Only the most powerful monarch could hope to celebrate successfully the horse-sacrifice. A horse of the finest breed was chosen and allowed to run freely where it pleased, followed by the King's chief warriors, while any other sovereigns who questioned the right of the King to make the sacrifice had to capture it. If they failed, it was restored to the monarch by his warriors and sacrificed amid great pomp and circumstance. The completion of this rite was regarded as taking place by the special favour of heaven, and as an act of singular merit and penance on the part of the King. Hence the significance of the comparison in Bhishma's panegyric upon Truth.

Truth with the Mahabharata sages had its religious and philosophic side, as well as its moral aspect. By making it include such virtues as renunciation and self-mastery they emphasised that aloofness of aspect with which they held men should always look upon life. In renunciation only shall a man find Truth. Through the practice of Yoga it may be attained. By Yoga one can achieve content. 'They that have given up desire and pleasure have no need to grieve. . . Casting aside desire and pleasure, thou shalt attain freedom from false speech.' True knowledge with them is the great goal of all their acts, and true knowledge means with them liberation from passion—a knowledge of that supreme Brahma whose attainment can only be achieved by withdrawing one's self from all worldly attachments. To the philosopher, then, freed from the bonds of earthly enjoyment, the Truth becomes plain. Friend and foe, riches and poverty are to him alike, for he knows that the same spirit dwells in all things. That which is in him is in the world. It is in the gods in heaven. It is in all created things. The wise man sees no distinctions. Things assume their right proportion,

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for he has reached the clear heights from whose shining summit he can behold unmoved the struggles of those still warring in the misty valley beneath. 'My wealth is immeasurable,' said Janaka, the philosopher King, 'yet have I naught. If the whole of Mithila were consumed in flames, nothing of mine would perish. . . As one high upon the hill-top gazes from afar on men walking in the plains below, even so he who has achieved the height of knowledge beholds others troubled for matters unworthy of their care. But he who hath not wisdom is blind to these things!'

(To be continued.)

## WATCH TOWER PAPERS.

## CONCERNING THE AVERAGE INQUIRER.

Some years ago I was present at one of the Sunday evening meetings of a leading society devoted to the propaganda of Spiritualism. The platform was occupied by a versatile lady medium, who gave successively a song, an address, and clairvoyant descriptions. Near me sat a very small boy, who watched the proceedings with a face that expressed varying emotions—curiosity, interest, boredom, and, alternately, flashes of expectation. Finally, he turned to his mother and inquired in an audible voice, 'Ma, when is she going to dance?' The moral (if there is one) may be left to the reflective reader to excogitate for himself. To me the incident—apart from its humour—served merely to illustrate the eternal human appetite for novelty and entertainment, healthy and natural enough, like other human appetites, when not carried to excess.

To the advanced thinker and to the highly intuitive mind the spiritual nature of man stands in no need of phenomenal evidence. Indeed, to some of these minds the craving after physical demonstrations of human survival savours of a kind of inverted materialism. But we are not all advanced thinkers or highly intuitive minds. The rugged Thomas, as well as the divine John, must be catered for by those whose vocation it is to present spiritual evidences. And here comes in what one may call the problem of the Average Inquirer—how best to deal with him.

Of books—good, bad and indifferent—there is no lack. And in this respect, the good wine has been kept to the last, for—with a few notable exceptions—some of the volumes on psychical research which have lately issued from the press have been amongst the best of their kind, the product of ripe experience and well-considered judgment. So there are books for the Average Inquirer, calculated to stimulate his ideas, to give him an insight into the subject which he wishes to investigate, to assure him of its reasonableness, and (if he is of a type to be impressed by great names) its respectability. But how if he is not a reader, or, being a reader, is one of the kind lamented by all serious librarians—a man who prefers fiction to more sedate literature? Well, there is the private séance room (if he can find one), the public medium, and the Sunday meeting. But the best séances are not, as a rule, available to inquiring strangers, however earnest. There are hundreds of such séances where, by study and patience, the sitters have created conditions favourable for the highest manifestations from the unseen world, but the public hears nothing of them, for (from no selfish motive) the persons concerned keep their gatherings severely exclusive.

The Inquirer's visits to public mediums may be highly successful or pathetically the reverse. If he has taken the trouble to 'read up' the subject beforehand, he will have ascertained the reason in either case, and will know that he is pursuing an inquiry that will bring him into contact with all kinds of subtle and delicate forces—that he is dealing with a kind of higher chemistry in which atmospheres, moods, motives, temperaments and thoughts are raised to their highest power as psychical factors, and may make or mar his results. He may be a serious, philosophical student and be sent empty away, or he may be a shallow person with no aspirations beyond gaining a message from a departed Aunt Maria, and yet be fairly deluged with evidences of the reality of the spiritual world. On the other hand, he may (which is the more likely) be the recipient of a

number of experiences of a mixed character pointing nowhere in particular, and merely making him think, in the well-worn phrase, that 'there may be something in it.'

This is not in any way to detract from the value of the work done by public mediums, who, indeed, are the very mainstay and backbone of the movement, pursuing a hard, painful, and often thankless vocation, and exposed not merely to the wear and tear of everyday life, but to the interior jars, discords, and tumults that arise from the psychic sensitiveness that made them mediums.

Let us follow our Average Inquirer, then, to the Sunday meeting. He has been baffled in his attempt to enter a private séance; his experiences with public mediums have been significant but not striking. He has read a little, but he is still in the stage where he requires something in the nature of a personal appeal. He is, in short, a very human person. Plato on Immortality would impress him far less than a communication from his late mother regarding her renowned apple dumplings. He decides that he will go and hear a trance medium. Accordingly, on a Sunday evening he is seen sitting in a sparsely-attended hall listening to an address which, if the speaker is in the front rank, may consist of a closely-reasoned discourse on the problems of this world and the next, or an eloquent rhapsody on the beauty and divinity of life here and hereafter. Other inquirers are present—critical, studious, admiring, or edified, as the case may be. But 'high discourse,' although he admires it in an abstract way, makes no particular impression on our Inquirer. He learns that a clairvoyant will occupy the platform on the following Sunday, and goes again with heightened expectancy. This time the hall is crowded—in itself a cheering circumstance as much to the audience as to the promoters of the meeting. ('The more the merrier' is a deep saying.) And then follow descriptions of invisible ladies and gentlemen, tall or short, or about the medium height, with black hair slightly inclined to grey, or fair hair disposed to curl, and so forth. The Inquirer listens with interest as one after another of the audience acknowledges an 'arisen' friend. Of a retiring disposition, he watches the proceedings, half-hoping, half-fearing that he may be selected as the recipient of a delineation. At last it comes—a description of his departed aunt, with a touching reference to her propensity (famed in the family) for wearing large hats. The audience smiles, and the Inquirer is lifted into ecstasy. It is she! Certain other inquirers who barely tolerate this sort of thing sniff disdainfully, and lament the public tendency to seek entertainment rather than edification.

To a detached observer like the present writer, the thing presents nothing very lamentable. The small boy's desire that the song should be followed by a dance was the idea of—a small boy. The Average Inquirer's disposition to witness clairvoyant descriptions rather than listen to philosophical discourses is the disposition of—average inquirers. It is no reflection on their want of earnestness but merely an evidence of their need of development. Nevertheless it would seem wise, gently but firmly to resist too indulgently catering to this disposition. The clairvoyance might very well come as a supplement to the address.

Just as an unchecked indulgence in highly seasoned foods may vitiate the appetite for plain fare, so too much phenomena may impair the taste for the higher exercises of thought and devotion. That is a platitude, but none the less seriously to be considered. Yet on the other hand there is that painful and prickly problem—finance. The task of educating public taste is a thankless and costly one. The ideal theatrical manager yearns to give the public the highest dramatic art, and finds that only musical comedy will enable him to pay his expenses. And the earnest spiritual propagandist longs to present the highest aspects of his subject, and finds that only phenomena will fill his meeting-place.

