

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

From Mr. H. Croft Hiller we have received a number of pamphlets dealing with his system of Causal Science. From the pamphlet which, with more regard to exactness than elegance, he entitles 'Meta-Christian Equalism,' we gain some decidedly original views of the problem of social reform. Mr. Hiller appeals for a general recognition of the idea that all the powers of mind and body, and all that is required for their needs, are 'God's by right and only men's for stewardship.' He strongly deprecates the ambition for general physical well-being which is the driving force of so much of the social reform movements of the day. And he says in a passage which we reproduce as worthy of thoughtful attention:—

The practical, though not practicable, ideal of motive to deal with wealth as God's by right is absolute equality of distribution of all that is susceptible of being claimed by men. The person motivated to pursue this ideal of honesty to God is in chronic discontent through human failure to attain the honesty. A people so motivated would be constantly striving towards a nearer approach to that honesty than was practicable to them. So, such a society would ensure real human progress towards the supreme ideal of God's kingdom on earth.

As we understand Mr. Hiller's doctrine it would be fairly expressed (in one aspect at least) in the maxim, 'From each according to his powers, to each according to his needs.'

From a recent issue of the Indian magazine, 'Prabuddha Bharata,' we are interested to learn that Ella Wheeler Wilcox, the American poetess, is a follower of the Vedanta philosophy, having been a pupil of Vivekananda during his visit to New York. Writing of this experience, the poetess says:—

This I regard as the greatest intellectual and spiritual opportunity of my life. Neither in the lectures of Vivekananda, his books, or the Vedanta philosophy are to be found any of 'weird,' 'uncanny' or 'unwholesome' teachings.

Without pretending to much knowledge of the Vedanta philosophy, we regard that as a high recommendation, for so much that passes as occult philosophy nowadays teems with weird and eccentric things. And again we read:—

In all religions, sciences, arts and professions there are too many teachers ill-prepared for their work. Vivekananda . . . urged the most careful preparation and years of study and self-development before his pupils attempted to be teachers. Despite his warnings many of them rushed into the field to impart information which they had not yet received.

There is a decidedly caustic touch about that last sentence. We had always recognised that our own movement was far from being the only one that has suffered from

ill-instructed exponents. The difficulty has been, without seeming recrimination, to make the fact clear to equally ill-instructed critics, and investigators too impatient to sift the false from the true.

Miss S. E. Haggard sends us a small book entitled 'A Nameless Romance' in which she recounts some of her psychic experiences. It is rather rambling in character; incidents, reflections, quotations, automatic writings (in which the psychological element is plainly apparent) and medical recipes follow each other in a style reminiscent of the 'Commonplace Book' in which old-time authors kept notes for reference when writing their works. But putting aside its formlessness and various little defects, due to a lack of careful editing, the pamphlet is interesting and useful as being a record of 'the writer's own actual personal experiences.' We noted with some interest an account of a recovery from a serious illness, in the cure of which 'the late Dr. David Younger and Sir Morrell M'Kenzie' (*sic*) interested themselves. The association of the sturdy old herbalist and the fashionable physician (who in this life probably would have cordially detested each other) pointed a distinct moral. We found ourselves most interested in Miss Haggard's account of her own medimustic experiences, some of which were decidedly striking and suggestive.

Alice C. Ames, in a foreword to her second volume of 'Meditations,' which bears the title of 'Eternal Consciousness' (Cloth, 2s. 6d. net, Theosophical Publishing Society, 161, New Bond-street, W.), explains the aim of the work as being an endeavour 'to outline some of the forms in which Divine Consciousness manifests, to be wrought into a perfect picture by each student's endeavour according to the intuition vouchsafed him.' Elsewhere she expresses it thus:—

For the helping of those who would tread the old path of wisdom, develop in themselves the power to know, these meditations are put together; not imposing the thoughts of another, for all meditation, to be fruitful, must be from within, but to indicate a method, to open new vistas to those who have not the leisure, or perchance the knowledge, to study for themselves the old scriptures of the world. Closely examined and compared, all, though differing in detail, agree in principle, and underlying each of them is the teaching of the unfoldment of the Self, the development of what has been ours from the beginning of creation, embodied in the Christ's words: 'The Kingdom of God is within you.'

The book appears to be well adapted to fulfil the writer's purpose. Its eighteen chapters deal with such subjects as 'Truth,' 'The Mystery of the Christ,' 'The Lesson of the Senses,' 'The Sheaths of the Body,' 'The Nature of Mâyâ,' 'Desire,' 'Divine Incarnation,' &c., and it concludes with a glossary of Sanscrit terms. Full of suggestion is the chapter devoted to 'The Sentences from the Cross.' The writer sees in the phrase in which Jesus gave his mother into the charge of the beloved disciple a beautiful inner meaning for all time:—

To the chivalry of man all women are committed; love is

lifted off the plane of desire. 'Behold thy Mother; Woman, behold thy Son.' Let the disciple see in every woman, however far she may have fallen from the purity that is her birth-right, the image of the ideal mother, the female principle in Godhead Itself, so that where others strive to drag down, he will build up, and the passing glamour of the senses will be replaced by reverence and the son's protecting love. Let woman strive to realise the divine power with which she is entrusted, the need of help around her, so that not only to the children of her body will her tenderness go forth, but in face of the careless, the sinful, that love perchance may yet redeem, the instincts of motherhood may awaken, and strong in compassion she will behold the Son.

'Poetry,' to select part of Webster's definition, is 'the embodiment in appropriate language of beautiful or high thought.' Applying this test to 'Love, Truth and other Poems' (Cloth, 4s., Elliot Stock, 62, Paternoster-row, E.C.), we fear that we cannot predict for Mr. Clifford Cartwright a place among the immortals. The trouble is not with the thought, which, if not remarkably original, is pure and wholesome and has in it a note of simple sincerity which often appeals to our sympathy, but with the language in which it is conveyed. This is sadly out of joint. A better acquaintance with English might have saved Mr. Cartwright from such solecisms as 'eyes *didst* sparkle,' 'truth *mightst* flood the soul'; also he would have recognised that real poets do not fill out their lines with unnecessary auxiliary verbs—not even when addressing verses 'To the Spirits of Noble Men':—

Ye mighty souls, I ween ye live,
Inspiring thoughts to earth do give;
Do trace the Nations' forward tread,
A-following on where ye had led.

The old complaint that work in these modern days, instead of being a blessing, has become more and more a blight, is re-echoed by Canon Scott Holland in 'The Commonwealth.' A man's work, he points out, too often brings him nothing that stirs his emulation, or wakes his dormant powers:—

It asks for no capacity: no skill: no growth: no excellence. It takes the form of some stupid, and blind, and monotonous routine. It never varies. It has no grades. It offers no outlook. It is empty of all emulation or ambition. There is nothing more to come of it. What he is doing at twenty he will be doing at forty: only with not quite the old force. There is nothing to learn: there is no need for improvement. He can do perfectly well the bare bald limited thing that is asked of him: and nobody wants him to do more or to do it better. Life is in arrest from the start. The man has come to his end, on the day that he begins. A machine could do it, if it could be invented for the particular job. What is to be made of work of this kind? How are the workers to keep their souls alive, under the depression of such work? That is our problem. Our gospel of work will have to be justified by new ways of treating it. The dignity and the gladness that properly belong to work will have to be secured by indirect means. They will not spring up spontaneously out of the sheer work itself. They will have to be specially sought out, and brought in, by measures deliberately taken to create and provide them from outside the area covered by the actual work done. The work itself, whatever it be, will have to be reduced to such shorter hours as will release mind and soul and body during the intervals of relief. Opportunities and occasions must be multiplied for such natural expansion, over and beyond the limits of the task to be achieved. Work should not take up the whole energy, and the entire ground. For its own sake, that it may be done with good-cheer, it will have to be balanced, and compensated for. Overtime must be regarded as the shadow of death. All kinds of things will have to be re-estimated, re-calculated, re-distributed, if we are not to find that we have created a Community of Workers whose work is their destruction.

CANTERBURY.—'H. J. G.' wishes to know if there is a medium residing in Canterbury with whom he could communicate. Address 'H. J. G.,' c/o Editor of 'LIGHT.'

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, MARCH 14TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. WALTER APLEYARD

ON

'My Reasons for being a Spiritualist after many years' Experience.'

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:—

Mar. 28.—Sir W. F. Barrett, F.R.S., on 'The Problems of Psychical Research.'

Apr. 11.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America, and other Countries.'

Apr. 25.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul.'

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*, February 27th, Mrs. Imison (Nurse Graham) 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. [NO EVENING MEETING.]

PSYCHICAL SELF-CULTURE.—On Thursday *next*, February 29th, at 5 p.m. *prompt*, Miss Violet Burton will give an address on 'Work in the Spirit Spheres.'

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.

TRANSITION OF MRS. R. J. LEES.—The many friends of that well-known Spiritualist writer and speaker, Mr. R. J. Lees, will sympathise deeply with him in the loss he has sustained by the transition of his dearly-beloved wife. Mrs. Lees, who had been invalided for the last two years, passed 'through the mists' to the higher life on the morning of the 19th inst. Her husband often referred with gratitude to the faithful help and encouragement which she gave him in the hard struggles of his early career and to which he felt he owed much of his subsequent success. It is to be hoped that the loss of his life-long companion will not prevent him from continuing his useful work.

