

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

'WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

Most readers of 'LIGHT' will doubtless have heard of 'The Roadmender,' by 'Michael Fairless,' a book which took the reading world by storm, and which has now passed through twenty-nine editions. The authorship of the work has been a fascinating puzzle, for it was soon known that 'Michael Fairless' was not the real name of the writer. It has been reserved to Mr. Arthur Machen—himself the author of several well-known books—to throw some light on the problem, although even he has to speak under reservation. In an article on the subject in an evening paper he says:—

The author was a woman—she died ten years ago—and outside a very small circle no one knows the truth concealed under this pseudonym; and perhaps the secret is one of those that will be kept for ever.

And then he goes on to quote the words of her literary executrix:—

The book in which you are interested was written during her long death agony; which was indeed no death agony at all, for she neither feared death nor anything else. I had known her for some time; she was staying with me when the first serious symptoms of her illness appeared, and so it was no surprise to me when she said suddenly as she lay on her couch, 'I'm a roadmender.'

That was the prelude to the writing of this famous book, a book remarkable not only for its beauty of thought and diction, but for the psychic interest which surrounds it.

We get more than a hint of the psychical element in the mentality of the writer by the following statement recorded by Mr. Machen:—

'Michael Fairless' had what are called 'psychic gifts' in a very marked degree; the telepathic faculty was strongly developed in her, and she often found her pencil writing automatically sentences of which her ordinary consciousness knew nothing. But she paid no attention to these things; she distrusted them profoundly, and looked upon them as odd subconscious tricks and nothing more.

Her true line of inspiration was evidently of a higher order. Here is an impressive passage from the book:—

We are slowly, very slowly, abandoning our belief in sudden and violent transitions for a surer and fuller acceptance of the doctrine of evolution; but most of us still draw a sharp line of demarcation between this world and the next, and expect a radical change in ourselves and our surroundings, a break in the change of continuity entirely contrary to the teaching of nature and experience.

That is our own view of the matter. And we fully endorse the statement that—

A man does not change as he crosses the threshold of the larger room. His personality remains the same, although the expression of it may be altered.

We are delighted that such a book should find so large and appreciative a public.

A daily paper comments on the fact that belief in fairies 'is now being openly professed by reputable people,' and mentions as amongst these the names of Mr. W. B. Yeats and Mr. Evans Wentz. 'The poetry of earth is never dead,' wrote Keats, and even in this age of machinery there are those who cling to the old-world faith in elves and pixies. But what are fairies? 'Elementals,' we may be told by some of our Theosophical friends. Well, we have seen what purported to be pictures of some of the tiny beings associated with various minerals and other natural objects. But they did not conform to our idea of the ethereal creatures in human shape that were believed to hold revel in the forest glades—Oberon, Titania, Puck, Pease-blossom, Mustard Seed and the rest. The problem belongs to the by-ways of psychical research. The activity of the spiritual world on the human side may conceivably take fantastic forms in some minds. We have a vague recollection of hearing a story of the appearance of an ancestress of an old Highland family to one of her descendants in the form of a tiny woman. Size seems to be one of the main factors of the question. Viewed through a diminishing glass it would seem that a spirit might be classed as a fairy. To some clairvoyants spirit people always appear in very diminutive forms.

Putting aside the question of elementary spirits, is it possible, we wonder, that fairies are really human spirits 'writ small'? We know how much that is seen on the psychical side of life takes colour and shape from the mind of the seer. Many of our friends are accustomed to use the phrase 'leaving the form' without realising the full significance of the words. Conceivably our ideas of form and size as determined by the aspect of things in the physical world may undergo strange changes on another plane of being, just as our notions of time and space may do. For the present the matter belongs to the realm of speculation. In any case, we have no hostility to the idea of fairies. We would rather hear of people believing in sprites and gnomes than surrendering themselves to the Gradgrind philosophy of a universe containing nothing of any more importance than 'facts and figures.'

'The Theosophist' for December contains a remarkable article on 'Electricity and Psychology,' stated to have been dictated by Mr. G. V. Jepp, a blind youth of nineteen. According to the explanatory note at the head of the article, Mr. Jepp, after attending Spiritualistic meetings, 'developed the power of functioning on higher planes than the physical while still remaining conscious in the body,' and subsequently joined the Theosophical Society. The matter of his essay, or article, appears to have been received by him through some form of inspiration, probably akin to that under which Andrew Jackson Davis's works were given. The communication contains a number of closely detailed predictions concerning coming scientific discoveries in the direction of psychology, which are to have a tremendous influence on human progress. We

noted with interest the following statement concerning certain of these discoveries :—

The observation of these facts will lead scientists to the conclusion that all unpleasant experiences are born of impermanent forces, while pleasant and elevating experiences are born of forces which endure according to their intensity.

It will be a great day when science corroborates poetry in its recognition that 'forms of evil hasten to decay while things of beauty ever make for life.'

Another passage in the article which we found of interest is the following :—

Scientists will recognise by their experiments that the astral or psychic faculties are latent in every man, and that these can be evoked by the application of electrical forces to the higher brain centres. The life-giving energies which descend in solar rays contain vital forces for every atom of man's constitution, and although some of the forces are not recognised as electricity, they are all aspects of the One Force, that electro-spiritual power which is the basic principle of Life. . . . Scientists will discover by many experiments with the Actinometer [an instrument yet to be invented] that the centralised force of the sun is condensed throughout all nature forming the objective universe.

The predictions made are in some cases so very categorical that we feel a little diffident about them. But there is no doubt that Science is on the verge of great discoveries in connection with the finer forces of nature.

It is certainly a beautiful thought, and a consoling one, that

Out of the shadows of night
The world rolls into light :
It is daybreak everywhere.

These, it is said, were Longfellow's last written words. If one must be awake in the dark night, there is nothing better one could think of than that somewhere, on the ripples that kiss the beach, on blooming orchards, on placid meadows, there is rising the glow of dawn.

Is it not a beautiful thought, too, that when the night of what we call 'death' enfolds us, the light is breaking on the other side? O God! how blessed is the hope, the assurance, that Thy daybreak is everywhere!

SPIRITUAL PRAYERS
(From many shrines).

Oh God! Everlasting Lord of all beauty, majesty and might! God of the singing bird, the opening flower, the smiling babe! God of all goodness, mercy and love! Hear the prayer of Thy children and grant the desire of their hearts. Breathe into the minds of men Thy Divine Spirit; spread amongst them goodness, pardon and peace. Make an end of their strivings and hatred: teach them to dwell together in brotherly love and charity. Open their eyes to the glory of virtue: may their hearts become wells of living water for healing the woes of the peoples; make them vibrate and thrill to the sounds of celestial harmony, and turn them again to behold the brightness of Thy face. Fill their eyes with visions of the Infinite, and their ears with choric songs triumphant of Heavenly freedom! Oh God, whom we adore! Kindle in the souls of men the light of purest faith; may its glowing flame illumine their path in life and in the hour of death. Amen.

Mr. A. V. PETERS finished his work in London for the present with a very successful séance at the Rooms of the London Spiritualist Alliance on Tuesday, the 9th inst., when he gave some striking and convincing evidences of the presence of spirit friends of the sitters. He started the next day on a prolonged tour in the northern parts of Europe, and was quite uncertain as to the length of his absence. All his many London friends will join us, we are sure, in wishing him a pleasant and successful journey—profitable both spiritually and financially.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, JANUARY 25TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. HERBERT BURROWS

ON

'THE SOUL PROBLEM AND THE SPIRITUAL UNIVERSE.'

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

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

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings at 7.30 :—

- Feb. 8.—Rev. J. Tyssul Davis, B.A., late Principal of Buddhist College, Colombo, on 'Occultism in Buddhism.'
- Feb. 22.—Mr. Angus McArthur on 'Spiritualism: A Survey of its Position, Achievements, and Possibilities.'
- Mar. 14.—Mr. Walter Appleyard on 'My Reasons for being a Spiritualist after Many Years' Experience.'
- Mar. 28.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul.'
- Apr. 11.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America, and other Countries.'
- Apr. 25.—Sir W. F. Barrett, F.R.S.
- May 9.—Rev. T. Rhondda Williams.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, January 23rd, Mr. A. Punter will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each. Also at 8 p.m.

SPECIAL EVENING MEETINGS.—On *Tuesday next*, the 23rd inst., at 8 p.m., Mr. A. Punter will give clairvoyant descriptions. Fee, 1s. each to Associates; Members *free*; Visitors, 2s.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, January 25th, at 5 p.m. *prompt*, Miss Ridge will give an address on 'The Scientific Study of the Bible.' To be followed by discussion.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Daily, except Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

BAYSWATER.—'S. E. B.,' who resides in Bayswater, would be pleased to know of a private circle that she and her husband could join with a view to gaining personal knowledge of Spiritualism. Letters may be forwarded to 'S. E. B.,' care of the Editor of 'LIGHT,' 110, St. Martin's-lane, W.C.

THE 'JOURNAL' OF THE SOCIETY FOR PSYCHICAL RESEARCH.

A PROTEST BY A MEMBER OF THE SOCIETY.

By H. DENNIS TAYLOR.

A large number of the readers of 'LIGHT' are also Members or Associates of the S.P.R., while all readers are more or less interested in its valuable work; therefore I feel I need no excuse for availing myself of the permission of the Editor of 'LIGHT' to ventilate certain grievances against the conduct of the S.P.R. monthly 'Journal' and 'Proceedings' (chiefly the former), which are well known to many Members besides myself.

I allude to the apparent bias and favouritism displayed by the Editor of the S.P.R. 'Journal,' under which any articles or letters which profess to find a fraudulent interpretation of Spiritualistic phenomena, however ridiculously far-fetched they may be, are readily and even credulously accepted and published, while any communications taking the opposite point of view, trying to show the essential inadequacy of the suggested fraud as the sole explanation, are declined or suppressed, unless they happen to emanate from members of the Council or other privileged persons.