'The pity of it, Iago!' But it is not a matter over which the judicious need unduly grieve, or the superior person utter contemptuous sniffs. One may get tired even of partridge, and finally abandon it in favour of 'rational diet.' Evils of all kinds tend to work their own cure if only by surfeit. Here and there, no doubt, societies exist who, by steadfast attachment to the old

uses of the platform as a place of prayer, invocation and discourse have been able to command an undiminished audience of thoughtful minds. As for the rest, they have perforce bowed to the fashion of the times. But with the increasing numbers of serious and cultured persons who are coming into the movement, the problem of the Average Inquirer will probably become less perplexing. And we may well hope by that time that the life of the financial problem will have proved *not* to be immortal!

D. G.

#### HUDSON TUTTLE MANIFESTS.

Writing in the 'Progressive Thinker' for March 18th, Mrs. Emma Rood Tuttle, widow of the late Hudson Tuttle, tells of a beautiful incident connected with the death in Georgia of their great-granddaughter, little Hilda Madge Hoopes, an event which has followed at but a short interval the passing-on of Mr. Tuttle himself, who was devotedly fond of the child. Mrs. Tuttle says:—

We have a friend in Toledo who did not know of little Hilda's passing on. She conducts a dressmaking establishment, and on Monday a lady came to her place to have a ready-made suit she had just purchased changed a little. She sat down to wait while the work was done. She did not tell her name, and was a stranger in the city.

Suddenly she said to the proprietor, 'Lady, what is your name? Oh, it's Struble!' she continued, before Mrs. S. had time to answer. 'I am a medium from California, and there is a tall, slender, elderly gentleman here who has a little girl in his arms. His name is Tuttle—Hudson Tuttle.'

'Yes,' said Mrs. Struble, 'that is his granddaughter, Emma Clair, who died some years ago.'

'Oh, no,' said the strange medium; 'this is a little girl—she has just come from earth.'

'I don't know who it is, then,' said Mrs. Struble. 'I have not heard of any little child dying lately.'

'Now,' continued the lady from California, 'Mr. Tuttle is just making me talk to you, and he says you must write it to his family. He says, "Tell Emma we have Hilda, and she is well now and happy. We are very glad to have her. Rose and Freddie are so glad of her, and she is all right here. She knows us all, and is not conscious of the change which has come to her. She could not understand the ride her body is now taking from the South, nor the grief of Chase and Madge. It is best to keep her away. It is a great calamity they are bearing, but Hilda's life will be happy with us, and you must feel she will go on here—that she is in our hands. I want to say a great deal. Emma, I wanted to tell you more about business, but I was too sick. I will help you all I can. I was never more interested in how things go than I am now. We will visit you often. Keep up, and go on."  
HUDSON."

Mrs. Tuttle says that last autumn Mr. Tuttle had a foreboding that little Hilda would not live to grow up. He was ill at the time and she and her mother visited him:—

One day, after she had been petting him and telling him, 'Hilda loves grandpa,' he arose from his couch and went to his table to write.

'Does she tire you, pa?' asked Clair.

'No,' he answered, 'she rests me.'

Then he remarked to me, 'Emma, she is so dear!—but they will never raise her.' And his tears wet the paper on which he was writing. Dear Hudson. He went on a little ahead of her and had the pleasure of receiving her, with our daughter Rose, who went to immortal life before Hilda was born.

#### LONDON SPIRITUALIST ALLIANCE.

On Thursday evening, March 30th, Mr. Ernest W. Beard delivered an extremely interesting address on 'Our Spirit Friends and the Evidence of their Identity' to the Members and Associates of the London Spiritualist Alliance. We shall commence a full report of Mr. Beard's experiences in the next issue of 'LIGHT.'

'LEST WE FORGET.'—Notable Anniversaries: April 9th, Mrs. A. Borley (Tonbridge), *trs.* 1910; 10th, Pierre Gaetan Leymarie, *trs.* 1901; Peter Lee (Rochdale), *trs.* 1908; 11th, Jesse Ascough, *trs.* 1897; 12th, S. S. Chiswell, *trs.* 1910; 13th, Mme. Boissaux, *trs.* 1898; 14th, Mrs. J. J. Pool (Merthyr Tydfil), *trs.* 1906; 15th, Abraham Lincoln, *trs.* 1865; Mme. Rufina Noeggerath, *trs.* 1908.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### 'THE NEW GOD' AND NIETZSCHE'S 'DEAD GOD.'

A book by Ralph Shirley on 'The New God, and other Essays' (London: W. Rider and Son) has at all events the merit of the free treatment of current topics, by an apparently detached mind. The subjects of his twelve Essays do not appear to have much connection, but they are really beads on one string. For instance, the first and the tenth, the one on 'The New God' and the other on Friedrich Nietzsche, though seemingly unrelated, keenly illustrate one another.

Mr. Shirley, in his Preface, hangs out his signboard which is as much a warning as a welcome. Evidence on several great subjects is accumulating, he says, especially in the region of psychical research, which must inevitably lead to the acceptance of facts quite antagonistic to the present scientific standpoint. So far this is a welcome to the inquirer. Then for the warning. It is one thing to admit or nearly admit a fact; but it is quite another thing to admit, or even to see, its consequences. Shocks, he thinks, may be preparing for religious and scientific traditions—an exceedingly probable event.

But, according to the Essay on 'The New God,' the age is half way through the process of the opening of its eyes; though at present the result is only a general haze. In the old days of blindness, the age was exceedingly positive. It took its dreams and nightmares seriously, and it is certainly awkward to wake and only find a small room and the blinds.

The age, says Mr. Shirley, is very tenacious of the name of Christian, and is equally indifferent to Christian dogmas. 'The label on the bottle remains, but the medicine is changed,' is his quaint way of putting it: and the medicine is now very watery stuff. The old medicine, say of John Calvin, had substance in it, and it was represented as mattering very much whether it was taken. It, and it alone, could save. But now we hold things in abeyance and, even after dilution, we put the stuff on the shelf. We cling to 'the corpses of our dead faiths'—to, that is to say, the old forms and ceremonies that once meant much—and then we either content ourselves with ritual or go on to explain that nothing in that region particularly matters.

It is here that Mr. Shirley is both pungent and pie-

turesque. We, he says, have given up the old faiths, and now make shift with ceremonies and conservatism. We have contracted an infinite capacity for explaining away the essentials of Christianity. To parody Tennyson, we have a

Religion slowly watered down  
From sentiment to sentiment.

All this is quite true, but if Mr. Shirley reproaches us for it (and that is not at all clear) we should be inclined to plead for it. What follows, as a description of our present condition, we should indeed be willing to accept as a description of what is not only accurate but desirable. Thus he says:—

We are told that names are quite immaterial, and that what we mean by Christ the Buddhist means by Buddha; and we feel that all religions are the expression of the realisation that there is something mysterious beyond us and above us after which we are all yearning.

This is what makes us so cosmopolitan in our appreciation and so universal in our receptivity, for we have learnt to recognise the truth of Falsehood and the falsehood of Truth, and to see (doubtless as through a glass darkly) that alike in Truth and in Falsehood, Falsehood and Truth are about evenly divided.

We feel that the golden age of Theology is at hand when the Lion will lie down with the lamb, the Roman Catholic and Protestant and the Buddhist together, and we cannot help thinking how nice this will be.