AN INTERESTING TEST EXPERIMENT

AND THE LIGHT IT THROWS UPON THE SENSITIVENESS AND LIMITATIONS OF MEDIUMSHIP.

BY JAMES COATES.

(Continued from page 76.)

The psychograph to which I referred last week is as follows:—

The Square and Compass.	The Head of E. D. G.	The All-Seeing EYE.
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DEAR FRIEND AND BROTHER,—

Greeting to one who has been shown the 'light.' By Belus we have sworn 'Philadelphia'; also 'Eureka' been tested and found trusty by Belus, Evilus, Sabathes, Sabactus and Ramus, and we have been clothed by brothers.

We thank you for the consistent manner in which you have upheld the banner for spiritual truth, and the way in which you have sifted the tares from the wheat fearlessly for the benefit of mankind. 'David,' 'D.,' 'J. C.,' and Janet send greetings, and a spirit whose initials are 'M. A.' sends hearty good wishes to you and yours.

Press onward, we are helping, never fear. Onward, ever onward.

AJAX.

The first part of the message will be cryptic to most, and while appreciated by myself, I am not in a position to offer any explanation. As to its appropriateness to myself, I may mention that I was in darkness before I saw the 'light,' and in a Masonic sense have been, with others, tested and clothed. Neither those in Birmingham, nor friends in Rothesay, were aware of the fact.

The message, read liberally, indicates a certain devotion and faithfulness on my part to the cause of Spiritualism. I have unhesitatingly advocated the presence, power, and influence of the departed in this life; studiously investigated the mysteries of mediumship and the psychological characteristics of mediums. I have sometimes found it necessary to defend mediums when I found these most defenceless of defenceless people undefended by those who ought to be the first to stand by them. Without physical mediums there can be no Spiritualism, as no amount of telepathy, or play of psychic faculties, much less any theory founded on the exteriorisation of motricity, can furnish a reasonable hypothesis covering the whole ground. But this apart; in this remarkable psychograph we have a physical phenomenon, with undoubted evidence of intelligence behind the human operators on this plane.

Occupying the centre and most important position, we have the head and the initials of the late Rev. E. D. Girdlestone, of Sutton Coldfield, whose psychic portrait—obtained in Los Angeles, Cal., U.S.A.—was the subject of discussion in 'LIGHT' in September, 1909. The conclusions arrived at were unfavourable to the late Mr. Wyllie; but this was not at all surprising, owing to the inexperience of those interested. The tares are sifted from the wheat in the English and American editions of 'Photographing the Invisible.'

In this psychograph we have further evidence of the persistence of 'E. D. G.' in the invisible and his continued interest in this world. Whatever other appearances he may have made, this is the second time I have obtained the portrait of Mr Girdlestone. The procedures in obtaining the two portraits were different, yet there were striking similarities. The first was obtained through a photograph taken by a stranger in Los Angeles, and the second by a psychograph obtained through the mediumship of a gentleman in Birmingham. In connection with both processes there were several features worth noting, but I will mention four:—

In the Los Angeles spirit photograph we have a letter with two locks of hair in place of an actual sitter as subject before the camera. On the plate: (a) Mr. Girdlestone's head; (b) the initials 'E. D. G.'; (c) the psychic portrait of Mrs. Tweedale, Mrs. Coates' maternal grandmother.

In the Birmingham psychograph a letter, lock of hair, and some other small articles form the nexus. On the plate: (a) Mr. Girdlestone's head, with emblems; (b) the initials 'E. D. G.'; (c) the name of Janet, Mrs. Tweedale's Christian name.

Neither accident nor coincidence, much less the usual explanations of 'experts,' will account for the foregoing.

Here we have a physical record, produced by super-physical modes, and directed by an intelligence other than that of the medium and those interested on this plane. No one in Birmingham knew of Mrs. Tweedale's existence. I myself did not know till quite recently that her Christian name was 'Janet.' She was either called 'G'ma,' or Mrs. Tweedale. 'David' is my step-son, who passed away in July, 1908. He has frequently—almost daily—made himself known to us since then, and was able before the arrival of the plates to inform us that he had succeeded in getting his name written. 'D.,' he told us afterwards, was for 'Duncan McD.,' a young man in Rothesay, who was friendly with our David. 'J. C.' signifies my father. He was a Mason, to whom the emblems and the first paragraph of the letter would be significant. 'M. A.' is an old friend of Mrs. Coates, whom I also knew, and whose daughter, Mrs. Paterson, of Glenkiln, Giffnock, and her husband, Mr. James S. Paterson, have been frequent visitors here. It was their child's double which came on Mr. A. W. Orr's plate, taken by Mr. Wyllie in Manchester (page 280, 'Photographing the Invisible'). At the last sitting with Mr. Charles Bailey in Rothesay, Mrs. Paterson's mother, 'M. A.,' gave striking evidence of her presence, by touching Mrs. Paterson three times—in answer to mental request—with an illuminated materialised hand visible to us all.

As further evidence, internal, of the genuineness of this psychograph, the last paragraph and sentence, 'we are helping, never fear,' is of great import to us. I trust, while able, to 'press onward, ever onward,' regardless of consequences, so that the evidences for the fact of spirit communion may be placed before Spiritualists and the world.

There are other points which might be dealt with. I think it well to present some confirmatory evidence in support of my statements, and at the same time to render 'honour to whom honour is due' by giving the full name and address of the psychic through whose mediumship I obtained this psychograph and the six others produced in 'Photographing the Invisible.'

CERTIFICATES.

Certificate of Mr. Wm. Meldrum, M.P.S.

43, Victoria-street, Rothesay,

25th December, 1911.

This is to certify that I supplied Mr. Coates with a packet of ¼ plates sealed and marked in such a way that any tampering with the cover could be detected. This packet was handed me for development, was quite intact, and had no appearance of having been opened. Development proved the plates to be all blanks. At the same time as this packet was handed me, Mr. Coates gave me another packet, which he informed me had been under the same influence. This packet was not sealed by me, but was sealed and had no appearance, as far as I could see, of having been opened. After this lot was developed it was seen that the ninth plate from the top of the box had been acted upon, showing the image of a man with the Masonic emblem on one side of him and an eye on the other; under this was a letter, clear and distinct, which could be easily read from the plate.

I have nothing to say as to how this was done, but would like to point out that the ninth and tenth* plates of No. 2 were the only two plates, of the two dozen developed, which had their films attached to one another, and that the plate showing the image, instead of being a negative, as in the ordinary photographic process, was a positive.

The developing was done in the presence of Mr. Coates, but the whole control of the work was in my hands.

WM. MELDRUM.

Certificate of Mr. Harold Bailey.

I, Harold Bailey (125, Westfield-road, King's Heath, Birmingham), having, as requested, taken a packet of ¼ plates—purchased by me at Kodak's—sealed, with me to Dr. Hooper on December 17th, 1911; he having passed into the trance state, holding the packet in my own hands, the sensitive placed his below and above mine for a few seconds, and he declared a

* Both plates were affected by fog which travelled from one to the other.—J. C.

message had been given on the virgin plates. The packet was never out of my sight or possession from the time of purchase and sealing, till I packed and posted the same to Mr. James Coates, Rothesay, on December 23rd, 1911.

HAROLD BAILEY.

Certificate of Witnesses.

We, the undersigned were present on the evening of December 17th, 1911, when Mr. Bailey called and the packet of plates brought by him was held by Mr. Bailey and Dr. Hooper with our hands under and over theirs. The packet was never out of Mr. Bailey's possession, who took it away with him after the séance.

(MRS.) CATHERINE HARRISS, Moseley, Birmingham.
(MISS) LILLIAN SHARMAN, Soho Hill, Handsworth.
(MRS.) S. D'AUTE-HOOPER, Gooch-street, Birmingham.
(MISS) F. GREY, King's Heath, Birmingham.

January 7th, 1912.

Critical remarks on the foregoing experiment: It is to be noted from the evidence, confirmed by letters in my possession, that this packet of plates was never in the possession of the psychic, it being retained in the hands of Mr. Bailey, the medium and the members of the Hooper circle placing their hands over and under those of Dr. Hooper, *but whose hands, owing to the interposition of Mr. Bailey's, never touched the packet.*

In carrying out this test, the hands and lower part of the arms of Dr. Hooper were semi-paralysed and became mottled with congested blood; and it was not until tea-time on the Thursday following that he recovered the use of his hands. Whatever evidence we have for intelligences in the invisible communicating, as in the subject matter on the impressed plate, we have further evidence that the obtaining of these psychographs—and, perhaps, of all physical phenomena—is a drain upon the nervo-vital and psychic-force of the human instrument.

I deeply regret all this pain and suffering, more especially as the phenomenon was its own best evidence. Dr. Hooper gave of his time, services and bodily health, as usual, without fee or reward. It is due both to Dr. Hooper and to the intelligences using and guiding him to acknowledge the valuable services so generously rendered.