To be sure, the refusal to publish is often excused on the ground of insufficiency of space. But this is, after all, only an argument for increasing the size of the 'Journal,' and making it much more popular and representative. For who can seriously maintain that the monthly 'Journal' is, in the points of bulk and diversity of views, at all worthy of a Society numbering about fifteen hundred Members and Associates? If, in the form in which it is now issued, it contains *all* the correspondence worthy of publication emanating from so large a membership, then indeed we must be a society phenomenally barren of ideas, and the publication may well in that case bear its present aspect of being the exclusive preserve of members of the Council and their *protégés*.

Having written in vain on these matters to certain members of the Council as well as the editor, I now publish the following letter to the 'Journal' on 'The Enniscorthy Poltergeist Case' (narrated by Sir William Barrett in 'Proceedings,' Part LXIV., Vol. XXV., for August last) which was sent up by me in November last and, like several preceding communications, rejected; this time ostensibly on the ground of want of space.

THE ENNISCORTHY POLTERGEIST CASE.

May I be allowed to make a few observations concerning a matter which naturally arises out of the discussion upon Professor Barrett's paper on 'Poltergeists, Old and New,' in the October and November numbers of the S.P.R. 'Journal,' and more especially out of the editorial remarks in the latter number at the foot of Mr. Murphy's reply to Major Moore's criticisms. I will here quote the remarks to which I allude:—

'In justice to Mr. Murphy, we insert his reply to the criticisms of Major Moore in the previous number of the "Journal." Like most inexperienced investigators, he seems both to underestimate the difficulty of exact observation in a poor light, and to assume that where he did not detect any fraud, it could not have existed.—(Ed.)'

I ask whether it is not clear to everyone who has carefully considered the nature of evidence for seemingly supernatural occurrences that no discrimination whatever is justified between the evidential value of the accounts of witnesses for such phenomena as apparitions and telepathy, and the accounts of witnesses for spontaneous and apparently supernatural physical phenomena. Whether the former are supposed to be of a purely subjective, or objective (and therefore physical) nature, does not seriously affect the argument. It has always been the practice of this Society to freely admit as good evidence accounts of apparitions and telepathy even when the persons who have seen the former and experienced the latter are the sole witnesses, provided that their trustworthiness has been attested by two or more friends, and especially when the witnesses have given consistent replies under cross-examination; and I think we are all agreed that the society is quite justified in accepting such accounts as good evidence. Yet in the case of nearly all accounts of apparitions and telepathy the Editor must admit that the fact that this Society did not detect any fraud cannot, therefore, be assumed to be proof that fraud could not have existed. This conclusion is obviously just as valid in the case of one class of phenomena as in the other. Let it be supposed, however, that

a witness to whom two or more friends give the same high character for integrity and veracity comes forward with an account of a physical phenomenon, on the face of it supernatural, and what sort of treatment is meted out to him by this Society? He is met by insinuations of fraud! In this case it is insinuated that Randall, the chief witness in the Enniscorthy poltergeist case, might himself have engineered the phenomena also witnessed by Messrs. Murphy and Devereux. To what further lengths can the *a priori* bias against admitting the possibility of physical phenomena go? Not for a moment do I assert that fraud in such cases is not to be considered as a possibility and reasonably guarded against, but what I do assert is that if we must incline to fraud as the most probable explanation of such physical phenomena, then we are quite as logically justified in inclining to fraud as the most probable explanation of accounts of apparitions and telepathy. It is quite as likely that the bulk of the latter are mere cock-and-bull stories, fabricated with a view to hoaxing friends and psychic inquirers, as that Randall and other witnesses for spontaneous physical phenomena happening to themselves (and often attested by reliable witnesses) have cunningly engineered them with the same perverted motive, and I venture to assert that this Society, by ignoring and disparaging good evidence for physical phenomena and arguments for their objective reality, as it has notoriously done of late years, doubtless under the unfortunate influence of the Podmorean tradition, and by directly or indirectly insinuating fraud against the witnesses chiefly concerned, has by implication been casting serious doubt upon the reliability of the bulk of the evidence for apparitions and telepathy which it has been diligently accumulating since its foundation. From the point of view of fraud and mendacity, the evidence for both classes of phenomena must stand or fall together, more especially since it is still an unsettled point as to whether a very considerable number of cases of apparitions do not themselves come under the head of physical phenomena. I therefore feel confident that many readers will agree that the editorial comments upon Mr. Murphy's two statements, animadverting as they do upon his competence as an observer and insinuating fraud against the principal witness, Randall, are most unfortunate, especially in face of the testimonials to Randall's integrity from Professor Barrett and Canon Rennison, to say nothing of Mr. Murphy. It is clear that the adoption of such an attitude in official quarters will certainly not tend to bring to light further evidence for such phenomena, for witnesses thereto are naturally sensitive to either insinuations of fraud or hints at their incapacity as observers. There is a marked contrast between the straightforward and common-sense accounts of the actual witnesses to the occurrences and the far-fetched and grotesque explanations of how it was done contained in the armchair criticisms of Major Moore, which must surely have appealed to the sense of humour of most readers, and perhaps made them rub their eyes and wonder whether, after all, Major Moore is not really poking fun at the Society. For the way in which Randall is asserted to have perpetrated these phenomena under the very nose of two alert witnesses without exciting their suspicion is a far more incredible and impossible explanation of the facts than that they were brought about by natural and perhaps Spiritistic causes not yet understood. In conclusion, I would like to reiterate my plea for a more equitable and rational treatment by this Society of evidence for *all* apparently supernatural phenomena, under which *a priori* considerations of possibility or impossibility shall yield the first place to the discovery of facts.

Stancliffe, York.

H. DENNIS TAYLOR.

November 17th, 1911.

The above letter substantially explains itself (and perhaps throws some sidelight on the motives for its suppression), but I would like to add a few words to my criticisms of the imagined explanations put forward by Major Moore. I think all impartial students of such things will agree that no critic has any right to gravely submit to a society, which claims to be scientific, assumed explanations of physical phenomena, founded on fraud or conjuring, without first going to the trouble of proving before competent witnesses that the apparatus and manipulations which he describes are capable of deceiving wide-awake onlookers in the way he assumes. The well-known papers by Mr. S. J. Davey and Dr. Richard Hodgson (in Vol. IV., Part XI., and Vol. VIII., Part XXII., of 'Proceedings') were valuable and scientifically legitimate, because the efficacy of the conjuring methods of slate-writing therein described, to deceive alert witnesses, was substantially proved by actual trials; but if that line of procedure be upheld as a standard, then the publication of such untried armchair fabrications as those described in Major Moore's letter in the

S.P.R. 'Journal' for October, 1911, and Miss Stawell's attempted explanations, of the same order, of Eusapia Paladino's phenomena in a paper in the 'Journal' for February, 1910, ought not to be considered to enhance the Society's reputation for scientific impartiality.

[We appreciate very highly the good work accomplished by the Society for Psychical Research, especially of recent years, and it is not from any feeling of hostility that we grant Mr. Dennis Taylor the opportunity to make the above protest in our columns, but because we feel that he raises a very important issue, and one regarding which the members generally are entitled to know the facts.—ED. 'LIGHT.']

THE WORK OF THE PROPHET-MEDIUM.

The conflict between the priest and the prophet is writ large over the whole of the Bible records. The prophet-medium has always been as the voice of one crying in the wilderness. He has been the forth-teller, denouncing wrong and wickedness, proclaiming the need for righteousness and godliness. His mission has ever been to enforce the claims of the unseen—to remind men that there is a power and a purpose, a divine urge, that is ever present and ever operative, and that whoever, individual or nation, departs from the way of honour, virtue, justice, and right departs from God, and must reap the consequences of such deviation. The ancient prophets warned, denounced, threatened, and proclaimed the great and terrible day of the Lord. The modern prophet proclaims truth, appeals to conscience, and seeks to win the victory for love and righteousness, purity and peace, by gentler and more spiritual methods than did his predecessors, but his mission is the same, the meaning of his message is the same. That mission is, as it always has been, to lead men to listen to the voice of the All-wise, and walk in the way of obedience to His decree, knowing that He doeth all things well. The prophet ever refuses to be held in bondage. He must be free—free to express his thoughts, to reveal his illumination to deliver his message. His is the living law, the present inspiration. It is his duty and function to show the way, to uplift, to inspire men, and because of this the priests of old opposed him, and in the person of Jesus and others crucified and killed him. The powers that be are always against the prophet—he is a disturber, an innovator, a reformer, an awakener, a reprover. His appeal is to conscience and the highest right. His religion is real, vital, the mainspring of all greatness. To him goodness and truth, honour and honesty, virtue and devotion are the only things that count; they alone endure and are 'worth while.' They are the spirit's birthright—too often sold for the mess of pottage—to be cherished and prized. To lose that birthright is to lose all that makes life worth living. If lost, it must be redeemed, at whatever cost, before one can be said to live—for living is to be at one with the Infinite, and to do the will of God lovingly, truly, and happily.

ILLNESS OF MR. GEORGE SPRIGGS.

At the close of Mr. Wallis's address, on the 11th inst., at the Salon of the Royal Society of British Artists, the Chairman, Mr. Withall, before proposing a vote of thanks to the lecturer, referred to the very serious illness of one of the warmest supporters of the movement, Mr. George Spriggs. Mr. Withall said that his hearers knew something about the efficacy of absent treatment and of spiritual forces when rightly directed, and he therefore felt that he had but to make the suggestion and they would send out a thought-wave of healing and sympathy to their friend, which might, he trusted, so alter conditions as to enable Mr. Spriggs' own spirit people to exercise their healing influence. An informal resolution was accordingly adopted that a message should be conveyed to Mr. Spriggs from the meeting expressing the sincere sympathy of all present and their strong hope that he would soon recover his wonted health and strength.