It is not quite clear whether this is persiflage or criticism. For our own part, we are disposed to accept it as, on the whole, accurate and satisfactory—'a consummation devoutly to be wished.' Who, indeed, would fail to say with this writer, 'Surely the time is past for longing after lost ideals and worshipping at the shrines of deities in whose power to aid we have no longer faith'? But that does not necessarily make for atheism or agnosticism: it may indeed make for their obliteration or postponement, for both atheism and agnosticism are bred in the morass of decayed or uncleansed beliefs. What Mr. Shirley calls 'the essence of religion' is sensitiveness to and faith in the unseen powers, and we agree with him that criticism and scientific investigation will point us to a truer conception of this than disputing over old manuscripts; and that 'through this purer channel we shall learn to realise the existence of living truths, deep and mystical, the evidence for which among us, above us, beneath us, and around us, is the breath of the Universal Spirit of Life transforming itself into innumerable forms of beauty or of dread, permeating every pore of earth and air, ever ready when least suspected to spring forth into some new shape of consciousness from its chrysalis sleep—life unconquerable, immortal, protean.'

We turn from this hint of 'The New God' to Nietzsche's gloomy, fierce and sinister attack upon Christ and God. He screamed with furious exultation over the thought that God was 'dead,' and, in his place, he put an image of his own wild brain, the 'Superman,' and, as we watch him evolving it, we see that his Superman is a kind of devil—hard, self-concentrated, pitiless—a deification of force—producable only by a sort of social cannibalism—the exploitation and deglutition of the many by the few or for the only one. He scorned Christ and all Christ's theory of life, and spat upon the ideal of Brotherhood, involving pity for the fallen and sacrifice for the weak. His Superman, as Mr. Shirley pithily says, would, if successfully evolved, have turned out to be just the sort of person one would not care to encounter alone on a dark night; an incarnation of triumphant animalism without a soul.

Nietzsche very appropriately ended in a madhouse, and if his huge chunks of wild philosophy, flung out at the

heads and hearts of men, indicate that he was at all a sign of the times and a voicing of anything in the spirit of the age, as is possible, we may look out for more madness—madness in colossal egotisms, wild ambitions, brutal armaments, sardonic pitilessness and the downtrampling of our strivings for Human Brotherhood.

But no. We are living in a world which is part of a sane universe—a universe which is the manifestation of a Power, as pitiful as it is inexorable, as motherly as it is mechanical, and as instant to save as it is resolute to have its way. Poor broken Nietzsche! Surely he has emerged and found, not a dead, but The Living God!

## HEALING, SPIRITUALISM, AND RELIGION.

AN ADDRESS BY MR. PERCY R. STREET.

On Thursday evening, March 16th, at the Salon of the Royal Society of British Artists, Mr. Percy R. Street delivered an Address on 'Healing in Relation to Spiritualism and Religion' to the Members and Associates of the London Spiritualist Alliance, Mr. H. Withall, the vice-president, occupying the chair.

(Continued from page 152.)

Turning from the Christian religion we discover the combination of the medical and spiritual to be just as firm in other systems. The religious teaching of Egypt afforded peculiar opportunities for the priestly exercise of the office of healing. We learn from various sources how highly the science and art of medicine were esteemed, and how successfully they were cultivated by the priesthood, but time will not permit us to examine more than one or two instances. First, we have the 'Cohens,' an ancient and highly honoured corporation, of which Pharaoh was the head. Although the members of this corporation did not mix with the people, or exercise their healing powers in public, those powers were none the less essential to the successful issue of their policy, for in all cases they constituted the final court of appeal. The real workers, however, were the Pastopheri, a class of the priesthood devoted entirely to the healing of the sick. They were the keepers of the temples, and the sick who required their aid went to them for examination and prescription. It would seem conclusively proved that all ranks of the Egyptian ecclesiastics—even to the Prophetæ and the Hierogrammatist or sacred scribe—were versed in the art of healing.

The priesthood was well protected from rivals by the simple expedient of dividing the human body into thirty-six parts and allotting each to a particular demon who had the power and prerogative of producing disease therein. The power of the demon was reckoned with both in the cause and cure of the trouble. Certain priests had the power of exorcism over certain demons; hence for the treatment of a given complaint it was necessary to go to the priest who could triumph over the particular devil at that moment causing disturbance. Whether the priests believed this is difficult to discover, and when we consider that in the forty-two books of the Egyptian Hermes six were devoted to disease and its cure, we have a strong suspicion it was colossal bluff.

Of the true historical, scientific and religious value of the Essenes we know but little. On their connection with healing, however, we are better informed, for writers upon medicine have given the subject some attention. There is not much doubt that they combined the practice of medicine with a devotion to the worship and service of God: it has been supposed that Jesus was one of their number, and, without doubt, the parallels between his life and Essenism are strikingly significant. To define the work and labours of the Essenes we cannot do better than quote Moir in his ancient 'History of Medicine.' He says:—

The Essenes were a kind of medico-theosophists, and applied themselves to the cure of diseases, less from the exhibition of physical substances—although they sought after the virtues of plants—than by cabalistic signs, words and formulæ.

In treating diseases, their principal effort appears to have been aimed at bringing into action some corresponding force from superior worlds, a knowledge of which could only be obtained by mystic communications.

So significant is this definition and so close is its relationship to the healing experiences of Modern Spiritualism, that it would be well to break off at this point for the consideration of other methods of cure. The divisions into which these methods naturally fall may be described as: Laying on of hands; healing by suggestion through relics and symbols; and healing by faith or association. With these may be combined the use of oil, wine, water or bread; spittle or clay. The effecting of cures by the laying on of hands is too well known to need any description. The knowledge that the Greeks possessed of the sanative power of the hand distinctly appears in their writings: In Stanley's translation of 'Solon' we find the verse:—

The smallest hurts sometimes increase and rage  
More than all art of physic can assuage.  
Sometimes the fury of the worst disease  
The hand by gentle passes will appease.

In all the religious exercises of the power of healing prominence is given to laying on of hands. The reason for the cure is not far to seek: in ill health the body becomes, if I may be allowed to use the term, unpolarised, the magnetism is flowing incorrectly and disorderly; hence there is unrest, or dis-ease. Magnetism absorbed from a suitable source has the effect of restoring the proper magnetic flow, by dispersing or withdrawing the cause of the dis-ease.

The use of symbols or relics as a means of restoring the sick to health is very ancient. It has, no doubt, led to a vast amount of imposture and deceit. Bones of the saints, garments, vestments of priestly practitioners, have all played their part in this drama of superstition. Symbols of the cross, crown, and serpent, with others far too numerous to mention, have been widely used. One of the most striking instances of this practice in ancient history is found in the record of the dealings of Moses with the children of Israel during their wanderings in the wilderness. The people were troubled by the advent of serpents, the bite of which was proving fatal. Moses, we are told, was inspired to set up a brazen serpent in their midst, and the sequel was that all who beheld this symbol of brass were healed. The beholding of the serpent is significant. Here we have a people, born in slavery and living in the midst of the symbolism of the religion of Egypt. Possessing a strong psychic nature, they were peculiarly susceptible to the influences around them, particularly so with regard to any symbolic influence with a definite meaning. The brazen serpent was symbolical of the staff of the Egyptian Esculapius, or Agatho-demon. The Israelites had been accustomed to regard it as a token of healing power, and doubtless had had many experiences of its beneficial effect upon disease.

It was the custom of the Egyptian healers to hold the symbol before the people's eyes in order that it should be instantaneously effectual. Hence we can readily understand why only those who beheld the serpent lived. The reason for these cures is to be found in the power of the mind over the body in rejecting the infected and impure magnetism.

Healing by faith or association may be applied to the various shrines, wells, tombs, and pilgrimages familiar in the world's history. No reasonable doubt can exist as to the authenticity of the cures, yet the *rationale* of such occurrences is insufficiently realised and understood. Without wearying you with a description of the scenes at these centres of pilgrimage, a personal clairvoyant experience may assist in illuminating the pathway of research.