The decay of physical mediumship and the so-called exposures of mediums demand further consideration. In the meantime it will suffice to ponder over the facts presented in the foregoing experiments. Two of these facts are: First, the futility and cruelty of so-called tests. They are futile, inasmuch as they are of no practical use. As soon as some investigator is satisfied, a dozen more want to repeat them or devise others. They are cruel, as they inflict unnecessary strain on the vital and psychic energies of the medium. Secondly, if the phenomena do not furnish their own evidences, no amount of testing will. In the foregoing case, the internal evidence presented by the psychograph is of greater importance than the testing to which Dr. Hooper so readily submitted.

'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?

WHAT may well be regarded as a striking case of answered prayer has been narrated by the Rev. A. J. Waldron, Vicar of Brixton. Preaching recently at Bow Church he stated that a little while ago a woman, on his advice, knelt at the altar in his church and prayed that her two sons in Canada, from whom she had not heard for a long time, might write to her. Soon afterwards the sons sent her a cablegram and a letter followed, stating that they had suddenly felt impelled to send a message home.

C. H. SPURGEON'S SUCCESSOR ON SPIRITUALISM.

By L. V. H. WITLEY.

Had anyone told me a little time back that it would be my lot to become a protagonist of Spiritualism as against ultra-orthodoxy, I should have exclaimed, 'Impossible!' I am amongst the least pugnacious of men, but the fact of spirit communion and ministry has so become to me the basis of the whole of my inner life, that when I see attacks upon this experience I am cut to the quick, and feel impelled and compelled to spring to its defence. I was greatly surprised last week to receive the following note from Dr. A. C. Dixon, the successor of C. H. Spurgeon at the Metropolitan Tabernacle:—

MY DEAR MR. WITLEY,—I have read your book, 'The Ministry of the Unseen,' with no little interest, and it is my intention to preach next Sunday evening in answer to the question, 'Do the spirits of the glorified dead return to earth and minister to us?' and if convenient for you to come, I will be glad for you to be present.—Cordially yours,

A. C. DIXON.

Needless to say, I accepted the invitation, and in a further letter Dr. Dixon said:—

Your book greatly interested me for many reasons, though I do not agree with its teachings; and I thought that you might be interested in hearing a discussion of the subject from a different point of view.

Now, I have listened to thousands of sermons, but never before have I had the weird experience of being preached *at* instead of being preached *to*. I assume that Dr. Dixon desired, in the kindness of his heart, to convince me of the error of my ways, and to stay the course of action I have foreshadowed, of issuing other books on the subject of spirit communion and ministry. But instead of leading me to don the white sheet of penitence, I fear my mentor's sledgehammer methods only served to drive still further into me that which has become part of the very warp and woof of my life. However, I forbear from further personal comments, as I want to devote as much space as possible to Dr. Dixon's sermon. Next week I hope to make some observations on some of the points raised, so I content myself now with reproducing the preacher's expressed sentiments.

Dr. Dixon took one text from the New Testament ('Are they not all ministering spirits?') and one from the Old ('I shall go to him, but he shall not return to me'). He dealt first at some length with the ministry of angels as depicted in the Bible, and then passed on to the subject of the devices of evil spirits. The one thing above all else which the preacher appeared to desire to impress upon his hearers was the activity and the ingenuity of the spirits of evil. The great method and object of the spirits of darkness is to counterfeit light! The so-called revelations and messages from the world of spirits may be clothed in lofty language and express noble sentiments, but they are not real gold, only counterfeit coin!

Miss Stoddart's dilemma, which I dealt with a few weeks ago, repeated itself in the case of Mr. Dixon, for, first of all, he quoted the report of an American investigation committee to the effect that no spiritualistic phenomena had been produced before them which could not be duplicated by a clever conjurer; and then, having thus demolished (?) Spiritualism, he re-set it up for the purpose of attributing its revelations and its influence and operation to the spirits of evil.

Dealing with the case of the witch of Endor, it was rather surprising to hear a believer in the plenary inspiration of the Bible affirm that it was not Samuel who spoke to Saul, but an evil spirit personating Samuel. As for the New Testament record of the appearance of Elijah and Moses, Elijah had never died, and so he manifested himself in a glorified body, while Moses' body was specially raised from the dead!

It was selfishness—albeit pious selfishness—which induced the human heart, in its bitter experience of bereavement, to crave for a word of love or for the opportunity to seek forgiveness for wrong done to those who had passed away. By yielding to these desires for contact with the spirit world, one put oneself at the disposal of every evil spirit, and it was in their power to show the face and to imitate the voice of the departed dear one. It was

downright selfishness to wish to drag down again to earth the glorified spirits who have left it. As for comfort in sorrow, all the comfort we needed was to be found in Jesus Christ, and in His Word.

'I am sorry from the depths of my soul,' said the preacher (this, no doubt, was meant specially for me!), 'for the good people who have been deluded by evil spirits. Even Spiritualists admit that there are lying spirits. Every spirit which represents itself to be your departed father or mother or wife, is a liar! and you may give it my compliments and tell it so! Every spirit which says that Christ was not incarnated in the flesh, or who denies the cleansing blood of Christ or the inspiration of the Bible, or who would put Christ on a level with men, is a liar! Be not deceived by seducing spirits!'

And the sermon ended on the note of fear: 'Do you want to spend eternity with the witch of Endor and with all the bad spirits of the universe?'

Whatever I have omitted to do, I have illustrated and proved my point that the preacher desired 'to impress upon his hearers the activity and the ingenuity of the spirits of evil.' I have endeavoured to be scrupulously fair to Dr. Dixon, and will now defer further comment until next week.

SPIRITUAL SINGING.

On Thursday, the 15th inst., at Mrs. Profumo's, 9, Longridge-road, S.W., Mr. Thomas Raymond, of Kidderminster, gave an extremely interesting address on the relation of song and music to spiritual development. Mr. E. W. Wallis presided. Mr. Raymond claimed that 'real singing proves the nature of the soul as nothing else can,' but he distinguished between singing, or soul-song, and mere vocalising, or ego-self performance. He said:

The singer's heart says, 'Hear my song'; the vocalist's says, 'Hear me.' The rules governing singing are identical with those of practical religion, the life of spirit or truth. Nothing is so helpful in the formation of character as opportunity of soul, or higher-self expression. The way to sing is to commence to sing, and keep singing from gladness of heart, like the birds do. Singing gives gladness and gladness sustains song. Any religion that does not give gladness is a spurious one. The great secret of the effect of singing upon character and health is, that the song source is also the love, truth, and health source—the Spirit whose centre is everywhere and whose circumference is nowhere.' To develop one is to strengthen all. As good deeds are the only arguments that defeat all scepticism, so does singing reveal and gather together the lovers of light and beauty, whether incarnate or discarnate, and draw them away from those who dwell in darkness and ugliness.

As feeling is more internal, deeper, than speech, or even than thought, and as singing is the poetry of feeling, it follows that soul-song carries the spiritual vibrations deeper and closer to the spirit centre than any exercise of which the conscious mind has control. I say 'conscious' mind, because man possesses another mind—the affectional mind. This must be carefully remembered by students of the science of spiritual singing. This reveals another beautiful dual truism in spiritual unfoldment and inspiration in singing. Only the 'pure in heart' harmonise with the omnipresent Spirit; hence purity is the highest attribute felt by man of the power called God. Every singer knows the rapture of feeling one's self a medium of this Spirit. 'It leads us to the edge of the infinite, and lets us for moments gaze into that.' And had the earnest Carlyle practised singing, he would have learned that those 'moments' are at our own control! Singing, to be real, must come from the Spirit through the soul. Vocalism, and all that teachers of this can impart, is not even remotely connected with the singing I describe—it is the antithesis of it. Just as truth is always childlike in its simplicity, so is singing. Song is love made audible. When religion is not the very breath of the soul it becomes a mere 'rhapsody of words,' or, what is horribly worse, cant. This, when petrified into doctrine, is the bane of all living truth.

Just in the degree that the singer is animated with love of the melody or of the words of the song does singing result. Hence, one important rule is to *keep under the song*. Whenever the song is a joy to the singer, not an egotistical satisfaction, it is of value to both singer and listeners, for song, coming from the singer's soul, can reach the souls of the listeners. 'He speaks well whose tongue delivers the message of the heart.' The arousing of the affectional mind, which is the very dynamic heart of song, is an extremely important point; but this is a

matter of infinitely varied detail, dependent upon the student's state of character unfoldment.

The spiritual atmospheres in which the student practises are most important. In highest ethics, and with regard to the practice of singing, it is scientifically true that 'the eloquence is in the audience.' Those singers, the most beautiful of all, who 'sing to themselves,' and would blush at the very idea of being credited with the possession of any vocal ability, still have their audiences. Some people know this, others guess it; others—very proud of that 'great slayer of the real,' their own uninspired intellect—might call him madman, or fanatic, who dared even suggest to them such a thing. The intellect of the greatest lover of the beautiful, and therefore the most truly religious soul known to the writer, called itself Atheist. Truly there be those who say 'I go not' who reach 'the kingdom' *first*.