We are very pleased to learn that, on the 15th inst., Mr. Spriggs was so much better that he was considered to be 'out of danger.'

REMARKABLE EXPERIMENTS IN RADIOGRAPHY.

In the 'Annales Psychiques,' of last October, Dr. Julien Ochorowicz started a series of articles entitled 'Radiographes des Mains.' They relate experiments of remarkable interest, which he has recently carried out. By radiography he denotes photography without a camera; the images were obtained in darkness, by means of invisible rays emanating from a medium. The images of hands were of four kinds: those of the medium and of the 'double' of the medium, his own hands, and those which he denotes as 'so-called spirit hands.'

The *invisible* rays emanating from the medium influence a plate much more strongly than those which are *visible*. The latter he calls 'éclairs médiumiques,' they behave just like ordinary light; he has obtained photographs of metallic objects by the visible rays. In this article, however, he discusses the effect of the *invisible* rays, and not of the visible. They are, he says, much more strongly actinic than the visible, and can produce a good image with an exposure of a second, or even less. The radiographs require for their production special conditions. In the case of his medium, Mlle. Stanislawia Tomczyk, he could only obtain them when she was in a somnambulist state. Finally he succeeded in obtaining a series of spontaneous phenomena, although at first he thought he would have to content himself with a few isolated experiences only.

In the course of these experiments Dr. Ochorowicz met with many surprises. For instance, on one occasion when he held the sensitive plate against the left ear of the medium, hoping to obtain an image of the ear by means of these invisible rays, he unexpectedly found that an image of his own right hand, with which he was holding the plate, had been produced. As he had shifted his hand, not anticipating such a result, the image was doubled. An illustration of this radiograph is printed in 'Annales Psychiques'; it is quite unmistakably the image of a hand.

The rays by which this was obtained must have been thrown on the plate from *outside*, but Dr. Ochorowicz assures us that the room was dark. Of course, the Doctor's hand was not touching the sensitive side of the plate. How, then, was the image of a dark hand on a lighter background cast upon the sensitive surface? The problem is rendered more perplexing by the fact that a few minutes later, when he had placed the sensitive plate on the top of the medium's head, he obtained an image of the round form of the head and the outline of two hairpins, crossing each other. The rays in this case must have been cast on the plate straight from the head, not from the opposite direction. A feature of interest in this illustration (not mentioned in Dr. Ochorowicz's article) is that the rays emanate from the head so as to form a sort of aureole with a darker centre. This reminds us of a picture of the healer Schlatter (so much talked about some years ago), a print of which appeared in 'The Occult Review' of April last, and which represents him with a faint radiance round his head. These facts suggest that the halo which art associates with pictures of the saints may represent a tradition founded on facts of observation.

In an earlier experiment, when Dr. Ochorowicz, asking the medium to hold the plate herself, tried to obtain an impression of her ear, an image of her hand was found on the plate. He then asked her to hold it only with the tips of her fingers, with the result that the tips of the fingers only appear in the radiograph.

The Doctor's theory is that the rays issuing from the etheric body can be directed on to different points; that in the experiments in which the hand holding the plate is reproduced the rays were externalised, and acted from outside, through the non-sensitive surface of the plate, to the sensitive surface; that in the experiments with the head the rays were concentrated on the surface of the skin, and acted direct on the sensitive side of the plate. These rays, he says, act like ultra violet rays, and are not able, like the X rays, to penetrate opaque substances.

When the medium laid her hands against the plates (which were lying flat on the table), no image was produced; but when the plate was again held by the Doctor against her ear, a leaf having been inserted under the plate, the form of the leaf

appeared clearly outlined against the luminous effect produced by the rays proceeding from her ear. A few weeks later, when this experiment was repeated, an image of the medium's ear with a wisp of her hair appeared against the luminous background of the head.

From these experiments we might be disposed to conclude that the medium's hands do not emit rays, but only her head. This conclusion, however, would be mistaken, for further experiments show that radiations emanate from the fingers also.

I hope to consider these other experiments in the next issue of 'LIGHT.'

In conclusion I will remind readers of a statement made by Mr. J. Traill Taylor (Editor of 'The British Journal of Photography') in connection with his experiments in 'spirit photography.' He says, apropos of a particular experience:—

This figure had not only not been impressed on the plate simultaneously with the two gentlemen forming the group, but had not been formed by the lens at all, and therefore the psychic image might be produced without a camera. (See 'Spiritualism,' by E. T. Bennett, p. 118.)

It is not a little interesting to find that the earlier experiences of Mr. Traill Taylor in 1893 are now finding corroboration in the experiments of Dr. Ochorowicz.

H. A. DALLAS.

(To be continued.)

ALLEGED INSTANCES OF REBIRTH.

As we mentioned in 'Notes by the Way,' on page 13, Mr. Piyush Kanti Ghose, in the 'Hindu Spiritual Magazine' for November, examined at some length three alleged instances of rebirth and subjected them to some searching criticism. The first seems to be identical with that given by Mr. Tarachaud in 'LIGHT' on p. 527, 1911. In this case, according to the report, a child of seven said that she was the mother of two men dwelling in another village, and on one of them being sent for, at once recognised him, confirming her statement by mentioning certain facts which on investigation turned out to be true. The report added that the girl had since been married to a certain Babu Ram Swarup. After picking out some weak points in the story, Mr. Ghose makes this rather sarcastic comment:—

Next, it is said that, though fully conscious of the fact that she had her husband and her sons whom she must have loved like an ordinary human being, the girl did not hesitate to marry another gentleman in her next birth. Such an act cannot but be revolting to any lady belonging to a respectable Hindu family. . . . We, however, must congratulate Babu Ram Swarup on his having obtained, as his partner in life, a girl who is young in body but old in wisdom, having at her back the experiences of sixty long years with husband, children and grandchildren. As we are told she still 'remembers her past very well' it would be intensely interesting to learn how the couple fare in domestic life under these peculiar circumstances. Indeed, we expect that, after a few years, Babu Ram Swarup will entertain us with his domestic and married experiences for the benefit of the theory of rebirth. Psychologists will undoubtedly find much to engage their attention in this peculiar case of dual existence.

All three stories he regards as cases of spirit influence, which, instead of proving the rebirth theory, are examples demonstrating 'how eager our spirit friends often are to avail themselves of every opportunity to manifest to those with whom they associated before.'

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

SPONTANEOUS PHENOMENA AT A VICARAGE.

A clergyman, in whose house many remarkable and spontaneous manifestations have occurred (see 'LIGHT,' June 10th, 1911), writes:—

I have so far only seen one of the very many figures that have appeared here, and, though the chief one interested, have only been partly favoured with the major phenomena. I have just been allowed to participate so as to be able to confirm them, but it has been like a peep through the chink of a door in comparison with the open view.

Still I believe there is a purpose in this, as I have been able to say truly that the wonderful things we have had here, which are so well evidenced by many witnesses, have been unsought and spontaneous and so all the more valuable as evidence. Recently my study window was brightly illuminated at night from within for quite a long time. My wife, servant, and three children saw it. It was as though a powerful lamp had been left burning within. In fact, they thought I *had* left my lamp. The door was locked with a special lock, of which I alone possess the key. The light was so bright that it illuminated the garden path. When I returned I unlocked the study and found *no lamp*, no candle, and there had been no fire lighted that day at all, and the range was cold!

On the following Monday there was *bilocation* of myself. I was heard to open the front door, bang it to, go upstairs, walk loudly through the upper rooms, and tramp about for quite ten minutes before I actually entered the house. I have also been seen in the house when doors were locked and when I have been quite a mile away, hastening home.

FLAMMARION ON PEACE AND THE SOUL.

Camille Flammarion, the famous French astronomer, is the subject of an eloquent appreciation in 'T.P.'s Weekly.' The writer, Hector Macpherson, jun., says:—

The clamorous passions of the world are distasteful to Flammarion. After surveying the Infinities and Eternities and turning his gaze on the little world in which we live, he beholds the petty rivalries of nations and peoples. Especially does he deplore the 'burden of armaments.' His ideal is a world at peace, living in Divine harmony. We live on so small a planet—'a globule lost in the infinite night,' he calls it—can we not live in peace? 'In the eternity of duration, the life of our proud humanity, with all its religious and political history, the whole life of our entire planet is but the dream of a moment.' . . . But side by side with his belief in the utter insignificance of the earth and its inhabitants Flammarion exalts the dignity of the human soul. The human soul, in his opinion, possesses a natural dignity out of all proportion to the size of the little earth on which it plays its part for the span of a human life. 'Do we not feel,' he says, 'that our destinies cannot be terminated here, and that short of absolute and final nonentity for everything, they must be renewed beyond, in that heaven to which every dream has flown instinctively since the first origins of humanity? As our planet is only a province of the infinite heavens, so our actual existence is only a stage in actual life. Astronomy, by giving us wings, conducts us to the sanctuary of truth. The spectre of death has departed from our heaven. The beams of every star shed a ray of hope into our hearts. On each sphere Nature chants the psalm of Life Eternal.'

THE SUPREMACY OF LOVE.—'Divine love is the mightiest power in the heaven above or in the earth beneath, pure and overflowing at the heart of the universe. How marvellously it is akin to another most attractive force in nature—gravitation! Remove this single binding influence, and worlds with all they contain instantly dissolve into chaos. Remove the single bond of spiritual love, and society melts into a social chaos. And just as the sun is the principal seat of gravitation and the planets are the inferior seats of gravity, so God is the central source of love, and His angels and children are subordinate sources of love. Again, as gravitation is extended equally everywhere, so also is the love of God. No matter to what depths of sin the heart of man has sunk, be it steeped in degradation and vice, or paralysed by carelessness and indifference, God's love is ever present, able and ready to save. No man is beyond its reach and secret influence. Its force never fails or decreases. Love can never die. It is infinite and eternal as God Himself. And because He reigneth and directeth and takes measures unceasingly for the betterment of His children, this world of His is daily and hourly progressing and improving. To-day the world is better than yesterday. To-morrow it will be better than to-day.'—THE DEAN OF GIBRALTAR.