I once visited a famous healing well—the well of St. Anne. People came who were suffering from all manner of bodily ailments—blindness, lameness, deafness, dumbness, palsy, and every other ill that the flesh seems heir to. Some were undoubtedly cured, and left the place in as good health as one could wish. How were the cures worked? First came the sufferers' faith in the efficacy of the waters. Then to the clairvoyant vision the whole method was made plain. The place was filled with the blue magnetism of the spirit-healers, whose numbers were beyond count, and as the sick persons prayed so

they were bathed in the aura radiating from the unseen helpers; and, just in the degree that they were psychically open to receive that aura, so it permeated their being and effected a cure.

This brings us to the present aspect: Healing and its Relationship to Modern Spiritualism. That such a relationship exists is undeniable, even if the evidence of the past alone be taken in support of it; and I firmly believe that the art of healing is destined to become one of the strongest planks of the Spiritualist platform.

It is the old story of the hakim over again. The healer of the body paves the way for the healer of the spirit. Of course, we have not yet sounded the depths of this subject, nor has it reached perfection in application. It is not intended to supplant, but to aid the orthodox faculty of medicine. An entirely unjustifiable position has been taken up by those who declaim against the medical profession, and designate its members as knaves and fools.

Undoubtedly incompetent practitioners exist, and ghastly mistakes are made; but, on the other hand, it is difficult to estimate how great is the tribute due to the long and glorious record which the profession can show of noble deeds of self-sacrifice and devotion. That a narrow orthodoxy and a close professional etiquette exist is to be deplored, for these have possibly been the means of fettering progress. Nevertheless, we are now in the midst of an awakening; every department of life is seething with the activities consequent upon new discoveries. The old-time narrowness and prejudice are being replaced by a wider range of ideas, brought about through a more perfect understanding and comprehension of human personality and consciousness; and in this awakening Modern Spiritualism has played no small part. The facts of life to which our philosophy has given prominence have at last forced their way through the barrier of orthodoxy and broken down the iron rule of conventionality. Spiritualism has revived and modernised the ancient practices of healing, and with some measure of success. Upon this point I feel I can speak with a certain degree of confidence, for it has been my privilege during the past four years to conduct and supervise at Reading a Healing Guild, in which we have had a large number of successful cases of healing.

Mr. Street then gave some interesting particulars regarding illustrative cases (which will be given in 'LIGHT' next week), and in concluding his Address said:—

I believe we are on the eve of a big revival of what is known as mystic healing, and the more experience we can obtain concerning the benefit to be gained thereby, the less likely are we to be led away into the paths of impracticability and falsity. If my remarks have done anything to make manifest the usefulness of the healing gift as regards those who suffer, and the reality of the benefits which it confers, then I shall feel that no more is needed to show the true relationship that must subsist between healing and religion, since to do unto others as we would they should do unto us is the universal maxim for which Spiritualism stands and of which Spiritualists should be shining examples. (Loud applause.)

THE CHAIRMAN, expressing his appreciation of Mr. Street's address, said that the Reading Guild of Healing had great difficulty in keeping going, and he could not help feeling that some, at least, of those present would want to help it in its work.

In reply to the question whether healing was not detrimental to the healer, MR. STREET said that in some cases it might be so, and in such cases he would advise its discontinuance, but in his experience it had generally been beneficial. He knew of one man who could spend a whole day in healing and at the end feel better than before. He himself had never felt better than at the present time. After three hours' hard work, twenty minutes' sleep was sufficient to refresh him.

A hearty vote of thanks was accorded to Mr. Street for his interesting and instructive address.

THE MRS. CANNOCK FUND.—MRS. H. Frost, of 'Ventnor,' Carlton, Notts, desires, on behalf of Mrs. Cannock, to acknowledge the receipt of £1 each from Mrs. T. Ritchie and Mrs. H. Withall.

## 'AN ADVENTURE' AND AN HYPOTHESIS.

Why is it that the book entitled 'An Adventure,' recently published by Macmillan and Co., has attracted so much attention? How comes it that the 'Times,' the 'Morning Post,' the 'Telegraph,' and, in fact, all the leading London papers have reviewed it with respectful approval? We have the sanction of these august authorities for believing that the experiences related in this volume are genuine! This astonishing fact gives food for thought.

For more than half a century psychic phenomena have been happening, and have claimed the attention of the public, and yet the daily papers have until quite recently either ignored them or treated them contemptuously. Now here is a book full of the most astounding statements, claiming to be a simple record of facts, and the daily Press almost universally tells us that we may—nay, that we *must*—accept the facts as genuine experiences! We are quite willing; we are not at all disposed to call in question the honesty of the writers; and knowing, as we do, that although these experiences may be unique in some respects, they are not more amazing than many other strange and well-attested facts, we do not find it difficult to believe that they are correctly reported; but we cannot help wondering a little at the inconsistency of the public mind, which strains at a gnat and swallows a camel. We are not, however, the less thankful that this book is drawing attention to a subject which has hitherto been treated by the Press with incredulity.

Two ladies of unimpeachable character and intelligence visited Versailles and Le Petit Trianon in the year 1901, and when there they apparently saw the place as it was at the time of Marie Antoinette. At the time of their visit they were not aware that what they saw and the persons they spoke to were not normal, they thought they were seeing the place as it now exists; it was only afterwards, when they discovered that they had not seen exactly the same things, that they began to suspect that there was something odd about their experiences, and determined to make careful research in order to find out whether what they saw corresponded to any of the historic past with which this spot is so closely and tragically associated. The result of their inquiries is now published, ten years after their first visit, in a small book which affords fascinating reading, all the more so because the narrators are so matter of fact in their way of telling their story. This alone would make it difficult to regard it as fiction, even if there were not the fact of the guarantee given by the publishers to assure us of their reliability.

They are not Spiritualists; far from it; they are most anxious to dissociate themselves from any connection with Spiritualism or even with psychical research. (Perhaps we may find in this fact a clue to the ready approbation given to the book.) After devoting one hundred and twenty pages to the account of what they saw and the researches which they made to verify their facts, they suggest in the closing chapter a sort of tentative hypothesis by which they think that their experiences may be explained. Some of the daily papers greet this also with approval; we are not obliged to accept their opinion on this point!

What is their hypothesis?

They suggest that they may have entered inadvertently into an episode in the memory of Marie Antoinette. They do not, of course, claim that this is an altogether satisfactory theory; they set it forth with much modesty, and say, 'We do not pretend to understand what happened to put us into communication with so many true facts'; and to most readers the hypothesis will probably appear eminently *unsatisfactory*. Besides being highly improbable, it rests on assumptions which can never be proved. It has to be assumed that Marie Antoinette thought about just the things which formed part of their experiences. Moreover, the apparently intelligent response which they met with from the phantom (?) personalities whom they encountered remains unaccounted for by this curious hypothesis.

This is the only dull chapter in the book. The explanation so obviously does not explain. Is there any better explanation to be offered? Perhaps not—at least, at present.

But we need be in no hurry to explain. The experience

will, perhaps, serve its purpose all the more effectually just because no ready explanation can be found. It will (or we hope it will) make persons *think*, and thinking may lead to inquiry, and inquiry may open the door to a deeper and less materialistic view of the universe.

Those who already are convinced that materialism is not the last word of science may do something to create the same conviction in others by drawing attention to this inexplicable narrative of recent experiences.