A beginner can no more produce a melody in a sphere of discord than he can amid a deafening noise; it were better that he shut off the noise by power of concentration and *think a song*. Here is one that only the angels could make vocally audible. It is by Coleridge:—

'A spring of love gushed from my heart,
And I blessed them unaware.'

After which comes the word-song without vocal sound:—

'Sometimes a-dropping from the sky
I heard the skylark sing;
Sometimes all little birds that are,
How they fill the sea and air
With their sweet jargoning!
And now 'twas like all instruments,
Now like a lonely flute;
And now it is an angel's song
That makes the heavens be mute.'

True poetry is 'musical thought,' and soul-singing is the poetry of feeling. But someone asks why I call this mere 'sentimentality' science. The materialist always calls any higher range of thought than his own 'sentimentality.' The application of ideality to life constitutes the science of ethics; its practicability depends entirely upon individual readiness. 'A primrose by the river's brim,' to one man's heart is a joy; to another, whose mind moves not in a larger circumference than that of a guinea, 'A yellow primrose 'tis to him,' and one who would call it anything more is a 'sentimentalist.' Truly the only miracle that matters is the miracle of making a man's intellect believe what his child-heart knows.

The application of these hints respecting the ethical side of my science depends upon the student's degree of soul unfoldment. To a heart-believer in Godhood I could state my science in one sentence; to others a million might not suffice. To Spiritualists its great value consists in its power to strengthen the soul and bring it from the internal world of pure thought into manifestation here and now upon the plane of duty to our fellows—and *duty* is the principle that unites earth with heaven.

TRANSITION OF MRS. TREADWELL.

On Friday, the 16th inst., in her eighty-third year, Mrs. Treadwell passed peacefully away at her home in St. John's Wood, after a severe attack of bronchitis. She was a truly good woman and loving friend, a staunch Spiritualist, and one whose mediumistic gifts have been of untold value. It was the writer's privilege to see her only a few days before her transition, and it was indeed beautiful to witness how she rejoiced in the full knowledge which Spiritualism had brought her, and how blessed a comfort it was to her to look forward to the larger life. The Marylebone Spiritualist Association owes a special need of gratitude to Mrs. Treadwell, for she was one of the workers in Marylebone in the years gone by, when it was indeed hard to withstand the opposition and insult which were directed against anyone brave enough to testify to the truths of Spiritualism. Throughout the country there are many people whose hearts go out to her in gratitude, for through her mediumship they have enjoyed the blessed comfort and solace of spirit communion. A deeply reverent and therefore truly religious woman, she realised the sacredness of mediumship, lived up to her high ideals, and set a noble example of rectitude, steadfastness, and fidelity. In her home in the summer-land she must surely feel a special delight in seeing the fruits of her labours, and in realising the gratitude of her many appreciative friends. To the relatives of Mrs. Treadwell we extend our sincere sympathy. In the knowledge that hers was such a well-lived and useful life, we feel that they, too, can be comforted, and can rejoice at their loved one's transition. The interment took place at Paddington Cemetery on the 21st inst., in the presence of many relatives and friends. Amongst numerous wreaths was one from the Marylebone Spiritualist Association.

LEIGH HUNT.

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'NEWS FROM NOWHERE.'

We dealt in a recent article with the late Professor Hiram Corson's volume entitled 'Spirit Messages,' and now return to it in order to give closer consideration to its contents. In doing so it seems necessary to refer again to the fact that these messages are not put forward as evidential. They are not for the sceptic, but for the believer. Yet the truly judicial mind does not rely wholly on extrinsic evidences. The wise judge, in reviewing testimony, pays some regard to the character of the witnesses, the manner in which they testify, and to the atmosphere and spirit of the case presented. And on this side of the matter it is difficult for a mind free from prejudice to avoid being favourably impressed by the book. We quite agree with the remark of Dr. Eugene R. Corson that 'no such collection of spirit messages has ever been published before,' and taking all the circumstances of their production into account, their worth and interest are indisputable.

Considerations of space compel us to pass over the communications from departed members of the Professor's family. But we cannot refrain from the remark that they have a fine aroma of the home affections, and the communicators reveal by many little side-lights the conditions of their new life and their continued interest in the welfare of those left temporarily on 'this shore of time.'

Let us take first the messages described as from Robert Browning. Here, for example, is a portion of his description of the transition of King Edward VII. :—

Like ordinary men he had to come among us without pomp or ceremony, or any of the things that spoke of his greatness by birth; and like a true Briton he accepted his place and smiled graciously on his friends. It was a surprise to him to find himself relieved of the burdens of State; but to those who were concerned with the kingdom, pre-eminently Mr. Gladstone, there was no surprise. I only speak of this as one of the instances of interest to us over here.

Elsewhere we find Browning reflecting (very truly) on the fact that 'most poets have a sense of the unfitness of things in human life,' and that :—

There are so many people who are psychic in a degree, but have no response to those touches of soul expression which mean so much to us.

And as one reads his testimony that in the higher world he has found that he was correct in his conviction that all wrongs would be righted, and weaknesses made strong, if not in our world then in some other, there rise naturally into memory those noble lines concerning the soul that

marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would
triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

'Sleep to wake!' It is the mission of 'LIGHT' to reveal the fact that the poet's words express a literal and not merely a poetical truth.

Mrs. Browning—who, we may mention, in passing, was a friend of Mrs. Corson, the Professor's wife—in the course of some messages that are noticeably characteristic of herself as revealed in her writings, speaks of information given by Professor Corson to Miss Lilian Whiting for her work on the lives of the Brownings, which work is now, we see, the subject of many reviews in the Press. Of her husband and herself she remarks: 'We are one and indivisible to-day as always,' while to Professor Corson she says :—

Bless you for all the brave words you have spoken in defence of this truth which to me was the only explanation of life.

Tennyson observes in one place :—

I have little patience with ordinary conversation. It is belittling; it drags men from the heights and is no good to anyone.

That is somewhat drastic, but it is a possible explanation of that reticence which in this world some of his admirers found so trying, and we recall those 'great silences' in which he and Carlyle passed some pleasant hours.

And in another place we find him expressing surprise that many of his poems are still in favour :—

I had hoped we might have some stronger laureate arise before this.

There are some racy passages in his messages, and he speaks his mind with great frankness on the subject of contemporary poets.

Walt Whitman, too, reveals himself in phrases characteristic of the man as we know him through his work, and in reading his messages we do not forget that he and the Professor were old friends. In the course of some vigorous denunciations of false teaching regarding spiritual things he remarks :—

You see I grow almost rancorous, not from what has been done to me. I escaped the thralldom, but not opprobrium; but my free soul bears me witness that unfettered faith is the wing of the bird that finds its nest in the heart of infinity.

We think of the 'gull of Mississippi' and his passion for freedom, and are content to think it is truly the author of 'Leaves of Grass.'

F. W. H. Myers, in giving his greeting 'from the other side of the curtain,' remarks :—

I have always contended that the better way to get evidence (I mean exact evidence of human personality surviving death) was to let whatever would, come, and then sift the result; and invariably there would be plenty of data to support the theory.

That is a point of view that has occurred to many of us, and it is significant that, in the days when that attitude was more prevalent, evidences free, full, and unequivocal flowed in on us. With the advent of the suspicious and hypercritical type of inquirer the phenomena grew small by degrees and beautifully less; the psychical researcher toiled all night and caught nothing; the wire cage and the fetters inhibited as much genuine phenomena as they prevented spurious imitations of it. And yet it seemed, and still seems, as if there were no other way.

There are many passages in the Myers messages which we should like to quote, but we must content ourselves with one or two. Here, for example, is an instructive passage :—

The cross-reference is still agitating the minds of those who desire to put evidence of spirit identity into expression such as would be used in logarithms or chemical quantities. Only in one way can this be done perfectly and without failure, and that is, to have the different media of equal spiritual vibration, or, in other words, to have instruments that are keyed to the same pitch.

Later we find him referring to his association (in this life) with investigators into psychic science who confined their attention solely to accumulating facts, a sterile work unless it was employed to lift mankind to an appreciation of the spiritual life. And he claims that attention must now be given to the religious, the humanitarian, the ethical and spiritual aspects of the subject. We have long held this view, and it has in a measure reconciled us to the comparative scarcity of those phenomenal evidences which once bulked so largely in the history of our movement.

It would be unfair to those associated with the publication of this remarkable volume to quote further from it, or we should be strongly tempted to give excerpts from the messages purporting to be received from Gladstone, Goldwin Smith, Hawthorne and Longfellow, amongst others. For these communications and much else of interest we can only refer readers to the book itself.

'News from Nowhere' is the title we have borrowed for this article. But that is 'wrote sarcastic,' and is particularly and satirically directed against those who think—that for us the void can

plagiarise a heart,
And answer with a voice.

We know differently, and the world at large will in due time know also.

THE OCCULT IN SINHALESE BUDDHISM.

By THE REV. J. TYSSUL DAVIS, B.A.

An Address delivered on Thursday, February 8th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

(Continued from page 80.)