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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 SPIRITUAL TELEGRAPH.

A good many years ago, at the time of one of Great Britain's 'little wars,' the telegraphists engaged in transmitting news from 'the front' were astonished when, instead of the usual despatches, there came over the wires, text by text, the first chapter of Genesis! What had happened? Had a war correspondent gone suddenly mad, or was it an outrageous freak on the part of some practical joker? Conjecture was rife until the explanation arrived, and then the mystery was cleared up in a quite prosaic way. It seemed that a resourceful Press-man was expecting news of importance, and, in order to keep the wires occupied on behalf of his own journal and against rival correspondents, he had used the Biblical message to bridge over the interval. We have often thought of this story when confronted with some unintelligible or irrelevant message purporting to come from the world beyond, and have wondered whether amid the numerous theories put forward to explain this puzzling side of the subject, some such explanation may not, occasionally at least, be the true one. Criticism in these matters is fatally easy, but the earnest investigator needs also a little sympathetic imagination—that imagination which a great scientist declared was so necessary to the equipment of a true scientific student. Yet we have known persons whose patience and intelligence would have carried them triumphantly through failures and difficulties of all kinds in an investigation into physical science, who have yet been baffled and dispirited by a few perplexing experiences in psychical matters. And we have wondered, we still wonder, at the fact. Why should men who know with what infinite pains and patience, in the face of difficulties and failures of all kinds, the telegraph, the telephone, and later, the wireless system of telegraphy, were perfected—why should they expect that the Spiritual Telegraph should be established in full working order without trouble or delay?

When we consider the complex and delicate forces which the operation of that Telegraph entails, and the successive obstacles to be surmounted, some of which probably the operators at the other end of the line cannot—in the nature of things—even hint at, the wonder is not that the messages are sometimes confused and meaningless, but that clear and intelligible communications are received at all.

The Iron Duke once remarked that the secret of great generalship in war was to know what the enemy was doing on the other side of the hill. Our problem, conversely, is to know—or imagine—what the friends are doing on the

other side of the Veil. Let us try and enter conjecturally into some of the difficulties of those amongst them whose work it is to build up sustained and effective communication with us on this side of life. There is no need to deal with every method of actual or attempted intercourse. We will confine ourselves to one only—the highest form of all, inspiration. Here, for example, is a man whom a large and progressive part of the community look on as their prophet and teacher. Week after week, from pulpit, press or platform, he gives out utterances educative, uplifting and aglow with ideality. Often he is conscious that the thoughts he utters are not his own—that he is moved by some impulsion from outside himself, and confesses the fact (there are some well-known instances at the present time to which we need not now particularly refer.) But the level is not always maintained. Now and again there is a 'falling short'—the golden words are garbled with a baser currency of speech. The ideas degenerate, strange atavisms of thought make their appearance, and it may be that instead of messages of encouragement, the oracle gives out counsels of despair. The more critical followers of the great man are quick to notice the change, and become uneasy and perplexed. It may be but a passing phase, and the old plane of thought and inspiration may be regained. Or it may be, alas! that the lapse is (humanly speaking) final and irremediable. The man upon whose words multitudes hung, for hope and vision, has suffered some strange eclipse, and has become no more than the weakest of his followers. His light has gone out; he has abjured his old faith and taken refuge in the fold of some religious order whose doctrines he once held to be effete and erroneous. Disillusion and bewilderment have seized on his followers—they are left to think for themselves and stand on their own feet, which, after all, is a good thing for them, though they may not at first realise the fact. And yet what painstaking and devoted care lay behind the inspiration while it lasted. How the medium of it all was supported and upheld amid a maze of sordid cares and temptations! What false ideals had to be combated, with what ceaseless vigilance his path had to be guarded and his steps supported. Was it wonderful that at last the 'sweet bells' were 'jangled,' and (to apply our parable) the 'messages from the front' were mysteriously replaced by the 'first chapter of Genesis'? We can only dimly realise the difficulties of the operators behind the veil, but we may fairly rely upon it that even the things that perplex us in their operations have oftentimes a motive and a meaning. And so it may be, and probably is, with all the odd lapses and strange vagaries that run through all our yet imperfect systems of intercommunication between the two worlds.

The whole problem is illustrated in a remarkable way in Admiral Osborne Moore's recent volume, 'Glimpses of the Next State.' It is full of records that bear either directly or indirectly on the question. We see, in imagination, as we read, the unseen communicators struggling vigorously against a host of difficulties, and yet contriving in all kinds of ingenious ways to 'get through' coherent and evidential communications. Even their failures may be valuable if, while eloquently revealing the obstacles against which the 'Telegraphists' have to contend, these make us emulous of their patience, their unwearying endeavours, and their faith in the ultimate success of their work in laying the great cable that shall link the two shores of temporal and immortal life. Let us then, while trusting the future, be mindful of the lesson of the past—how every new invention has been received with incredulity, derision and often malignant hostility until the completed work emerged at last, vindicating the faith of those who wrought upon it and putting its opponents to confusion.

INTERESTING INCIDENTS DURING FORTY YEARS OF MEDIUMSHIP.

BY MR. E. W. WALLIS.

An Address delivered on Thursday, January 11th, to the members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-treet, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

THE CHAIRMAN, in opening the meeting, said: Ladies and gentlemen, I think we all hold the belief that we ourselves are the result of all the thoughts that we formulate, all the actions we do, and all the influences that are brought to bear on us. In a similar way the Society we represent is the result of the thoughts and actions of the people who, during the last twenty-eight years, have been associated with us, either in the body or out of the body. Last night I referred to an old number of *LIGHT* containing an account of the formation of this Alliance, and read the names of the first Council. I found that of all the people who were then connected with it I am the only one that is left. I thought that to-night, being the first meeting of the New Year, I should like to refer briefly to these pioneers of our Society. I mention their names in the hope that you may have kindly feelings towards them and that they may realise your appreciation of their efforts. First I would mention our good friend, Wm. Stainton Moses, a man of culture, who himself was one of the finest mediums, not only for automatic writing, but for other remarkable phenomena. It is well to remember that he was at the outset a very orthodox clergyman, and that the teachings that came through his hand were not such as he received with pleasure. They came from old-time spirits, who had seen the developments of religious thought from afar off, and sent their own teachings through him with the object of bringing him into *rapport* with themselves. I was not only in touch with Mr. Moses in his lifetime, but have been since his departure, and a great many things connected with the Alliance to-day are due simply to his initiative. Next came Alaric A. Watts, poet and philosopher—a man of such charm that in his presence, even if not in agreement with him, one felt as if raised to a higher sphere. Then we had Dr. Stanhope Speer, a medical man of repute, who took care of Stainton Moses, and to whose kindness we owe many of the excellent results of Mr. Moses' mediumship; Dr. Geo. Wyld, who was an enthusiastic supporter of mesmeric experiments; Professor Cassal, an eminent Frenchman; Morell Theobald, at whose home so many manifestations took place, an account of which is given in one of the books in our library; Major-General Drayson, a man of scientific eminence; Algernon Joy, another friend of our earlier days; Desmond G. Fitzgerald, an electrician of some note; all of whom have passed to the other side—and one other, of whom we have lost sight. I think we ought to acknowledge our indebtedness to these friends. It is not only what they did when here, but what they have done since, for we are assured that they continue their interest in our work. One member of our Council I have omitted to speak of because he has so lately passed away. I mean Mr. Edmund Dawson Rogers. You knew him as a man of great ability, a hard worker and a great organiser, who was heart and soul devoted to this movement. We recently issued a volume of his 'Life and Experiences'—a most excellent book to put into the hands of inquirers, containing, as it does, the experiences of an eminently practical man. But, besides those who have passed on, there are others to whom we are indebted who are working hard for our cause. Among them is the speaker of to-night, Mr. E. W. Wallis. We know that during these forty years, Sunday after Sunday, he has carried the good tidings of Spiritualism to all parts of the kingdom. At the present time Mr. Wallis, as Editor of '*LIGHT*,' has a much larger audience than formerly, for '*LIGHT*' goes into every country, and almost every copy received is not only read by the recipient but by the recipient's friends. When you have heard Mr. Wallis to-night you may think even more highly of him, if possible, than you do now.

In his opening remarks MR. WALLIS explained that owing to an accident, 'Cheiro,' who was to have been the speaker that

evening, was unable to attend, and thus it came about that in exchanging dates, and giving his address which should have been delivered next April, he was to speak about his forty years' experience of mediumship before those forty years were quite complete. Continuing, Mr. Wallis said:—

Unlike the majority of those who became Spiritualists in the early days of the movement, I have no complaint to make respecting the religious instruction that I received from my parents. The gloomy Calvinistic orthodoxy which was then so prevalent did not affect me. The fact is my parents knew of Spiritualism, and as they had received instruction from the other side through my eldest brother's automatic writings—extracts from which were read at the National Convention in 1866—the old theology was not enforced on my young mind. Indeed, one of my earliest and most definite recollections is of how, one Sunday, after Sunday School, when I was going about the house singing with gusto:—

'There is a dreadful hell
Of everlasting pains,
And sinners must with devils dwell
In darkness, fire and chains.'

I was suddenly stopped by my father, who exclaimed, 'Never let me hear you singing that horrible hymn again—it isn't true!'