H. A. D.

#### PSYCHIC PHOTOGRAPHY ATTESTED.

The 'Buxton Herald' of March 29th reports a lecture on 'Psychic Photography' delivered by Mr. W. Walker, on the previous Friday, to the members of the Buxton and District Photographic Society. Mr. Walker, after nearly forty years' use of the camera and twenty-five years' experience in psychical research, claims to speak with the authority of personal knowledge. Referring to the 'Crewe Circle' he said:—

An agnostic was given permission to bring a packet of photographic plates, unopened, as sent out from the makers. He was asked by the medium under spirit control to say upon which plate he would like a message to appear. He selected the fifth plate from the top. At the close of the séance the packet was taken into the dark room. He cut the paper surrounding the plates, and took from the box the fifth plate from the top, which was developed in his presence, and the following words found thereon: *viz.*, 'Read and apply to yourselves the 10th chapter of Luke, verses 3, 23, and 24,' which, on being read, were found to be most applicable to the circumstances, and showed clearly that the spirit friends thoroughly understood the test that was being made. . . Mr. Walker then gave some remarkable personal experiences, of the results of which he exhibited both the negatives and photographs, on all of which 'psychic forms' appeared. He gave full details of the tests which he had made. On one plate, of which an enlargement, ten inches by eight inches, was exhibited, the psychic form was that of the late Mr. Alfred Smedley, of Park Mount, Belper, a well-known Derbyshire gentleman, and the form had been acknowledged as being that of Mr. Smedley by hundreds of people who had seen the photograph. One of the negatives and an enlarged print from the same was that of a remarkable message, given in three languages—none of the sitters being capable of writing such a message, said Mr. Walker, had it been dictated to them—so that it was quite beyond their capabilities. That plate was held between the medium's hands, protected from the light, of course, and no camera was used. Mr. Walker, in concluding a most interesting lecture, said he came before them as their townsman with only the intention of making known the full facts stated.

'THE DWELLER ON THE THRESHOLD' is the title of a new novel by Mr. Robert Hichens, published by Methuen and Co., 36, Essex-street, W.C. Mr. Hichens, who writes with a certain degree of familiarity with psychical problems, tells a weird story of transferred personality, as the result of hypnotic suggestions, and the direful consequences which ensue to the operator. We wonder why novelists so frequently try to harrow up our souls and picture such horrible calamities. Briefly the plot turns on the efforts of an ambitious and popular clergyman, who has dabbled in the occult, to gain control over, and to entrance, his weak and gentle curate, in order to gratify his wish to penetrate into the astral world. Dominating and self-assertive himself, the clergyman, on the plea of strengthening the will of the curate, gives him suggestions, with the result that, as the latter gains in confidence and power, the operator becomes negative and weak until, at last, he loses all confidence in himself and is dominated by the curate. In reality the curate is not himself but the victim of the transferred personality of the rector, who in turn, apparently by way of punishment, endures the torture of the transferred indecision and weakness of the curate. Meanwhile the rector's wife transfers her allegiance from her husband to the curate, attracted by the very strength of personality which the latter has received from the rector. In the end, although two alleged psychic experts take up his case—but in the most futile and incompetent fashion—the rector dies, and the curate, relieved of the incubus which gave him fictitious strength, becomes his own weak, incompetent, gentle self again. The characters are none of them living personalities. They are puppets that work out a plot, such as it is, and the whole atmosphere is morbid, unnatural, and calculated to give readers who do not know an altogether erroneous idea of Spiritualism—that rational, healthy, sensible, level-headed and religious Spiritualism with which most experienced Spiritualists are familiar.

#### THE PSYCHO-THERAPEUTIC SOCIETY.

The tenth anniversary of the Psycho-Therapeutic Society was successfully celebrated on Saturday last at the Caxton Hall, Westminster, the hall being thronged. The president, Mr. George Spriggs, in a brief address, stated that during the ten years of the society's existence some twenty-six thousand cases had been undertaken free, in many cases with very striking results. The society is supported entirely by voluntary contributions, and all members, including the medical staff, give their services free. A fine concert followed, the programme being an especially interesting one, and the efforts of the talented artists meeting with great appreciation.

#### ITEMS OF INTEREST.

The 'precipitated' picture, which was obtained by Vice-Admiral Osborne Moore in the presence of the Bangs Sisters, at Chicago, under severe test conditions, as reported in 'LIGHT' of March 25th, is now on exhibition in the Lecture Room of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., and the Admiral will be at the Rooms on May 3rd, at 11 a.m., to meet inquirers and answer their questions. A further report of his recent experiences, entitled 'The Voices,' will be commencing in 'LIGHT' of the 22nd inst.

According to a report in the 'Daily Mail' of March 31st, Mrs. Laura Johns was fined £15 and costs at the Liverpool Police Court on the 30th for pretending to tell fortunes. 'The defendant denied that she had pretended to tell fortunes, or that she had received money for so doing. She was a clairvoyant and Spiritualistic medium, and she had been able to do good to people by healing and by diagnosing their diseases.' The wife of a policeman, however, stated that the defendant told her 'to beware of a fair man, and warned her against another woman who was jealous of her.' Another witness said that defendant 'told her that if she went out with the gentleman who gave her the locket there would be nothing but unhappiness, and if she married him there would be a separation.' In the face of this evidence, while the law is what it is, the magistrate could do no other than inflict a fine. He, however, 'said that he wished it distinctly understood that he did not consider he was condemning Spiritualism.' We imagine that our readers will agree with him.

In part ten of 'Wonders of the World,' recently published by Messrs. Hutchinson and Co., London, reference is made to the Dyaks of Borneo, who, it is said, 'have innumerable spirits and gods with whom they hold commune in the privacy of the woods. . . The beginning of their religious wisdom is certainly fear,' and, we may add, fear still plays a very large part in the religion of a great many persons in Great Britain. It is said that 'the medicine-man, with his incantations, ranks high among the people,' who, like many other persons, some of them nearer home, 'attribute all their evils to their gods.' As the history of religions shows, man, 'in all ages the world over, since first he dimly recognised the mystic something outside his comprehension, has in "graven images" endeavoured to express his conceptions of the unseen,' so the Dyaks symbolise their gods in a variety of small carved figures—just as many more civilised persons are in the habit of doing, only these latter do not call their symbols gods.

We are informed that the clairvoyante whose description has at last enabled the divers in Tobermory Bay to locate the exact whereabouts of the Spanish galleon, 'Florescia,' is Mrs. Zeilah Lee, of Brixton. The Syndicate, formed under the chairmanship of Lieut-Colonel Mackenzie Foss, to search for the treasure which the ship is reputed to have contained, has already recovered coins, cannon and other relics, and, now that after many months of laborious effort the vessel itself has been discovered, they hope soon to bring up the contents of the strong-rooms. Of the part taken by the clairvoyante, Colonel Foss is reported in the 'Daily Mirror' to have said that some months ago he gave her a small piece of wood from the wreck. She did not know where it was from, but, without hesitation, said that she had a curious sensation as though she was under the water; that the wood was part of a sunken vessel, and that the divers would find it to the 'left' of the place where they were seeking. As a matter of fact, they located the ship a few yards away. She also said that she saw something like the end of a mast bobbing up and down on the water. Colonel Foss told her that there was nothing like a mast or an iron post there, but when he went to Tobermory next time he saw a stick that had been placed there on a buoy by a diver bobbing up and down just as she had described.

Among the many mysteries that need explanation, there is none so great as the mystery of life. Sir Oliver Lodge says: 'All forms are animated by something which does not belong to the realm of physics and chemistry, but lies outside their province, though it interacts with the material entities of their realm. Life is not matter, nor is it energy, it is a guiding and directing principle, and when considered as incorporated in a certain organism, it, and all that pertains to it, may well be called the soul or constructive and controlling element in that organism. It is that without which the body does not exist, that which vivifies and constructs, or composes and informs the whole.'