EVIL SPIRITS.

The invisible powers that play a part in human life are regarded, some as evil, others as good. Sometimes it becomes necessary to rid an unfortunate fellow from a baleful demoniac influence that has beset him. There exists an influential profession in Ceylon whose sole business is the removal of such malignant influence. They constitute an order of psychic policemen, specialists in dealing with elemental agencies. The name used to designate these mediumistic exorcisers is 'Devil-Dancers' (Yākunnātanno). It is true they trick themselves out in rather alarming disguises, and that their postures and dancings and whirlings, watched by the lurid glare of their flaming torches in the dead of night near a cottage surrounded by a thick wood, tend to generate thrills and creepy undulations and electric shocks, which one is never afterwards likely to forget. In the cases where their services were required within painful proximity of my own abode—and how many a sleepless night has the din of their tom-toms caused me!—they had been requisitioned to allay desperate illness.

What is disease? The theory varies, but the ache is everywhere pretty much the same. One man says it is due to our having unnecessary organs, like tonsils, an appendix vermiformis which he is willing to cut off for about a hundred pounds per cut. That is the most expensive superstition. Another says it is due to juices of wrong chemical composition, which you must neutralise by swallowing drugs at the rate of about twenty-four times the actual cost. That is a nasty way, but a great encouragement to an honest industry—the making of glass bottles—though rather bad for the body. A third says it is caused by bacteria. So says the Buddhist; only he calls them devils; and, indeed, judging by their effects, bacteria are respectably devilish; or shall I say, bacteria are the physical results of certain elemental forces? It was a Buddhist priest who set forth to me what he termed the Buddhist view of the origin of disease. It happens

to be also the New Testament view. All disease, he said, was due to dæmonic influence. Formerly, when the law of the Buddha was supreme in the island, evil spirits were entirely absent. Then the people deteriorated, and little by little these occult 'undesirable aliens' came in and filled the country. If disease, then, is due to occult influence, the profession of exorcising is not merely one to be tolerated, but to be respected and encouraged. In consequence, we need not be surprised that the 'devil-dancers,' or healing mediums, occupy a prominent place in the temple processions, especially the famous annual *Perahera* at Kandy every August, in which forty elephants in gorgeous caparisons and all the pomp and pageantry of Oriental symbolism add to the vividness and weirdness of a scene that has been enacted regularly for over two thousand years.

WHY ARE THE THERAS NOT THERAPEUTÆ?

How is it that the priests themselves do not exercise the functions performed by the devil-dancers? Why do they not, like the Christian apostles, drive out demons and cure diseases? A reply to these questions involves a statement of a definite attitude assumed by canonical Buddhism in matters occult. In a case of supposed demon-possession, a priest may be called in to recite the mantra of exorcisation; but, if ineffective, he is not permitted to take further measures. The ordinary ailments are, of course, treated by the native doctors, who have very sensible practices among their methods of cure.

But when medical aid and priestly aid both fail, the psychic is called in. His method—or, rather, the method of the troupe (for they work in bands and aim at an accumulative effect)—is to produce currents of etheric energy in which the obsessing elemental may be caught and then disengaged from his victim. This done, to prevent its return, the undesirable ill is seduced by one of the many attractive sweets, messes, odorous gums laid out in numerous guises upon a tray specially constructed and decorated for the occasion. Having been fixed or anchored upon or charmed into this alluring covert, it is removed and thrown into some desert place. The stages of the operation are made known by one of the band who has fallen into a coma, wherein he sees what goes on behind the scenes, and whence he gives directions to his companions what to do.

BUDDHISM BANS THE PSYCHIC.

In such psychic celebrations a priest cannot take part, because psychism is under the ban of Buddhism. When psychical powers manifest themselves among members of the Sangha, they are not permitted to exhibit them. The same ban prohibits any attempt to establish communication with the dead. It is recognised that the dead and the living are upon different planes of manifestation, and that unless the embodied can lift himself up to the consciousness of the disembodied, an attempt to gather knowledge from the discarnate necessitates the dragging down, within the range of earthly influences, of those who are being liberated from them. In reference to the existence of psychic powers, both as congenital and as the result of ascetic training, no question is made. The question is as to the use to be made of them. The Buddhist Scriptures furnish a list of more than twenty-six 'miraculous' powers. Of these powers, or 'siddhis,' only eight are said to relate to the higher spiritual state. The remainder pertain to the astral, etheric and physical condition.

Now, it is obvious that the use of the higher spiritual powers upon another, even for that other's own spiritual advancement, a method considered legitimate by the occult bodies in the Roman Catholic communion, is, after all, an interference with individual rights, including the right to be sinful. Buddhism, in its pursuit to the utmost logical consequence of the principle of toleration, for which it has been famous through the whole length of its history, upholds the right of the individual to push on his evolution at his own rate. It has never suffered from that delusion that has beset so many dear Christians, that this life is man's only chance, and upon his use of it alone depends all his future destiny and his unchangeable doom for a life of beatitude or endless woe. Buddhism has never given credence to such folly. The future is under the same benign law as the present is.

. . . . Each man's life
The outcome of his former living is ;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss.

The same law of Karma determines the future stages of man's progress ; the reaping being in accord with the sowing, and good sense in operation even in all the hells and heavens.

But there is nothing to prevent a man endowed with siddhis from using them to help another or to shape his own course toward the perfect good. A knowledge that a Pundit is possessed of magical powers, though he will never give public display of them, invests their possessor with a greater sanctity in the East. They are a sign that the inner worlds are opening to him and revealing their wonders ; they are a sign of his own inward development. To his pupils who have reached a stage in which psychical phenomena can no longer awake ignorant fear or curiosity, a teacher will display the action of these powers in order to exemplify the laws of occult science. But it is very doubtful whether the wandering teacher who gathers his crowd by means of the exhibition, for example, of what is named the 'rope trick,' and then addresses them on the Way of Life and the Path of Peace, is a true messenger of the gods.

A PRIEST WHO PERFORMED.

The attitude of the Buddha is very plainly and definitely stated in the *Chullavagga* (v. 8. 1.) in the story related of the condemnation by the Great Teacher of a monk who yielded to the temptation of exercising his occult gifts. The story centres in the Sandalwood Bowl of the Setthi of Rágagaha. The Setthi had caused a very fine bowl, carved out of a block of sandalwood, to be placed on the top of a long rod made of bamboos. This he offered as a gift to any Sramāna or Brahman possessed of Iddhi (psychical power) who could levitate himself and get it down. A renowned monk named Pindala Bhāradvaja accepted the challenge, rose into the air, and in the manner of modern aeroplanes circling around the Eiffel Tower, after having circled thrice round Rágagaha in the air, brought down the bowl. The onlookers, a great concourse, fell to shouting and doing him reverence. A rumour of this incident having reached the ears of the Buddha, he convened a private meeting of his disciples, at which he rebuked the clever Pindala. He told him he had degraded the ideal of a Sramāna by prostituting his powers for the sake of a miserable wooden pot. 'The act would not conduce to the conversion of the unconverted, or to the increase of the converted, but rather to those who have not been converted remaining unconverted, and to the turning back of those who have been converted.' He therefore imposed upon his followers who joined his order of ascetics, upon his Bhikkus, the prohibition of display before the laity of the superhuman or miraculous power of Iddhi. [Iddhi (Sanskrit) = Siddhi (Pāli).] By other references to Buddhist writings it is, however, made abundantly clear that it is only the vulgar display of these powers before the laity, and not any and every exercise of them, that is condemned. The connotation of the very term Buddha implies the power to see, to know, to do all things. He was the man who had conquered the three worlds (physical, mental, spiritual). He had part of his realm in the worlds invisible. He was a teacher of Devas as well as of humans. He had power over life and death. He passed out of the sight of men when he willed to die. He is *par excellence* the man who knows everything ; and in Buddhism, knowledge is power : the man who knows is the man who can. The Buddhist Scriptures teem with examples of his miraculous powers, as do the Gospels with similar deeds of the Christ.

These stories illustrate his

(1) *Clairvoyance*, the power of reading the past and foreseeing the future ; the knowledge of distant worlds and their inhabitants ; intimacy with the invisible worlds, their denizens and their doings.

Instances are further recorded of his

(2) *Telepathy*, the power of reading others' thought, whether they be near or far off. He renders answers to unspoken questionings. He penetrates through the disguise of form and speech to the hidden purpose and the concealed design.

He is further credited with the power of

(3) *Levitation*, of moving his body swiftly through the air without material means.

(4) *Magical Powers*, such as rendering the visible invisible ; control over elemental agencies ; reduplication and other creative powers. One of the titles of the Buddha is 'the lord of all possessors of supernatural powers.'

The following examples may be found in the Sacred Books of the East, Vols. XI., XIII., and XLIX., which contain the Mahāparinibbāna-Sutta ; the Vinaya Texts, and the Buddha-Karita of Asvagosha.

(1) The Blessed One sees afar off 'by his clear divine vision' that the five Bhikkus who were destined to become his first band of disciples were then living at Benares in the deer-park Ispatana.