On Easter Sunday next it will be forty years since my father, my uncle, 'the pioneer missionary medium,' and I travelled from Twickenham to Kingston-on-Thames, and called on Mr. W. J. Champernowne. In the course of conversation Mr. Champernowne spoke enthusiastically of some wonderful physical manifestations he had recently witnessed in his home circle, and showed us a large number of automatic drawings which his wife had made. He afterwards accompanied us to a meeting in the Temperance Hall at which Mrs. Bullock delivered a trance address and, subsequently, my uncle was also controlled to make a speech. I was so much impressed that I resolved to try to learn more, and a week or so later prevailed on my mother to go with me to a friend's house at Twickenham. There, after seeing the table move, I received my baptism of spiritual power, being much shaken and impelled—*compelled*, I might say—to write automatically, and realised that I was mediunistic.

When first the philosophy of Spiritualism was explained to me I felt that it was so rational and beautiful that it ought to be true. It seemed so natural that the departed should wish to communicate with us that, in view of the teaching of the Bible and the Church regarding angels and ministering spirits, I was predisposed to believe; but when I found that almost everyone ridiculed me and opposed the idea of spirits, as though they were beings foreign to the purpose of God, and certainly agents of the devil—if they existed at all—I felt that I must have facts to build upon. It was imperative that I should be sure. I read so-called explanations, by Dr. Carpenter and others, observed instances of 'unconscious muscular action,' and felt that there might be truth in the theory of 'unconscious cerebration' put forward to account for trance-speaking. In fact, my doubts and difficulties increased, and though I had been controlled to speak without premeditation and had witnessed table-movements without contact I was not satisfied. Still, I continued my inquiries, determined to get the truth if possible. In spite of frequent disappointments I obtained, little by little, evidences which ultimately overbore my scepticism, carried conviction to my reason and judgment, and compelled me, at last, to say 'I am satisfied.' It was as though I had been setting up mental nine-pins and each in turn had been bowled over by some new experience, until not one was left standing. Nearly twenty-seven years ago, in referring to this phase of my experiences, I wrote: 'For a long time I was extremely desirous that some convincing evidences of spirit identity should be given through me; I feared to allow myself to be controlled, and resisted with all my power the impulse to speak, lest what I did say should be but my own thoughts, and not due to spirit-influence at all. I did not wish to deceive others or be deceived myself, but a number of messages were given through me, conveying information which was *strange to me, and in some instances unknown to the recipients of the messages until further inquiry.*' One of the most clearly-marked experiences of this character, one which strengthened my growing conviction,

was the following, details of which were published in the 'Spiritualist' on May 24th, 1878.

I was sitting at a 'developing circle' at Upper Bedford-place and one evening two gentlemen named Carson, father and son, were invited to join us. They were strangers to us all, having just arrived from Australia. Before the circle commenced an influence affected me and caused me to rub my leg, as if I was in great pain, and then my head in a similar manner. After the circle began an attempt was made to influence me to speak, but without success. Then my Indian guide controlled me and described the spirit, informing the sitters that he was a young man who had recently passed to spirit life 'over the big waters,' as he put it. This led Mr. Carson senior to inquire if it was a son of his. My hand was then suddenly influenced to write: 'I am in great pain, or I would be able to speak. I have been wounded by the kick of a horse in my leg and head. I am not your son, but a friend of his.' This message was signed 'J. Burt.' Fortunately Mr. Carson dated and kept the paper on which it was written, although at the time he could make nothing of it, as neither he nor his son could think of anyone of the name of Burt. The sitting in London occurred on July 18th. About a month later, when in Edinburgh, Mr. Carson received a letter from his eldest son, dated Melbourne, July 10th, in which he mentioned the deaths of a number of Colonists, and said, 'Mr. Burt, brother-in-law to Mr. R., was killed off horseback during the month of June.' Thus the information of the accident was given in London less than a month after the death occurred in Australia. This, to me, was a positive proof of a mind at work other than my own—a mind that claimed to be that of a discarnate person and proved the claim by stating facts unknown to anyone else present. Mr. Carson regarded this communication as a splendid test of spirit identity. He had the message photographed, and on his return to London he called to tell me about it. Unfortunately I was not at home, but to Mrs. Wallis he explained the facts, gave her the photograph, and said that when a medium gave a good test he thought he ought to be told of it for his encouragement. Afterwards he published a full account of it in the 'Spiritualist' and the 'Medium and Daybreak.' To me it was most valuable. I could not then, and cannot now, see any explanation that fits all the facts except the Spiritualistic one which recognises the presence and action of the so-called dead man himself. (Applause.)

The fourteenth chapter of 1st Corinthians proves that many of the early Christians, when they held their meetings, not only spoke under spirit influence, but that foreign spirits took control. From what St. Paul says, when he protests that everything should be done decently and in order, it is clear that several mediums had been talking at the same time—or 'jabbering away together,' as the irreverent would say. Most Spiritualists who have sat in 'developing circles' have witnessed that kind of thing. This 'speaking in tongues' is a phase of mediumship that has been especially interesting to me. How deeply I am indebted to my spirit friend 'Lighthouse,' a South American Indian, for faithful companionship, protection, and comforting helpfulness, I am unable to realise fully—perhaps, when I am on the other side, I shall be able to understand—but I *do* know that he it was who did the hard work of my development, and that it is to him I owe in a very large measure not only the immunity from unpleasant experiences which I have enjoyed, but the ability for such service as a medium as I have been able to perform. Again and again, both in America and in this country, clairvoyants have seen him at work while I have been on the platform. He it is who puts me to sleep, as he says, and then hands me over to the 'big talkers,' who give the lectures.

At first he could only make me speak in his own tongue, but gradually, helped by the sitters on this side and the spirit friends over there, he acquired a knowledge of English and was able to give, through me, psychometrical readings, diagnoses of diseases, healing treatments, clairvoyant descriptions of spirit people, and poetical improvisations. Some Manchester friends took me one evening to see a gentleman who had lived many years in South America. He conversed for a time with 'Lighthouse' in the latter's own language, and afterwards explained that 'Lighthouse' had just given him an account of his earth

life and the manner of his passing to the other side. The account tallied with what had previously been said through me in broken English. As the gentleman had never heard the story before, this was to me good evidence that what I had been made to utter was not mere 'gibberish,' but truly an 'unknown tongue.' On another occasion, in Scotland, a lady who had lived at Belize, in South America, said that 'Lighthouse's' talk sounded to her like that of some of the natives there. As she was about to return, she wrote down phonetically some of the words that he used when he took control, apparently a greeting. At Belize, when she repeated the phrase as well as she could, an intelligent native, he told her that it meant, 'I come to see you!' A very appropriate expression, I think—for 'Lighthouse' is always happy to be of service, as all who have known him will readily testify.

When sitting for development at Kingston-on-Thames I was controlled one day by a new foreign influence. The spirit claimed to be a Kaffir. Next day one of the sitters mentioned this fact to a sergeant at the barracks, who, however, doubted the truth of the claim, and said that, if allowed to be present, could soon tell whether it was Kaffir talk or not. At the next sitting, in the circle, when the control came, conversation ensued between the two, with the result that the sergeant frankly admitted that it was Kaffir that was spoken, but a dialect that he was not familiar with.

During development most mediums have a variety of controls. This seems to be helpful, if not entirely necessary, and sometimes as many as six or eight spirits manifest in turn a say or do something characteristic. Another interesting feature is the fact that when controlling a medium for the first time the spirit seems to be compelled to make the medium reproduce the death scene, more or less fully, and often to speak the words uttered before death. These impersonations are often very vivid and dramatic. Whether this is done solely for the purpose of securing identification, or whether the old conditions are taken up again on re-entering earthly surroundings and have to be worked through and broken, I do not know. Possibly we may find here the key to the puzzle of haunting. Be that as it may, these strange manifestations ought to be studied and better understood. Inquirers should be warned of their probable occurrence so that they may be prepared; otherwise they are liable to be terrified and to draw wrong conclusions. When the inexperienced sitter sees the sensitive shaker violently, then apparently fainting, or dying: sees the seer suffering and tears, the straining for breath, or observing other apparently painful symptoms, for which he is entirely unprepared, he may be forgiven for supposing that it is dangerous and uncanny. He should be given to understand that, as a rule, when mediums are made to impersonate a spirit, and to give such histrionic representations, they neither feel the pain nor recollect, when they regain their normal conditions, what they have done and said, and that, provided sitters are observant, and exercise a calming influence over the control, no harm is done. By judicious sympathy and encouragement at the right time, and by repressing all tendencies to excessive action or emotion, sitters can often elicit very striking proofs of the identity of the manifesting intelligence, even from spirits who, if hasty judgments were followed, would be excluded, ordered off, and condemned as evil. Some so-called 'rough,' undeveloped spirits have proved themselves to be faithful friends, truthful and trustworthy. One evening, after address at the old Marylebone Society, I awoke to find myself surrounded by people laughing heartily. A control had spoken who said that he had been an American clown. His quaint and humorous remarks and illustrations had been very amusing. For a while he manifested frequently, then suddenly ceased coming, only to return just as suddenly and unexpectedly months afterwards. He gave the name of Thomas Joyce, in his own way was truly a joyful philosopher. At Gorton near Manchester, a sitter suddenly asked him, 'Why did you leave Boston in such a hurry, Tom?' He made an evasive answer and the question was not pressed. On being informed of this at the close I sought out the gentleman and asked 'he had put that question?' 'Did you know him?' I said. 'Yes,' he replied. 'I am fond of the circus and I saw him

the ring a number of times. Just before I left America, some years ago, he was running a circus in Boston, but the show failed and Tom disappeared—so I was not surprised that he did not care to reply to my question. A lady, a member of the Glasgow Spiritualist Association, also obtained a partial identification of him from an American actor who was visiting that city. Although 'Tom' was not a saint—and he would be the first to admit it—he brought a good, cheerful, healthy influence, and is a trusty friend.