A correspondent sends us the following interesting true story recently told by a Yorkshire clergyman. One of the boys at a public school went home to attend the funeral of his father, and returned to school the next day. 'It was the occasion of the big football match of the year, and the boy took his place in the team and played a magnificent game. Afterwards the headmaster sent for him, congratulated him upon having played so well, and added: "I was rather surprised, however, that you should play at all." "Why, sir?" asked the boy. "Well, your father was buried only yesterday." "Yes, sir; but he was blind." "I don't understand you," said the master. "It's the first chance he has had of seeing me," said the boy, in all sincerity.' Evidently that boy was a Spiritualist.

### 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.*

#### Mr. Raymond Blathwayt and Spiritualism.

SIR,—Your correspondent (Hylde Ball), in criticising Mr. Raymond Blathwayt's lecture delivered here last Friday week, and reviewing some of his more severe strictures on the 'undesirables' of the spirit world, wisely rebukes the suggestion that the 'humbler friends' should be shut out, seeing that 'out of the mouth of babes,' &c. There is, further, the important consideration that we are often able to give considerable help and encouragement to our less evolved and undiscerning brothers and sisters in the lower and lowest earth-planes ('earth-bound' souls). The main tendency, however, of Mr. Blathwayt's argument, and the chief line of thought he sought to sustain, was surely this: that too often such 'undesirable' spirits and forms of manifestation of much that is merely physical phenomena are tolerated and encouraged by those who, having assured themselves of life and activity beyond the interim phase we know as 'death,' would be more usefully and reasonably employing their knowledge and assurances in seeking to develop the inner consciousness, and making the whole spiritual ideal their aim through such inward process of development rather than in dwelling on the external phenomena. For Spiritualism has the highest, the noblest ideals. Its leading exponents are, indeed, men of the highest 'religious' experience and consciousness. Mysticism, religion, and philosophy embrace a state of consciousness that has either a perception of truth that has been obtained from a higher plane than the external expression or manifestation of spirit and forces acting through a human medium, or, having obtained *evidence* through such media, holds this added experience of external in addition to the inner, and is the richer thereby.

The scientific seeker after truth and evolution and true progress, therefore, does not hanker after those conditions which the Spiritualist, as such, is ordinarily associated with. For the great work achieved by Spiritualism has been the demonstration of survival of individuality and of personality. It has exploded crude superstition and the unbelief of the Christian teaching. I could quote numerous instances out of my own personal experience of its complete revelation to the materialist and atheist (as could many of your readers and contributors). This done, whether demonstrated for one's own personal satisfaction or for another's, the *milieu* of Spiritualism becomes, for the recipient of what it has to teach and *prove*, of no further avail—just as in art, science, &c., &c., the pupil leaves the master's studio, the class-room, or the laboratory for the development and expression of that which is to make him in his turn artist and teacher. It is not enough to demonstrate a future life; one must build the faculties for functioning therein. When the séance becomes, like any other attraction in life, a luxury, a 'necessity,' a habit, it is a hindrance to true and wise development. I think this was the keynote of this lecture, and it is one that might be considered by many an ardent Spiritualist.—Yours, &c.,

HUGO AMES.

SIR,—Our Golden Key being an open platform, we welcome any debate that arises out of the lectures given. There is much that is sound and just in Mrs. Hylde Ball's letter. But I saw Mr. Blathwayt yesterday, and I think the main point in Spiritualism is that we should not for a moment think of such human fallacies as 'social distinction' and 'social separation.' It is not a question of the petty, miserable phantasy of social position, but of the character and reverent attitude of those we call to us. I maintain that the phenomena of the public séance lead us nowhere. But the return of the beloved, the call for help from those who pass out unready for the change, the word of kind, practical counsel from friends, the naïve, sweet jest of the playful sprite—having once known and realised these, would we part from them? God forbid! But when the psychic door is open, it is well that the undesirables, if they do not seek help to progress, should be shut out. This communion with the so-called departed we have proved in a hundred ways. Yes, it would indeed be dull if we only had physician, scientist, solicitor, or people of 'social distinction.' Let us welcome the 'carpenter,' the aristocrat of the soul. All things find their level. Like attracts like. But give me the toil-worn hand, the trusted and the true—the humble is often the lofty in heart. Excuse so long a letter, but Mrs. Ball has opened up a subject not for controversy, but to get into the heart of each other.—Yours, &c.,

FLORA AMES.

Hayter House, Cheniston Gardens Studio.

#### Spiritualist Sunday Services.

SIR,—Not until a more substantial, devotional, and Biblical preliminary service is held, followed by clairvoyant descriptions, will the difficulty of retaining members be lessened. The Sunday services, with few exceptions, are too bald and vacant to retain members from orthodox churches convinced of spirit return. The change is too drastic for them to feel at home and stay with us.

The allegation that the question 'is raised by persons who have not shed all their orthodox feathers' is as uncalled for as misplaced. Old and esteemed workers are disheartened over the depletion, numerically and financially, and breaking up and closing of societies. In a letter, dated February 18th, 1911, Mr. Walter Knox, of Durban, South Africa, says, 'I don't know what has come over the Spiritualists in this country. They seem, if one can believe all that is said, to have become too poor to support anything.' Out of a large audience not more than twenty persons are dealt with by the spirit control; meanwhile the other part of the audience gets nothing. Something must be done to conserve, consolidate, and develop the society work. Albeit, silently and surely, a blessed work is being done. Home circles are being held all over the land, and soon circles for spirit communion will form part of church life.—Yours, &c.,

JOHN LOBB.

40A, Emmanuel-road,  
Tooting Bec Common, Balham, S.W.

#### The Cult of the Spirit.

SIR,—Permit me to suggest to studious Spiritualists a few thoughts for their earnest consideration. Of recent years we have witnessed the growth and phenomenal spread of the cult of the spirit, as represented in the various New Thought, Theosophical, and Christian Science movements—all of which are endeavouring to expound the philosophy of life and action from the point of view of the Spirit as the great reality, and doing so with great success. In view of this fact is it not apparent that it is time that Spiritualists utilised the knowledge they have acquired as the result of their investigations, and of the physical phenomena they have witnessed, and endeavoured to apply it in a practical and philosophical fashion? May it not be that, by neglecting to follow the truth, to accept its implications and realise its spiritual significance, Spiritualists have lost touch with progressive thinkers? Would not this fact, if it be a fact, account for the remarkable growth—outside the movement—of the various organisations devoted to the proclamation of the very truths and principles for which Spiritualism stands? Must we not 'follow the gleam'? Are thoughtful, truth-seeking, spiritually-minded workers and reformers slipping away from us and passing us by while we are pottering about over phenomena? Facts are foundational I admit, but, having secured our facts, why do we not use them to up-build the cult of the spirit? Is there any explanation here for the need of the 'coming spiritual awakening' that we are promised? If so, are we ready to respond and work to build the Temple of the Spirit in which we can live and grow, and become free, strong, wise and true? Are we ready to proclaim and practise the Religion of the Spirit, brotherly love?—Yours, &c.,

ONE WHO WANTS TO KNOW.

## 'The Problem of Pain.'

SIR,—In 'LIGHT' of March 25th Mr. Fraser Hewes tells two stories, of a monkey and a dog that died of fright before they could be used for experiment. Till he gives us chapter and verse, and good evidence that these two stories are true, we need not believe them. Let me add that what he says of Professor Pembrey is false. He calmly describes Professor Pembrey making a statement before the Royal Commission. That statement was never made. I do wish that Mr. Hewes would try to be accurate, and to avoid the offence of bearing false witness against his neighbour.—Yours, &c.,

STEPHEN PAGET,

Hon. Secretary, Research Defence Society.  
21, Ladbroke-square, London, W.