He sees the thousands of fairies haunting Pātaliḡāma, and foretells what kind of city will be hereafter built in that place.

He penetrates through the disguise of the Daughters of Desire who came in the outward form of old women professing anxiety to be established in the doctrine of Nirvana ; and quietly established them in the form of decrepitude they had assumed, until such time as begging for release bade his forgiveness overcome their guile.

He foretells the future of two men who came to him as inquirers after the Dharma. How otherwise, if, as the Scriptures constantly reiterate, he was able to see, 'as it were face to face, the whole universe, with its Devas and its Brahmas and its Māras, and all creatures, gods and men' ? And not only saw and knew, but according to the same testimony, made his knowledge known to others.

Yet this knowledge he does not impart to satisfy curiosity. Once when his beloved disciple Ananda (the St. John of Buddhism) interrogates him about the various brethren who had died, asking him concerning their former lives, and what may be their future destiny, the Buddha answers with great patience, but adds that such questioning is a great weariness to him. He therefore teaches Ananda the way he may discover such matters for himself—a much more important undertaking.

(2) He is able to read the thought of Kassapa afar off. The sage Kassapa could perform many magical wonders himself, and laid great store by them, being somewhat proud of his achievements. It was therefore necessary, in order to teach him humility, that his deeds should be outdone and the outdoing made little of. Uruvéla Kassapa, apart from a reasonable pride in his powers, was otherwise all that a saint at the head of a community of five hundred admiring ascetics could be. Whatever Kassapa did, the Buddha overdid. The Buddha brings himself from a great distance in order suddenly to appear before him. He causes fruit to appear that only grew in other climes. He condescends to physical wonders, such as splitting wood by occult force. He creates five hundred vessels containing fire to keep the ascetics warm on a cold night. He commands the Devas to build a tank, and shows complete mastery of the magical arts. But Kassapa was a hard nut to crack, and still believed in his own superior holiness until the Lord of Love was compelled, metaphorically, to turn the sage inside out, show him as he really was, whereupon Kassapa saw, to his dismay, how poor a worm he was, and was glad to become a learner and a disciple, and so entered the path.

In a lesser degree, these powers are related as being possessed by later disciples and followers. Thus Mahinda, the first missionary of Buddhism to Ceylon in the time of King Tissa, about 290 B.C., came neither by land nor water, nor by aeroplane. So that, according to the Mahāvansa, Ceylon owes its salvation to occult methods. Communication with the invisible worlds is often related, as when the Thera Salha is encouraged by a voice from the spiritual world (Suddhavāsa) to adhere to the doctrine of which he was in doubt ; as when an interfering monarch is misguided by the interposition of Devas ; as when angels (devatas) offer protection to children of predestined greatness ; as when a request is made to a great sage who is a denizen of the seventh heaven (Brahmaloka) to condescend to be born among men for the removal of a religious calamity.

To a student of Comparative Religion, the universality of these happenings suggests a more cogent explanation than that they are the creations of disordered fancy or pious fraud.

However rationalistic and sceptical a bias affects his mind, he cannot suppose so widespread a conspiracy to utter falsehood on the part of chroniclers otherwise unblameable. He cannot delude himself that he knows the limits of human power. He daily sees wonders performed by the use through mechanical agencies of the forces of nature, and he knows that as the hand is greater than the tool, so the inner power is greater than any bodily limb. Of all great founders of religion great deeds are narrated. This is no day of belief in monopoly of religious grace. Did the Christ work miracles? So did the Buddha. Buddha walks on the waters, and feeds a crowd with little, the remainder being more than the original store. The Buddha, too, restored the blind to sight, and made the halt leap, and the raving maniac serene and of right mind. The Buddha, too, had compassion on the multitude bound to the wheel of birth and death. He also preached to the spirits in prison; conquered Mara, and overcame death, and became the Resurrection and the Life.

It would seem that as man attains to greater realisation of his inner potencies, as the divine energies awake to life within him, that many deeds deemed supernatural become the effects of normal activity.

And now to conclude, what is the way, according to Buddhism, of attaining these powers? And what is the use of their exercise?

The answer set forth in the Ahankheya Sutta shows how loyal, out and out, is Buddhism to that ethical instinct which it has so nobly vindicated.

'If a Bhikkhu should desire to exercise one by one each of the different Iddhis, such as becoming invisible at will; or passing through a mountain or penetrating through the earth, or walking on the water or winging his way through the sky in order to reach the moon, or ascend to the highest heaven; or should he desire with clear hearing to hear celestial voices; or should he desire to comprehend the hearts of others; or should he desire to recover memory of his past births'—

There is one hard condition, but one calculated to keep him utterly sane and render immense service to his fellows—

'Let him fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!' (Loud applause.)

THE CHAIRMAN said that he thought it hardly necessary to propose a formal vote of thanks for the exceedingly interesting address that had been given. He would like, however, to ask Mr. Davis one question—*viz.*, whether the large dependence which Buddhists placed on unseen powers did not tend to undermine their own energies. Might not the explanation of their need for so many exorcists be found in their laying themselves open so much to spiritual influences?

DR. ABRAHAM WALLACE, in expressing his high appreciation of the lecture, stated that he had that very morning been called a Buddhist. He had been relating to a distinguished M.P. (a very religious man, who staked everything on modern Christianity) a strange occurrence which took place some months ago, and at the close the M.P. said, 'I think you are a Buddhist.' This was the incident: A friend of his in Wales, while out motoring with his brother, passed some men busy at work in a quarry which he owned. Soon afterwards he heard a voice from the unseen say, 'Stop those men!' At first he took little heed, but as they rode on, he again heard the command, and was so impressed that when they came to a post-office he got out, and, in spite of his brother's endeavour to dissuade him, sent a telegram directing the men to stop work. An hour after that message had been received, a hundred yards of the face of the quarry gave way. Had the men continued at work, they would all have been killed. They subsequently sent a deputation to their employer to thank him for the message that had saved their lives. One question Dr. Wallace wished to ask Mr. Davis was: If the Sinhalese were trained in occult methods of agriculture, and found them answer, why did they resort to scientific methods?

A lady asked whether the lecturer could harmonise the truths of Christianity with those of Buddhism.

In reply to the Chairman's question, MR. DAVIS said it was very difficult when judging of the effect of certain opinions on the life of a people to dissociate one set of causes from another. In regard to the influence on the life of the Sinhalese people of their belief in the co-operation of occult forces there was no doubt that every Westerner would find in the Sinhalese a lack of Western energy and enterprise. They did not believe as much as we did in the importance of material success, and even if they did the climate would not allow of their being so aggressive as we were. He was, therefore, not sure that the effects he saw in Ceylon were entirely due to any philosophy of life which they had. It would be difficult to say how much was due to their philosophy and how much to climate. Besides the interposition of Devas and direction from the unseen there was, of course, the element of Karma, which touched their belief in regard to marriage. Every Buddhist looked on this life as the natural outcome of previous existences, and as only one link in a long chain. So while he had free-will he was bound by the result of previous existences. In marriage the reason for the astrological chart was that very likely the parties had known one another for many lives.

In regard to the Sinhalese distrust of scientific methods in agriculture, the ancient methods were still operating where the people were not under the influence of Western ideas. But side by side with an estate managed by an Englishman might be found one managed by a Sinhalese—the former in accordance with modern methods, the latter retaining the old Sinhalese practices. The only thing he said was that while the rice industry had not failed, the coffee industry had. He had found no difficulty in harmonising Christian truths with those of Buddhism. Underneath all the great religions were the same fundamentals. The more truly we entered into the spirit of Jesus Christ, the more truly and reverently we could bow our heads in a Buddhist temple. Buddhism was a great missionary religion. It had sent its missionaries as far as Greece. Very likely John the Baptist himself was more or less a Buddhist monk. Still, there was a difference between Buddhist mission work and much of Christian mission work. The Buddhist missionary relied simply on what Matthew Arnold called 'the charm of persuasiveness'—never tempting or coercing a man, but persuading him by moral arguments. The Christian missionary—at least in the old days, though happily less frequently now—thought that his was the only religion and all others were false. Buddhists had come to him (Mr. Davis) with tears in their eyes to complain that their children, whom they had sent to a Christian mission school, had been told that unless they and their parents gave up their religion they were going to eternal torments. He always assured them that it was not true, and was not Christian teaching at all. Many missionaries were doing a tremendous amount of mischief in this way. It was not right to tell a child that his father and mother were going to hell. A better way of recommending Christianity to Buddhists would be to show them that the teaching of the newer religion fulfilled and added to the beauty of the old. (Renewed applause.)

WE are glad to know that Mr. James Robertson is now in better health than for some time past, and that he has been again elected to his old position as President of the Glasgow Association of Spiritualists. He is the right man in the right place there.