My public work really commenced at St. Peter's-road, Mile-end, where for a time Mrs. Wallis and I continued the work which had been carried on by Mr. Robert Cogman. On Tuesday last I received a letter from a friend who used to attend those meetings. He wrote: 'I hope you will mention that the little band at St. Peter's-road were all sincerely sorry at the breaking up of that society, and that more than one member has stated that they have never been connected with a society since to be compared with it for general harmony and spiritual uplifting—in fact, true Spiritualism in every sense of the word.'

It is very pleasant, of course, to have this unexpected testimony, but I must not attempt to do more than deal with selected incidents—it is not possible to compress the record of forty years' work into twice forty minutes. An amusing incident occurred at West Pelton, in Co. Durham—but before giving it I wish to speak of the earnestness, intelligence, and devotion of the coal miners and other workers in the pit villages around Newcastle-on-Tyne. From Chester-le-Street, in Durham, to Morpeth, in Northumberland, about thirty years ago, the whole district was alive with Spiritualism. I spent weeks together among these men and was proud to know them and call them friends. Studious, well-read, thoughtful, brainy men most of them, we had many splendid and inspiring times. In the open air, on the village green, in the kitchens of the miners, or in public halls (when we could get them) we held meetings, and often, after supper, we sat and talked or held impromptu séances until well on into the 'sma wee hours ayont the twal.' It was estimated that in Seghill and neighbourhood alone there were no less than a thousand Spiritualists. At North and South Shields there were many others, and at Newcastle, in those days, there existed the strongest society of Spiritualists outside of London. The amusing incident to which I refer was this: We had held a camp meeting one Sunday afternoon at which a trance address had been given through me, and when we were strolling about the fields, waiting for the evening meeting, we were accosted by a local preacher who began an argument with my companion. The latter turned to me and said, 'Well, Mr. Wallis will debate with you if you like.' 'Yes,' he answered, 'I'll debate with him—but not if he goes into a fit!' (Laughter.)

One day a tall man came to me at a meeting at Blackburn and said, 'I want to thank you, Mr. Wallis, for what you did for me when you were here some months ago.' I looked up at him and laughingly said, 'Well, you have the advantage of me, for I have no recollection of seeing you before. What do you refer to?' 'Oh,' he said, 'I mean when you held the séances for healing.' The fact was, this man had entered the room after the séance had started, received a diagnosis and a suggested course of treatment, and then hurried away before I awoke from the trance. He now informed me that at that time he had been 'off work for six weeks,' and although under the treatment of his club doctor he had grown worse instead of better, and hardly knew how to get to the séance. However, 'Lighthouse' had told him that the trouble was not in the stomach, as the doctor had said, but in the liver, and after a few doses of the herbal preparation which the control had recommended him to take, he was so much better that he was able to resume his work, and had been well ever since. It struck me as being rather funny that this man, whom I had never seen before, should thank me for benefits received of which I was entirely ignorant.

Here is a case of healing. One time, when I visited North Shields, I had acute inflammation of the lungs, and my friend, Dr. Bates, ordered me to bed. When I was recovering, knowing that 'Lighthouse' sometimes healed people, he twitted me over having to rely on him. On my next visit I found the doctor sitting on his chair doubled up, and hardly able to stir. He

had been bad with lumbago for some days. 'Oh,' said I, 'it's my turn now, is it?' 'What do you mean?' he asked. 'Why, to cure *you this* time, of course, as *you* cured me *last* time.' 'Can you?' said he, rather incredulously. 'I can try,' I replied, 'and if "Lighthouse" will help, as I have no doubt he will, I expect we shall manage it.' He consented to the experiment, and after he had been well 'magnetised,' I invited him to stand up. It was very amusing to see him slowly, and very gingerly, gradually straighten up, and then very cautiously stand erect, move his limbs, bend his back, and finally begin to walk about. 'It's gone; I'm all right!' he exclaimed to his son, who had been a deeply-interested spectator. 'Is it *really* better?' he asked. 'Yes,' said Dr. Bates, 'quite gone; you haven't seen me move about like this for a week.' He was a splendid man, and I was delighted to have been able to give him relief. (Applause.)

It is all very well for armchair philosophers and critics to spin cobwebby theories about mind-reading, thought-transference, expectancy, unconscious suggestion, telepathy, subconscious personalities and what not—there is one thing, and a very essential thing, that they generally lack, and that is actual *experience*. Some day, perhaps, they will enter the séance room and begin at the beginning. They should study mediums who are developing; win the kindly co-operation of the controls as well as of the sensitives, and by judicious and sympathetic questioning, learn what the mediums know, feel, and think—instead of, as now, ruling them out, or regarding them as mere machines, unworthy of being consulted, trusted, or considered in any respect. The open hostility of the man who looks upon mediums as 'delusive wild beasts'—to be crushed on sight—is preferable to the attitude of those who seek to make use of the medium, but scorn to regard him or her as a reputable or trustworthy human being.

However, I want to show you how a man who had certain preconceived notions, derived from books, was compelled, as the result of experience, to revise his opinions. This gentleman invited nearly twenty friends to sit with me at his home. I was on his left. As was his custom in dealing with sitters, 'Lighthouse' went 'round with the sun,' speaking to each one in turn, giving them psychometric character delineations, tracing their past lives, diagnosing ailments, making health suggestions, and describing such spirit friends as he could discern. In the case of a lady who had led a very eventful life he succeeded in telling her of almost 'all [the] things that ever she did.' At last he reached the sceptical host. By that time the 'power' was almost spent and he had a difficult task; still he was successful. After the séance our host said to me: 'I have learnt one thing, Mr. Wallis; it is *not* all thought-reading as I had supposed. The things I thought of and expected that you [he wasn't prepared to admit that it was the spirit and *not* me] would deal with, or tell me about, were not spoken of at all, but the things that were *not* in my mind were mentioned, and what you said was true.'

Here is another instance: One day, at Leeds, I was introduced to a popular preacher, the Rev. Thomas Greenbury, as a spirit medium. He at once began chaffing me. I protested that Spiritualism was as real and serious to me as his religious convictions were to him. He then admitted that he knew little of the subject, but said that he had investigated mesmerism, and having had some remarkable proofs of the reality of clairvoyance, he thought that Spiritualism could all be explained on those lines. 'Very well,' I replied, 'hold to that belief as long as you can; only investigate in the same way as you have investigated mesmerism and let the facts speak for themselves.' He promised me that he would do so. The friend who had introduced us took him to a private circle. Some years prior to this Mr. Greenbury had lost a dearly loved daughter, and at the circle referred to this daughter controlled the medium and made herself known to him in such a way that he was compelled to revise all his theories. He wrote to me, telling me how the medium had walked across the room to him in just the manner that his daughter used to walk; how she took his hand and stroked it in the loving way that his daughter had when she was here, and how, when he asked who it was, she replied with the name 'Cissy'—his pet name for her. After many interviews with his daughter he told me that he had asked her

a host of questions, many regarding matters that she and he alone knew of, and all his inquiries had been fully and satisfactorily answered. He wrote :—

'I could as soon doubt the existence of the sun as doubt the fact of my holding communion with my darling daughter. I thank God daily for the privilege. It has drawn me nearer to Him, has led me to pray more fervently, to preach more faithfully, to sympathise more deeply, to act more discreetly, to labour more earnestly. I have been a minister for over thirty years, but this has intensified the joy of preaching. Angels are ministering spirits sent forth to minister to those who shall be heirs of salvation; and I feel certain that my daughter is one to me. *I no longer mourn her as dead! No, she lives!* and I anticipate the time when I shall join her in her bright abode, and we shall together swell the song of thanksgiving and praise to our Great and Gracious Father, God.'

(Applause.)

(To be continued.)

ANOTHER VETERAN SPIRITUALIST GONE.

The name of Mr. T. Douglas Murray, a gentleman who was a member of the Alliance and a subscriber to 'LIGHT' for many years, has been brought up lately in a rather strange connection. The daily press mentions the novel precautions which Mr. Murray, who passed over on November 21st last at the age of seventy, took against premature burial. These, which are set forth at length in his will, included the keeping of the body in a warm bed for thirty-six hours before placing it in a coffin, the subsequent watching it until signs of decomposition set in, during which time a bell was to be attached to one of the wrists, and the severance of the spinal cord. The remains were finally to be cremated and the ashes scattered to the four winds of heaven. To Mr. Murray, who was the son of a former prebendary of St. Paul's Cathedral, the world owes one of the best of the many books dealing with the career of Joan of Arc. His other contribution to literature was a memoir of Sir Samuel Baker, published in 1895. In 1899 he presented bronze candelabra to St. Paul's Cathedral, but perhaps Londoners are most indebted to him for the part he took in starting the first permanent and existing bandstand in Hyde Park. He travelled round the world, and passed twelve winters in Egypt. His interest in that country was evidenced by a bequest, in his will, of £200 to the University College, London, for a Travelling Scholarship in the Egyptology department, on condition that Mr. Flinders Petrie should be connected with it at his death and carrying on his excavations in Egypt.

LIFE'S BRIEF CANDLE.

The first of a series of articles, by Mr. S. A. Johns, on 'Masonic Symbolism,' which appears in the January number of 'The Co-Mason,' is devoted to 'The Candle.' Pointing out that fire is the symbol of life, Mr. Johns describes its use in Greek temples and the religious ceremonies of the Catholic Church, and quotes many poetical and Biblical references to candles. We give the conclusion of the article :—

The famous Russian writer, Leonid Andrief, in his play called 'The Life of Man,' symbolises the burning of the human life in the presence of God by a lighted candle, which is held by a dark, shrouded, dusky figure in the background of the stage. In the remotest corner of the room, standing closely draped in the shadow of a dim light, this huge, silent, awe-inspiring figure looks on as a spectator during all the scenes of the life of man. At first the candle is tall and the flame burns brightly; later it is not so clear, and it gradually burns away and expires. Through all the acts of the play the grey, ghostly figure stands in the darkness holding the candle, while the drama of the life of man is represented, scene by scene, on the stage.