SIR,—Mr. Paget says that the statement attributed to Professor Pembrey 'was never made.' Perhaps Mr. Paget will be good enough to say what is wrong with it. I have certainly no wish to 'bear false witness against my neighbour,' although I suppose we are all liable to an occasional inaccuracy, as Mr. Paget himself knows!

Your correspondent asks for chapter and verse for my statement about the dog and monkey dying of fright. The death of the dog was recorded in a newspaper, the name of which I forget, but I know it was not the 'Daily Mail'!

The death of the monkey was quoted by Dr. Charles Bell Taylor in his pamphlet 'Vivisection Up-to-date'; it was recorded by the 'Hartford Daily Times' as having occurred at the Chicago University. 'Not long ago,' says the editor, 'a monkey was brought to the dissecting room and laid upon the table. It did not like the looks of the white aprons and long knives, nor the smell of the place. The doctors tried to induce the little fellow to remain quiet, but to no avail. They finally decided the only thing to do was to go ahead with the vivisection. The monkey was washed, shaved and laid on the slab, but it expired of fright, for which I say thank God. Would that all vivisected animals could thus die and so end their sufferings.'—Yours, &c.,

Nottingham.

J. FRASER HEWES.

## Is Nature Cruel?

SIR,—It seems quite useless to gloss the fact that Nature is either really or apparently cruel. How about the cat torturing the mouse? Is torture a necessity? Doubtless God's intention is the ultimate good of the race. He is not interested in any 'particular cockle-shell,' and while heeding the sparrow's fall, does not prevent it. To regard Nature aright, we need to consider it as eternal and spiritual; then it is good. As physical, it is evil.

Why should we subordinate conscience to intellect? Rather let us set conscience to work to account for our misapprehension. The fact may be different from the impression made on our senses, as 'God moves in a mysterious way.' Otherwise Nature is cruel if she permit any of her creatures unnecessary suffering.—Yours, &c.,

Sutton.

E. P. PRENTICE.

## Thought-Transference.

SIR,—Can any of your readers give an instance of thought transmission in which speech has been made and heard between absent people, or explain the following incident?

About two or three years ago, in a correspondence with a friend, I happened to refer to telepathy, not being certain whether I believed in it. My friend suggested that on a certain day we should think of each other about a certain time. I did not know whether he meant the suggestion seriously, and thought no more of the matter, but about the time he mentioned I recollected his remarks and idly wondered whether he was thinking of me then. This thought was passing from my mind, when I heard the word 'now' distinctly, as if spoken in a quick, sharp whisper close to my ear. It startled me and left an uncanny sensation. The tone and sound of the word remain vividly with me. I wrote to my friend and asked whether he had thought of me as he had said, or whether he had meant to send me a message. He replied that he had done so and used the word 'now,' or 'now then,' but added that he had found it hard to do. Personal experience is everything. I have since quite believed in the infinite possibilities of telepathy. I am aware, though, that there are people who may talk of the infinite possibilities of the imagination.

In connection with the above subject, not long ago a correspondent in a brief letter to a Sunday newspaper said, 'I may say it took me more than forty years to become gifted, and then, from the only man born gifted, the world's recluse, George Lane.'—Yours, &c.,

Shaldon.

K.

## Physical Phenomena and the 'New Spiritualism.'

SIR,—The correspondence in 'LIGHT' respecting the scarcity of physical mediums, and the various excuses and explanations that have been put forward, suggest to me that there is another aspect of the subject which has not been fully considered, *viz.*, If Spiritualism is a movement that was initiated and is being directed from the other side, may not the promoters there have come to the conclusion that physical phenomena have served their turn, and that in future their efforts should take a new direction on another plane? Let us suppose that they set out to smash materialism; well, they have accomplished that task. The crude mechanical ideas of sixty years ago are now discredited. We have arrived at the point when we recognise a *guiding purpose* in the process of evolution. The next step may be to demonstrate self-conscious, intelligent survival of human beings, *as human beings*, and, for this, evidence of identity is absolutely essential. To secure such evidence, and to triumph over telepathy, sub-conscious mind, and other would-be explanatory hypotheses, we have need of *mental* phenomena—the manifestations of personality, of memory, of independent will and purposive action—and I would suggest that the S.P.R., in following up the clue supplied in the 'cross-correspondences,' is on the right track, and is establishing the New Spiritualism. We must keep up to date, not lag behind.—Yours, &c.,

F. S. L.

## The Mentone Phenomena.

SIR,—As an addendum to my letter in 'LIGHT,' March 4th, concerning 'The Mentone Phenomena,' and the recurrence of the switching on and off of electric lights by some unknown and psychical agency at the house where the phenomena of 1905 occurred, I must relate the following incidents, which will be of interest to your readers:—

A few evenings after that occurrence, I was sitting reading in my room shortly before retiring, when suddenly the electric light went out, and a few moments later came back, then again went out and reappeared. At the time I concluded something had gone wrong with the lighting apparatus (or the power plant), so took no notice. A week ago I went up to my room just after dinner, and was looking over some papers, when the electric light just over my head went out, then came back and went out again, and I was obliged to light a candle. I then carefully examined the burner and knob, and tried to find out what was wrong, but do what I would, I could not get the light to come back. Outside my door in the passage the lights were burning as usual, and as they are on the same wire and fed by the same current, this rather puzzled me, as they ought to have gone out, too, if there had been any defect in the apparatus. I was just wondering if the contact in my room had in some way got displaced, when suddenly the light reappeared, then again went out and came back, and after remaining steady for a few minutes, began to flash with lightning-like rapidity, being swiftly turned on and off by some unknown agency. I looked out in the passage and found the lights there burning steadily, so whatever it was that was operating on my light was *inside my room*, and there was no one in the room but myself. It was quite impossible for anyone to have turned that light on and off from outside without affecting the other lights. There was nothing whatever the matter with the contact or the wire or burner, as, though later the light remained out for over an hour, it came back again and burned perfectly steadily, which would not have been the case had there been any defect. Two evenings ago the light was again flashed on and off in the same unaccountable manner, and just like the way in which the lights were operated on during the psychical phenomena of six years ago in the house where I stayed, two miles from here.

This is the first time I have seen the phenomenon outside that building, and it shows that the spirits who were accountable for the manifestations there have paid me a visit in this hotel, and are trying to manifest their power in a new place. As far as I know, there is not a single Spiritualist here. The subject has never been mentioned, and no one knows that I am interested in psychical subjects, or am a medium. In some houses where I have stayed spirits have operated on the bells, greatly puzzling the servants and others, by ringing the bells of the various rooms. I am curious to see whether anything will happen to the lights in the public rooms here. The chances, however, are against the conditions being favourable for any psychic manifestations in public. I must reserve for another letter an account of some clairvoyant experiences I had at the villa (in Mentone) of Miss Lang (sister of Mr. Andrew Lang, the well-known author).—Yours, &c.,

REGINALD B. SPAN.

Cap Martin, South France.

## ANNIVERSARY SERVICE AT CAVENDISH ROOMS.

The Marylebone Association held a musical and flower service on Sunday evening last, to celebrate the sixty-third anniversary of Modern Spiritualism. The platform was beautifully decorated with masses of spring flowers, the offerings of members and friends, and the meeting was an exceedingly pleasant and harmonious one.

The invocation was delivered by Mr. Stanley Watts, and solos were rendered by Miss D. Chadd. Short addresses were delivered by Mr. W. T. Cooper (president), Mr. George Spriggs, Mr. Leigh Hunt, and Mr. Stanley Watts.

Mr. COOPER dealt with the hostility shown by some modern followers of Christianity to the Spiritualist movement, a sufficient criterion (as Mr. Cooper showed) of the extent to which the Christianity of to-day had fallen away from its ancient teachings, since these embodied a recognition of the reality of spirit communion. In this connection Mr. Cooper drew a parallel between the manifestations recorded in the Scriptures and those current amongst Spiritualists to-day.