THE outspoken Bishop of Oxford objected, on Friday the 17th inst., to the use of the burial service over the ashes of a cremated body. He said that he could pray over the human body as 'this our brother,' and repeat the wonderful and blessed words about the resurrection, but there was no legitimate sense in which he had the right to talk about ashes in the same way. The Bishop of Bath and Wells was intensely surprised at this and said that he hoped Dr. Gore did not mean his words to be extended to the cases of people burnt to death. Ultimately it was agreed that in the cases of cremation the burial service should be read at the interment, the ashes being taken to represent the body, the words of committal to read: 'We therefore commit his ashes to the ground,' &c. This rule, however, was 'not to preclude the reading of the earlier part of the burial service in the church in the presence of the body about to be cremated.' We wonder when the clergy will frankly admit that they do not commit 'this our brother' to the earth, but only his body, or his ashes. Surely they cannot still believe that the 'departed' brother is still in the body, asleep, awaiting a general resurrection.

DEAN INGE AND ST. PAUL.

In his recent sermon on St. Paul, Dean Inge says that Paul makes a 'blunder' in his analogy of the seed and the resurrection. Now if St. Paul blunders in this analogy, then so also does Jesus when he says (John xii. 24) : 'Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone : but if it die, it bringeth forth much fruit.'

What are the facts? A seed is composed practically of two main parts, the outer body (*κοκκος*) consisting of the husk *plus* a store of nutrient matter, together forming the bulk of the seed, and the inner germ (*σπερμα*) containing the life principle and made up of radicle, cotyledon and plumule. When the seed (say barley or wheat) is exposed to the influences of heat and moisture in the earth, the insoluble starch and gluten in the outer body, or *κοκκος*, are converted into sugar and other solubles, which are taken up by the germ in the process of growth. Unless this dissolution, decomposition and change take place the plant cannot spring and the new existence cannot emerge. Therefore, St. Paul's statement, 'That which thou sowest is not quickened except it die,' is literally accurate.

It is urged that the analogy is not complete, because in this process the *germ* does not die. The analogy is complete, for the outer body of the seed (*κοκκος*) is parallel with man's material body while the inner germ (*σπερμα*) is parallel with man's spiritual body, which also, like the germ, does not die. The illustration, for St. Paul's purpose, is perfect, the point being that the inner living principle is set free to enter upon a new state of existence by the death of the outer body ; and this is exactly what takes place in man at the change called death. It has been urged that the death of the seed's outer body results in the exhibition of another material body, while the death of man's material body results in the exhibition of the spiritual body, and therefore the illustration is not strictly accurate. This objection does not apply, for the point of St. Paul's illustration is not the similarity of the after-death bodies of the seed and man, but the fact that the death of the outer body precedes in each case the exhibition of the new form of existence.

This objection will only be advanced by those who suppose the spiritual body to be 'an immaterial entity' incapable of affecting matter or assuming material form. That this is not the case, but that the spiritual body can be as real as the plant or as a man's material body, is perfectly well known to students of Holy Writ who are familiar with the phenomena of materialisation as set forth in Gen. xxxii. 24, Daniel x. 10, Luke xxiv. 30-31, 40-43, John xx. 26-27, Acts xii. 7, and many other places, and as also testified to in modern times by Sir William Crookes, Professors Lombroso, Morselli, Richet and many other scientists and neuropathologists of the highest eminence, in addition to very many private observers. It will be seen, therefore, that on every point the illustration used by St. Paul is an admirable one, accurate and telling. But the Dean of St. Luke is not content with saying that St. Paul blunders over the illustration of the seed ; he does a much more serious thing by practically denying in his sermon, as printed, the objective reality of the spiritual or psychical happenings related by St. Paul and St. Luke. In the course of his printed sermon he informs us that (1) St. Paul doubtless thought he really saw Jesus on the road to Damascus ; (2) that St. Paul was a visionary and thought he saw visions, heard voices, and was guided by dream communications. He goes on to explain the probable inclusion of these things in the narrative by saying (3) that St. Luke was fond of the supernatural. The only inference readers of these statements could draw from them would be that St. Paul did not really see the visions, hear the voices, or receive the communications in dreams, but that he was the victim of subjective hallucinations and deluded himself with the idea that he had seen and heard things which he never actually saw and never really heard ; and that St. Luke was weakly given to relating 'the supernatural,' with the further inference that the 'supernatural' has no real existence. These attacks on the belief of St. Paul and St. Luke in the reality of spiritual or psychical things are surely extraordinary coming from a clergyman engaged in teaching *revealed* religion. Let us amplify the posi-

tion thus taken up by the Dean. Abraham thought he saw angels and heard voices ; Moses thought he saw the fire in the bush and thought he heard the voice ; Ezekiel, Daniel, Elijah, Elisha thought they were touched by spiritual beings, thought they heard voices, thought they saw visions ; Mary thought she saw the Angel of the Annunciation ; the shepherds thought they saw the angelic choir and thought they heard the song, 'Glory to God in the Highest' ; John the Baptist thought he saw the heavens opened ; Peter, James, and John thought they saw Moses and Elias with Jesus on the Mount, and thought Christ's face shone as the sun and his raiment was white as the light ; the Apostles thought they saw and touched and conversed with Jesus, after his crucifixion and death, during the great forty days ; but all these patriarchs, Moses, prophets, Mary, apostles, one and all, never *really* saw visions, heard voices, or experienced any real and positive or objective psychical phenomena, but were all the victims of the subjective, were 'visionaries,' 'were fond of the supernatural.' If a dignitary of the Church talks of St. Paul as a 'visionary,' of St. Luke as 'fond of the supernatural,' of St. Paul as 'thinking that he really saw the Christ,' need we be surprised if the man in the street 'goes one better' and says openly that the whole series of 'supernatural' events on which Christianity is based are myths, fables and idle tales of no more authority than the imaginings of Hans Andersen ? Towards the close of his sermon the Dean, evidently feeling that some reparation is needed, says weakly, 'But we must believe that Paul did meet Christ in the way, discerning him in his inner consciousness by the eye of faith.' Of what earthly use is a statement of this kind ? If St. Paul did not actually and effectively see Christ and experience an objective and real psychical manifestation on the road to Damascus (those with him also saw the light and heard the voice) then the other spiritual or psychical manifestations recorded in the Bible are subjective also, and equally unreal and untrustworthy ; spiritual and revealed religion becomes a myth, and Christianity, shorn of its real and effective objective angels and spirits, and of its speedy, real, and positive resurrection from the dead, is reduced to a mere philosophy with rules and regulations.

I am afraid that the bulk of the clergy and ministers of the present day have no experience or knowledge of, and very little belief in, the actual objective reality of the spiritual world, and are appallingly ignorant of psychical or spiritual phenomena. How can they effectively combat the advancing materialism of the age ? The Church at the present day practically ignores the psychical and endeavours to substitute emotionalism and sentiment on the one hand, or feverish activity in multitudinous organisations and social work on the other for the 'manifestations of the Spirit' (I. Cor. xii.), while very many of the clergy, if confronted with the subject of the reality of the spiritual world and of the ministry of angels and the communion of saints, return answers worthy of agnostics.

What the Church most needs to-day is a fresh baptism of the Spirit, the restoration of the ancient knowledge of and belief in the reality of the spiritual world, the reality of the ministry of angels, and the reality of the communion of saints.

CHARLES L. TWEEDALE.

Weston Vicarage, Otley.

THE Harmsworth publications give what the publishers think the public wants ; consequently they publish articles, more or less accurate, about Spiritualism. Thus in 'Answers' for February 17th there is almost a column devoted to the alleged 'wicked ways' of Spiritualists and mediums. A circumstantial story is told of how an old lady was duped by some pretenders to mediumship until, at her death, they had bled her to the tune of some thousands of pounds. The account concludes with this assertion : 'No doubt the great majority of Spiritualists are honourable men, but that the "religion" is made use of by gangs of criminals, male and female, for the purpose of robbing old people, every solicitor knows.' We are certain that it is not true that 'gangs of criminals' pose as Spiritualists and mediums. There may, however, be sufficient justification for a warning to put the unwary on their guard ; but where are there any 'anities,' 'isms,' trades, or professions in which there are no pretenders, self-seeking rogues, or unworthy people ? Why should Spiritualism be singled out for special treatment ?

LIFE'S DANGER TIME.