The life of man, then, is symbolised by the candle, the wax representing the mould or form through which the thread of consciousness runs. The candle is placed in its proper atmosphere. A spark! A light! The flame, broad at the base and tapering to a point, draws upward. Enveloped in a garment of matter the spirit of man glows, burns, flames forth. And as the wax of the candle is transmuted into bright flame, even so is man transformed. Like oxygen to the lighted candle is the pure breath of the Divine Spirit on the heart of man; the

earthly and gross is transmuted into golden, heavenly light. So the mysterious alchemy of life goes on.

But Andrief's wasting flame can only symbolise this physical stage of our being. If fire be truly a symbol of life, God's life must be a flame whose intensity knows no diminution, and the life of the human spirit, derived therefrom, a candle that can never go out!

ITEMS OF INTEREST.

The December issue of 'The Harbinger of Light' is an interesting one, the place of honour being given to a review of 'Photographing the Invisible,' by Mr. James Coates, with a portrait of the author.

'The Two Worlds,' our Manchester contemporary, entered upon its twenty-fifth year with its issue of the 5th inst. We trust it may live for many years more to continue its 'splendid missionary work' for Spiritualism.

Mrs. M. E. Cadwallader, the editor of our enterprising American contemporary, the 'Progressive Thinker,' has sent us an attractive collection of favourite Lyceum songs (with music) which she has lately compiled, entitled 'Heart Echoes,' and with it a large and beautiful photo-portrait of Andrew Jackson Davis. In the book we find a tasteful silk bookmark bearing in gold letters the sender's name and the following inscription: 'A New Year's Greeting: Let us work together for the Children.' We mean to respond to this invitation as opportunity serves. Meanwhile we tender Mrs. Cadwallader our sincere thanks and trust that her own work, both for the children and the 'grown-ups,' may meet with abundant success.

'The Financial News' has our thanks for the following sane and reasonable paragraph, which appeared on the 12th inst.: 'According to a statement by Mr. Elliott, K.C., in the case of a defaulting solicitor, the defendant's unfortunate position had been "brought about by his belief in the cult of Spiritualism." It appears that his belief took the form of giving a "medium" some £5 notes, "to send to his deceased uncle." As no person with the most elementary knowledge of Spiritualism could possibly have been so deluded, it is evident that this "cult" had nothing whatever to do with the matter. Any authority on occultism would have informed Mr. Elliott that the exclusion of financial topics and interests is a fundamental principle with its serious investigators. But dabblers, in the case of all the sciences, are apt to make fools of themselves.'

We have glanced at 'The Whirlpool,' a little book of poems by Ethel Archer, with a preface by Mr. Aleister Crowley (Is. net, Wieland & Co., 3, Great James-street, Bedford-row, W.C.). The verse is musical and the ideas profound—so profound that the plummet line of an average intelligence like our own occasionally fails to reach the bottom. We tried it on the first poem, but after three perusals gave up the task in despair. At the same time, the feelings of the poetess call for our respectful, if wondering, sympathy, for they are evidently very fervent indeed—rising, one may say, to fever point—especially when she swears devotion to 'The Great High Priest of Elemental Passion' by everything in heaven and earth for which she can find a rhyming simile or an alliterative adjective :—

'By the rapturous red of the roses, the ruin of rain,
By the poisonous passion of poppies, the perfume of pain,
By the dawn of the faun of desire, by the shudder of sleep,
And the swoon of the moon as she catches the cry of the deep;
I adore thee!'

To quote Gilbert, 'this is simply cloying.' May we recommend a mild course of hockey or lawn tennis?

A valued correspondent writes: 'If only our clever scientists would meet together in private, as we humbler people do, to try to prove the truth of spirit communion, with sane sitters, no fortune-tellers, but just earnest seekers after truth, who knows what convincing experiences they would get? Our sittings continue to be very helpful. We ask nothing, but our dear ones on the other side give us messages regarding our affairs about which our mediums know nothing. The things told us we alone can understand, but they all prove that our unseen friends are earnestly working on our behalf to help us out of our troubles.'

Continuing, the writer says: 'We always begin our little sittings with something played on the pianola by my sister. You will remember how enchanted Mendelssohn was with

the grandeur of the Hebrides, and how it fired his imagination to write his "Hebrides Overture." My sister played that recently, and directly afterwards one of the mediums described a spirit that she saw whilst my sister was playing; it was that of Mendelssohn; she also saw a fisherman seated on the shore mending his nets. The scene was "foreign." We could not recognise the latter. Last week my sister played the Overture again, and afterwards another of the mediums said a form had come for me—a very big, strong boatman or sailor. The medium asked if I remembered him, and said that he used to crunch along the stones and rocks in great strong boots. I said I could not recall him. She said, "Can you think of staying at the seaside a long time ago and your being frightened at him?" Suddenly it all flashed across my mind. A great strong sailor whom my father engaged to dip us little white-faced Londoners for our morning bath in the sea at Deal! And I was, just at first, very frightened. Now why, when my sister played the "Hebrides," should a seafaring man come to her, and my good Deal boatman to me? Of course we cannot tell why. These experiences only illustrate how little we know of the laws governing spirit association, and, too, that it is 'the unexpected that happens.'

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. J. Arthur Hill and 'Light.'

SIR,—I see that in the first part of your review of my book, 'Religion and Modern Psychology,' you subject me to a little friendly cudgelling on account of my declaration that I am not a Spiritualist. It is even suggested that I owe the movement a kind of apology.

Now I confess that I find myself in a curious and somewhat humorous position, for, though holding to what I say in the book, I am, nevertheless, in full agreement with your criticism! I admit that it was the phenomena of a professional medium that first made me take up the subject; and the results of another medium, in sittings with myself and personal friends of mine, have contributed perhaps as largely as the work of the S.P.R., to the formation of my present conclusions. It, therefore, does seem that there is a certain ungraciousness in my disclaimer.

But let me assure you that no discourtesy is intended. I have no word to say against Spiritualism at its best—say, as expounded in the editorials of 'LIGHT.' Also, I affirm my admiration and respect for the characters of the mediums with whom I have come in contact. But, unfortunately, these editorials and these mediums are exceptional. The Spiritualistic movement contains much that is distasteful to me. A 'Spiritualistic' meeting-room not far from where I am writing seems to have been resorted to chiefly for the obtaining of racing tips at a shilling each, from a 'medium' who specialised in that line. The local interpretation of 'Spiritualist' may be imagined. (I believe the budding society has lately come to a bad end. Perhaps the tips did not come off.) Moreover, even in the larger and more respectable groups, the atmosphere does not seem very spiritual, and the adherents are mostly of a rather queer sort, so far as I can gather from friends who have sampled the meetings.

Therefore, here in Yorkshire at least, a writer has to repudiate the title of Spiritualist if he wishes to avoid grave misapprehension. I regret the necessity, but it cannot be helped.

Perhaps I am also influenced by my general bias against 'survival.' I believe in it as a result of the evidence, but I wish I did not. The keenest and most abiding feature of my feeling-life is the desire for personal extinction—that the ache and languor of existence shall be hushed to everlasting rest—or, rather, to utter Nothing, for rest implies consciousness. Proof of extinction is, of course, impossible, even if the thing is true; but if it were possible, I can conceive of no joy equal to the attainment of that proof.

My objections to being classed as a Spiritualist are, you see, variously based. But let me repeat that I like the attitude of 'LIGHT,' and that, at least in my more objective moments, I regard its philosophy as more wholesome, and probably more true, than my own desires in the matter.—Yours, &c.,

J. ARTHUR HILL.

Bradford.

Sir Robert Anderson Replies.

SIR,—The letter signed 'Interest,' in 'LIGHT' of the 6th, has no bearing upon the matters to which it ostensibly relates. In criticising my paper on 'Spiritualism' in the press organ of the Y.M.C.A., your article of December 23rd put a catena of questions to me, such, *ex. gr.*, as How do I know that demons

really exist? How do I know 'that there is a Satan in existence'? How do I know anything about his aims and machinations? &c. And, in reply, I wrote to you that the Scriptures supply the answer to all these questions. Being 'a man of affairs,' with some journalistic experience, I recognise the limits of an editor's courtesy, and I could not expect you to grant me space to enlarge on this, so I contented myself by referring to my work, 'The Silence of God.' Was there anything in this to account for 'Interest's' hysterical letter?

Will you permit me to add this much? If I believed in the Devil of ancient Babylonian paganism, and in the demons whom popular superstition supposes to be the myrmidons of that mythical monster, I might perchance become a Spiritualist. But with me the Devil is the great and awful being who confronted the Lord of Glory in 'the Temptation,' and whom Scripture calls the *god* of this world—not the instigator of unnatural crimes, but the controller of natural religious cults. And the demons of whom I speak are the spirits who, in the days of the ministry, worshipped the Son of God 'whenever they beheld Him' (Mark iii., 11), and whose influence in 'the latter times,' we are warned, will tend not to vice, but to asceticism (1 Tim., iv., 3).—Yours, &c.,

ROBERT ANDERSON.

Mediumship, or Psychic Susceptibility. Which?

SIR,—Character-reading is a hobby or a study of mine. Recently, while giving a delineation, I found myself telling the person things that had happened years before, which were quite new and strange to me. I had no real or apparent reason for saying some of the things I did, yet they presented themselves clearly enough before my eyes, and what I said proved to be correct.

The same thing has happened many times in regard to children, whom I dearly love. I am a great believer in Spiritualism, and have been wondering if character-reading is a form of mediumship. Perhaps your readers will kindly give their views.—Yours, &c.,

W. HARRADENCE.

Respecting the Missing S.S. 'Waratah.'

SIR,—I see that a correspondent of 'LIGHT' suggests that psychometrists be given articles belonging to the crew or passengers of the 'Waratah.'