Mr. SPRIGGS dealt with the scarcity of physical and materialising mediums, which he traced to the lack of earnest and patient study and observance of the conditions necessary at circles for development; to the commercialising of mediumship (which, in an especial degree, injured the welfare of physical mediumship), and to the continual insistence on 'test' conditions, which he considered, by its reaction on the minds of mediums, tended to inhibit the phenomena.

Mr. LEIGH HUNT, in an animated speech, appealed for more enthusiasm of the kind that would surmount difficulties, withstand adversity and neglect, and face derision. Referring to the utterances of the great poets, Mr. Hunt made a notable quotation from 'The Echo,' by Wordsworth:—

. . . Yes, we have  
Answers, and we know not whence;  
Echoes from beyond the grave,  
Recognised intelligence!

So pointed and direct an allusion to the truth for which they stood sufficiently indicated the attitude of the great Nature poet of Rydal Mount. Referring to the presence amongst them, in the spirit, of several old pioneers and workers in the movement, Mr. Hunt remarked how strongly a realisation of their presence and help should inspire the workers on this side to be faithful to the trust committed to them.

Mr. STANLEY WATTS made an effective point in his remark that it was to him less a question of whether Christianity or Spiritualism were true, than whether Spiritualists were true to Spiritualism. To him, whether with or without its phenomena, Spiritualism was a religion, and its followers should endeavour to carry out in their lives the principles of Christianity as taught by its founder.

At the close a number of friends carried the flowers used at the service to the Middlesex Hospital for the benefit of the patients. G.

IN THE 'HIBBERT JOURNAL' for April the articles on 'Water-Finding and Faith-Healing,' by the Dean of Clogher, on 'The Sub-Conscious and the Super-Conscious,' by Professor Percy Gardner, and on 'Personality,' by Miss E. M. Rowell, are extremely interesting.

THE QUEST SOCIETY will hold meetings at the Kensington Town Hall, W., on April 27th, May 11th and 25th, June 8th and 22nd, at which interesting addresses will be delivered dealing with 'The Primitive Cult of Osiris,' 'Some Influences of Buddhism on Japanese Thought,' and 'Spiritual Reality in Progressive Buddhism.' Full particulars can be obtained from Mr. E. T. Sturdy, Hon. Secretary, 16, Selwood-place, Onslow-gardens, S.W.

A RATIONAL VIEW OF CONSUMPTION. — Lecturing on March 27th to the Psycho-Therapeutic Society at the Caxton Hall, Westminster, on 'Consumption,' Dr. C. Muthu (Physician, Mendip Hills Sanatorium, Wells), said both the public and the profession were obsessed by the bogey of microbes. Man created an unhealthy environment in which consumption flourished. Dr. Muthu's dictum was, 'No soil, no tuberculosis.' Improve the sufferer's blood condition by fresh air and food, relieve him of anxiety and poverty, and Nature would do the rest and restore him to health, if restoration were possible. His experience was that eighty to eighty-five per cent. in the early stage, forty to forty-five per cent. in the moderate stage, eight to ten per cent. in the advanced stage got well by sanatorium treatment with inhalation and manual exercises. Diet had much to do with disease. The poor wanted more food and the rich less. Meat created disease by feeding micro-organisms with virulence. Appendicitis was practically unknown among vegetarians, while it was common in meat-eating countries. Dr. Edwin Ash presided, and the lecture was followed by a demonstration of X-rays and electric and inhalation treatment.

## SOCIETY WORK ON SUNDAY, APRIL 2nd, &amp;c.

[As we shall go to press earlier than usual next week, correspondents are respectfully requested to take notice that we shall be unable to publish any contributions under this head in our next issue.]

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—The musical and flower service in celebration of the 63rd anniversary of Modern Spiritualism was a great success. Speakers: Mr. W. T. Cooper, Mr. George Spriggs, Mr. Leigh Hunt, and Mr. A. J. Watts. Soloist: Miss D. Chadd.—*Percy Hall, 3, Percy-street, W.*—On Monday, the 27th ult., Mrs. Place-Veary gave successful psychometric readings to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

BRIGHTON.—OLD TOWN HALL, HOVE, 1, BRUNSWICK-STREET, WEST.—Mrs. De Beaurepaire, Mrs. Curry, and Mr. J. A. Wilkins gave good addresses. Sunday next: Morning, public circle; evening, Mrs. Curry.—A. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Jamrach gave an appreciated address on 'The Bible and Christianity.' Sunday next, at 7 p.m., it is hoped Mrs. Wesley Adams will be well enough to take the meeting. Lyceum children will sing and recite.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Boddington gave elevating addresses, followed by good clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis. Tuesday, at 8, and Wednesday, at 3 p.m., Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.

BRIXTON.—8, MAYALL-ROAD.—Mr. Imison gave a reading and Mrs. Imison an address and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Percy Smythe. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public. Wednesday, at 7, Lyceum.—G. W.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Mary Davies gave a good address on the 'Seven Principles of Spiritualism' and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Alice Jamrach will speak and give clairvoyant descriptions. Monday, April 10th, at 7 p.m., members' circle, Mrs. J. Neal. Tuesday, at 8 p.m., astrology class.—N. R.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. Graham spoke on 'Seeking for Spiritual Truth,' and in the evening Mrs. Podmore dealt with 'Some Evidences of Spirit Return.' Both mediums gave recognised clairvoyant descriptions. March 29th, Mr. W. R. Stebbens gave psychometric readings. Sunday next, at 11.15 and 7, Mrs. Mary Davies. Wednesday, Mrs. Webster. 16th, Mr. A. Graham.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—The London Union held the yearly Conference here. In the afternoon Mr. Brown's suggestive paper on 'Ideals' was well discussed. Tea followed. Mr. G. Tayler Gwinn, Mr. Tilby, and Mr. Rush gave short, encouraging addresses. Miss and Mr. Rush also sang a duet. We hope to see the results of these meetings in solid work by our members. Sunday evening next Mrs. Petz will answer questions, and on April 16th Miss C. Irwin will be on our platform.—A. C. S.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mr. D. J. Davis gave addresses, his evening subject being 'Modern Spiritualism.'

EXETER.—MARLBOROUGH HALL.—Miss E. Barrett gave addresses and clairvoyant descriptions.—E. F.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Roberts gave an earnest address and recognised clairvoyant descriptions.

BRISTOL.—16, KING'S SQUARE.—Mr. Eddy spoke on 'The Faith of Healing,' and answered questions.—W. B.

WINCHESTER.—ODDFELLOWS' HALL.—Mrs. Letheren gave a beautiful address and clairvoyant descriptions.—R. E. F.

LINCOLN.—ODDFELLOWS' HALL.—Mr. Timson gave spiritual addresses. Well-recognised clairvoyant descriptions at after circle. Good meetings on Monday.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. M. Gordon's interesting address on 'Some Thoughts on Mediumship' was followed by clairvoyant readings.—W. H. S.

EALING.—TECHNICAL COLLEGE, 95, UXBRIDGE-ROAD.—Mr. R. Abbott gave a fine address on 'The Anniversary of Spiritualism.'

SOUTHESEA.—LESSER VICTORIA HALL.—Mrs. Grainger gave eloquent addresses and convincing clairvoyant descriptions. Mr. Hepworth gave a violin solo.—J. W. M.

BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.—Trance addresses and clairvoyant descriptions by Mrs. A. Powell Williams to crowded audiences. Mrs. Williams will be resident speaker here for another twelve months.—A. C. O.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Brown and Mr. Cornish gave short addresses on their experiences in Spiritualism, and Miss Yose conducted the after-circle.—A. J. G.