I am inclined to approve his suggestion and think that it might lead to valuable results. My own opinion is that there should be a sort of psychic clearing-house where visions of public events could be filed.—Yours, &c.,

JOHN J. GURNETT.

Shoeburyness.

[We fulfil the function that Mr. Gurnett desires. Reports of visions, &c., are frequently sent to us for preservation and future reference. Mr. Gurnett sends us such a report which we have duly pigeon-holed.—ED. 'LIGHT'.]

An Acknowledgment.

SIR,—Kindly permit me to thank all the readers of 'LIGHT' who so generously and promptly responded to my appeal on behalf of 'The Eustace Miles Barrow.'—Yours, &c.,

MINNA TAYLOR.

1, Trevor-square, Knightsbridge, S.W.

How to Strengthen the Memory.

SIR,—There is at least one blessing which people envy the blind—their memory. We, the blind, are generally thought to receive our memory at birth as a sort of fairy God-mother gift, which, without any attention, keeps always fresh and fadeless. There never was a greater mistake. The blind man's memory is kept green by constant use, since, whether he will or no, he must depend upon it utterly, if he would keep mentally abreast of his seeing brethren. Obviously, then, the first thing is to use the memory hour by hour. It may be a help if we think of the memory as a photographer. For each separate likeness a plate is used from which the same picture may be reproduced at will. If the artist is a careless man, who leaves his plates here or there without the least order, he will find it difficult to lay his hand on the one needed, even though he knows he has it somewhere. But if he be a man of orderly habits he will place his hand on the plate wanted almost without thinking, so well does he know where to look. He has classified them all. Constant use, combined with the law of association, will make him master of the situation.

Everything entrusted to the memory is photographed truly on the brain, so that it is surely there so long as the brain remains sound. The picture may be hidden under the accumu-

lated plates of years, but the man who has trained himself to classify will know pretty well where to look. He will begin with the idea that, whether the plate be dim or clear, it is surely there. If it be dim, he may have more or less trouble to reproduce it. Still, this can be done by the aid of others taken about the same time. The search-light of association will be the best help. Should the dim plate baffle all attempts to picture it, it should be put into the dark chamber of a good night's sleep, and next morning, in all probability, it will be found as clear as on the day it was printed. If this fail, it is best to abandon the attempt to find it then. Some day, when least expected, it will flash out like the sun.

I have often practised this plate-hunting in the case of a thing not particularly needed at the moment but merely for practice. The fact that the plate, or recollection, must be found at the moment often adds to the difficulty, as the mind is apt to wander to what may happen in case of failure. It is well, therefore, whenever a thing has been forgotten, to begin hunting for it. In my own case a number of any kind, a date, or an address, is sure to escape me unless I take the greatest care; but a name, even in a tongue quite foreign to me, I rarely forget. If I may be permitted one small illustration, I may mention that a friend living in the United States, in the same city as myself, whom I often visited, resided at No. 125, Temple-street. Do what I would I could not retain the number, while the street never left my memory. One day when I asked very sheepishly to be retold the number, my friend laughingly said: 'You old silly, cannot you remember a dollar and a quarter?' I never again forgot it. So much for association.

In closing, let me add that committing to memory each day a page of something will also be found to aid the memory. This may seem impossible at first, but it is not if the student begins with a line and then slowly increases each day. The more the memory is trusted, the more it proves itself worthy of trust.

Readers of 'LIGHT' will find attention to this subject worth while, if only they will persevere, even though it may be hard at first.—Yours, &c.,

A. J. CHAPIN.

Spiritualism in Unexpected Places.

SIR,—Frequently I notice that 'LIGHT' refers to the fact that the ideas of which it is the recognised organ are permeating other circles—which I well know to be true—so I thought the enclosed might interest you as further evidence, and have marked three passages in particular. The writer is the Rev. R. Kennedy, a Wesleyan minister at the head of a mission in a poor neighbourhood. But the interesting part is that this little magazine has, in addition to the copies sold, a guaranteed gratuitous circulation of one thousand among the working classes in Portland Town, and, I know, is eagerly read by both the men and their wives.—Yours, &c.,

R. NEVILL ROBERTS.

The passages marked occur in the course of some 'Watch-Night Thoughts,' which are preceded by a prayer which opens with the following petition: 'Almighty God, do Thou grant us daily ministries from Heaven, that we may know what is the good and acceptable way, so that we may have an increasing love for all that is true, beautiful and divine.' Then follow, among others, these Spiritualistic 'thoughts':—

'The spirits of the dead hover about us. They make their silent impressions on the brain, and seem to say, "Life is earnest, life is real, death is not all. We died, yet we live. Be warned, be wise." So do they ever speak to us from the world beyond, but only once a year do some of us listen to their voices.'

'But this life is not all. We know it, we feel it, we see it. The veil between this life and the next is very thin and now and again a familiar face peeps from behind the curtain and looks upon us with larger, other eyes than ours.'

'Give heed to the voices that speak within thee. If thou canst not believe me, or thy neighbour, or this inspired book, or any outward or visible sign, then for thy soul's sake believe in those great, sacred, solemn voices which speak to thee from within. Whatever else may be false, they are not false. They are the voices of the eternal. What we are at the end of time we shall be at the beginning of eternity. Life's end is a beginning, life's close an opening, death the gate to another life. We begin eternity where we left off in time.'

Congratulations.

SIR,—My hearty congratulations on improved appearance of New Year's 'LIGHT'; you have certainly started well with cut pages and wired sheets. You will find greater difficulty in improving the interior.—Yours, &c.,

J. K. ANDREWS.

SIR,—Having seated myself in the train after obtaining at the bookstall my weekly copy of 'LIGHT' (of which journal I am a regular reader) I began my usual and generally futile search for my penknife to cut the pages. Presently I was struck with something unusual about the appearance of the paper and was both gratified and delighted to find that a paper-knife was no longer necessary. This is a distinct improvement as well as a boon and a blessing. May you have a prosperous and successful New Year.—Yours, &c.,

Ilford.

FRANK V. LOWE.

SOCIETY WORK ON SUNDAY, JAN. 14th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—A good address by Mrs. Mary Davies on 'The Second Principle of Spiritualism—Brotherhood,' was followed by well-recognised clairvoyant descriptions. Mr. W. T. Cooper presided.—15, *Mortimer-street, W.*—On the 8th inst. Mr. A. V. Peters gave most successful clairvoyant descriptions to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Maunder (vice-president) gave an address. Sunday next, at 7 p.m., Mrs. Miles Ord. Lyceum, at 3 p.m. Circles: Monday, at 7 p.m., ladies' public; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. H. W.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Symons gave an address on 'Fellowship.' Sunday next, at 11 a.m., open circle; 3 p.m., Lyceum; 7 p.m., an address, followed by clairvoyance. Thursday, at 8.15 p.m., public circle.—H. M.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Neville gave an address and psychometry. Sunday next, first visit of Mrs. M. H. Wallis, who will speak upon 'Spirit Life and Spirit People.' Miss Welbelove will sing.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. F. G. Clarke gave addresses. Sunday next, addresses at 11.15 a.m. and 7 p.m., Tuesday, at 8 p.m., and Wednesday, at 3 p.m., Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.—A. M. S.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. Robert King's interesting address on 'Body, Soul, and Spirit' was much appreciated by a large audience. He afterwards ably answered questions thereon. Mr. Geo. F. Tilby presided. Sunday next, address by Mr. G. Tayler Gwinn.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Spirit communion and messages through Mr. W. E. Long. The twenty-fifth year of work will conclude with anniversary services on Sunday, January 28th, conducted by the guides at 11 a.m. and 6.30 p.m.

MANOR PARK.—CORNER OF THIRD AVENUE, CHURCH-ROAD.—On the 10th and 14th Mrs. Podmore and Mr. Graham gave addresses and psychometric and clairvoyant descriptions. 21st, Mr. Karl Reynolds on 'The Boyhood and the Death of Jesus.' 28th, Mrs. Neville, address and clairvoyance.—E. L. V.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Mary Gordon gave an address on 'Spiritualism, is it a Religion?' and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Alice Janrach. Monday, at 8 p.m., circle. Tuesday, at 8.30, astrology class. Friday, at 8.30 p.m., healing circle.—N. R.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Good addresses and clairvoyant descriptions by Mrs. G. C. Curry. Sunday next, Mrs. Mary Davies, addresses and clairvoyance. Mondays, at 3 and 8 p.m., also Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursdays, at 8.15, public circle.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, discussion on 'The Divinity of Man.' Evening, inspiring address by Miss V. Burton, followed by annual general meeting. Sunday next, morning and evening, Mrs. A. Webb. 28th, Madam M. Scott. February 4th, Mr. Horace Leaf. Circles: Tuesdays, 8.15, healing; Thursdays, 8., 15 public. Social, January 20th; tickets 6d.—A. C. S.

SEVEN KINGS, ILFORD.—4, CAMBRIDGE-ROAD.—Mr. and Mrs. Alcock-Rush charmed the audience with their sympathetic singing and Mr. Alcock-Rush gave an instructive address on 'Life's Aims.' On the 9th Mrs. Neville gave an address and well-recognised psychometric delineations. Successful New Year's Social Gathering on the 13th. Sunday next, at 7 p.m., Mr. C. W. Turner. Tuesday, at 8 p.m., Mrs. E. Webster. 28th, Mr. Arthur Savage.—C. E. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Dennis spoke on 'The Spiritualist Husband and Father.' Evening, Mr. T. Olman Todd addressed a large audience on 'The Prophets in the Temple.' Solo by Miss Florrie Shead. 11th, Mr. C. W. Adamson gave an address on 'Life: What is it?' Sunday next, at 11.30 a.m., Mrs. Hayward, 'The Spiritualist Wife'; 7 p.m., Mr. Todd, 'The Miracles of the Ages,' illustrated by drawings. 25th, Mr. Savage, psychometry.—A. T. C.