Nobody needs saving more than the man who will not lift a finger to save his fellows. If, in addition to Mr. Burrows' eloquent appeal to our consciousness of the unity of life, and, consequently, of the brotherhood and sisterhood of humanity, any selfish consideration be needed to induce men and women to take some active share in the solution of the social problem, it is surely this—that in neglecting that problem they are themselves running a grave risk of moral and spiritual deterioration. The best insurance for our own future spiritual happiness and welfare is found in true-hearted service for others. No time of life is free from moral peril, but we need, perhaps, the serious reminder which 'K. W. H.' utters in 'The Christian Commonwealth,' that middle age—the age when we are most inclined to be satisfied with ourselves—is really the dangerous age:—

Youth time, commonly regarded as the most precarious and perilous of all our years, is not nearly so dangerous. For though the external pressures are heavier and more threatening in youth, they offer a stimulus to the nascent and vigorous moral consciousness. . . . The growing time is the safest time. In the conquest of even a difficult mountain the ascent is the safer part of the business. The eye is normally upward, and the reach always tending to exceed the grasp. The moment of security and immunity is the moment of the subtle beginnings of laxity. When ambition has no objective, slackness sets in. When the apple is ripe, the grub quickens. Stagnation is impossible to a living being. 'Life is not only change but advancing change; if you are no longer making these advancing changes you have already begun to die. Your only alternative is either degeneration or rebirth. . . . How can you still surpass yourself who have gained the heights of moral life? I think that two directions may be given. You can unite yourself to some public cause of virtue or common welfare. Just because this will lift you out of yourself, it will help you to maintain yourself. You have seemed to reach the summit of the pathway of self-development; you can now still further rise by ascending the cross. The second direction is this: There is a higher than the moral life, and you can only maintain yourself a moral person according as you cultivate the deeper, more spiritual areas of personality. Religion calls you to the threshold of this higher region; it invites you into a solitude where, with loving desire and fervent aspiration, the child may lift up its life to hide it closer within the shadows of the divine breast. It urges upon you the practice of prayer, of quiet self-withdrawal, of devotional exercise, of communion with God. You can only maintain your dignity, your truth, your strength as a moral individual according as even now you strive to enter into those serener and diviner regions of the spirit where law is the servant of liberty and life is the expression of a unifying love.

ITEMS OF INTEREST.

Several years ago Mrs. Bridey M. O. Reilly delivered a lecture in which she gave her views of Spiritualism to a small audience. She now returns to the charge, and finds a larger audience, through the columns of 'The Evening News' of the 13th inst. She admits that 'very strange things do happen' but contends that there is no proof of the identity of the communicating intelligences, who, she affirms, are 'demons.' She entertains the Roman Catholic view of demons, and declares that they are not lost souls, but pure spirits who have never had a body, or, in other words, 'fallen angels.' She holds that, as they possess angelic power their knowledge is naturally superior to that of man. As Mrs. O. Reilly unwisely affirms that there is no proof of the human identity of those who communicate we will ask her what proof is there that they are 'fallen angels'? There is infinitely more convincing evidence of the human nature of the manifesting spirits than there is of the existence of so-called 'fallen angels.'

Addressing a large audience at Ford Hall, Boston, on January 28th, Dr. J. H. Hyslop, as reported in 'The Progressive Thinker' of the 10th inst., announced absolutely, without reservation and as a scientist, that he had received communications from Professor James and Dr. Hodgson. He said: 'The facts are now in the press and will be issued in four or five months.' Professor James was not a very good communicator, but Dr. Hodgson's messages 'were very good, much better than generally supposed by the public.' The reporter says: 'What amounted to an impromptu ovation was given spontaneously to Professor Hyslop when he entered the hall, and not until the lights were extinguished by an irate janitor did his triumph end.'

The Manchester 'Daily Dispatch,' on the 19th inst., gave the substance of a Lenten Pastoral by the Roman Catholic Bishop of Salford, devoted to the alleged 'dangers of Modern Spiritism,' in which the writer says that it has been borne in upon him 'by testimony from many sides that Spiritism is spreading to an alarming extent in all classes of the population, and even making headway among Catholics.' Of course he calls it a 'pernicious cult,' but hard names do not alter facts. People want to know the truth, for it is truth which sets them free.

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.

John Wesley's Vision Experience.

SIR,—In 'LIGHT' of July 1st, 1911 (page 309), a lecture by Mr. Daniel W. Hull is given in which the speaker quotes a passage from John Wesley regarding an apparition, in the course of which Wesley says: 'Yet the testimony of unexceptional witnesses convinces me.' This makes it appear that Wesley's belief rested on the evidence of others, but in his 'Works,' Vol. IV., pp. 279, 280, he writes: 'A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas Day, about midnight, I saw him standing by my bedside surrounded by a glorious light, and looking earnestly at me. He was wet all over. That night the ship in which he sailed split upon a rock and all the crew were drowned.'—Yours, &c.,

THOS. MCKINNEY.

Questions Prophetically Answered.

SIR,—I am sending you what I believe to be a correct version of the episode mentioned in 'LIGHT' of the 10th inst., page 69, respecting the prophecy said to have been made to the late German Emperor Frederick. This version I received a year ago from someone who had been in Germany. It was the old Emperor William who went to a clairvoyante in 1829 (not 1849), and asked the following question: 'Will there be anything special happening to me to attract European notice?' Putting down the figures of that year, repeating them in a vertical column, and adding the whole together, she said, 'Yes, in 1849.' That was the year of his attempted assassination. To the question, 'Will Germany become united?' she repeated the process with the figures 1849, and said, 'Yes, in 1871' (the year of the Franco-German War). In response to the next question, 'What year shall I die,' by dealing with the figures 1871 she got 1888, which proved correct; and to the last question, 'Will Germany be menaced?' she answered, 'Yes, in 1913, unless Germany enlarges her borders.'—Yours, &c.,

L. COLLINGS.

Grange Hill, Guernsey.

A Quaker Spirit Described and Recognised.

SIR,—Perhaps the following may be helpful to many of the readers of 'LIGHT,' whilst it may be equally interesting to those whom it is difficult to convince.

About twenty-six years have elapsed since there passed over, in the City of Dublin, a well-known philanthropist and social reformer, Richard Allen. He was a member of the Society of Friends, and a leader in every good work. I was a partner in business with him for nearly twenty years, and during that long period there never was a shadow of cloud between us. Now comes the point of my story.

Some six years ago I was led into the Spiritualist movement, since when there have been few of my departed friends who have not manifested to me in some way or other. Until recently I had frequently remarked that surely something must be wanting in Spiritualism when one of the best men I ever knew, and with whom I was so closely connected, had never been seen beside me. I cannot say so now. Some six weeks ago, as I left the platform after a Sunday evening meeting, a lady member of our association, who is an excellent clairvoyante, came forward and pleasantly inquired who 'the nice old gentleman' was whom she had seen beside me all the evening. She proceeded to describe my friend, whose marked appearance there was no mistaking. Need I say what unspeakable satisfaction it gave me? A fortnight later she again informed me that my old friend had been with me during the evening.

Two weeks later we had a lady medium from Glasgow giving clairvoyant descriptions after the lecture. I was not presiding on that occasion, but seated amongst the audience. This lady publicly described my friend to me in a different way, but

equally convincing. Full details would be of little general interest, and I shall only mention one point. After describing his personal appearance, she said that he wore a peculiar-looking coat; it seemed as if the collar had been taken off, as there was only something like a band where the collar should be. She had no difficulty in describing this peculiarity, although she did not seem to understand it; but to me it was quite intelligible, knowing as I did the style of garments formerly worn by the Society of Friends.

On Sunday, the 4th inst., the first-mentioned lady again saw my friend beside me, and on this last occasion he was accompanied by an old lady, the description of whose dress, &c., was that of a Quakeress. I recognised her as his sister, whom I knew very well, and who retained that style of dress to the last. In the later years of his life Mr. Allen discontinued wearing the distinctive dress, and I am convinced that he showed himself in it merely to confirm his identity. I was pleased to get the overwhelming testimony; at the same time I never knew anyone whose personal appearance could be confounded with his.

Now, to sum this matter up: Although I know both the ladies referred to, neither of them had ever heard of my friend's existence, and both have since informed me that they knew nothing of the Quaker fashion until I told them, after they had seen the forms beside me. There are those who cannot deny phenomena, but try to account for them all by telepathy, or some such theory. I wonder where that theory fits in here? Why not adopt the simplest solution—*viz.*, survival after death and continued existence?—Yours, &c.,

JAMES HALL
(President, Edinburgh Association of Spiritualists).

More 'Inexplicable Sounds.'

SIR,—I am glad that a friend has given me a copy of 'LIGHT' for January 27th, for the reading of Mabel Penrose's letter on page 41 brings very vividly to my mind the strange happenings at a house I once lived in at Kennington. I and my family lived there from 1901 to 1904, and if there be such a thing as bad luck, we had it there. Nothing seemed to go right; illness, bad business, bad lodgers—in fact, bad everything!

The extraordinary noises were quite inexplicable; the women folk (three) and my brother-in-law and myself are prepared to vouch for the facts and bear out what is stated below, and there is no stretch of imagination whatsoever.

These are some of the happenings that stand out most clearly.

Screams were sometimes heard as of a woman in agony. Fortunately these were not frequent, though on one occasion they were so terrible as to scare my niece—who is by no means of a nervous temperament—pretty well out of her senses. But most irritating of all was the pattering of invisible feet along the passage. This occurred mostly near midnight and always from the front door to the back.

On two occasions I nerved myself to watch and endeavour to clear up the mystery. I kept the parlour door ajar so that I could spring out quickly as the footfall neared the door. I distinctly heard the front door open, then the usual pattering up the passage followed; I rushed out, but before I could get there the back door seemed to close with a terrific bang. My nerve remained all right until I looked at the door which had been bolted up for the night, and found it still bolted!

My sister was often scared, and many a time, with candle in hand on her way to bed, had to turn back because of these footsteps apparently in front of her, stair by stair; this occurring at intervals during the whole four years.

Often my brother-in-law would be taking supper late when he would hear a fearful crash as of someone falling out of bed in a room overhead, and expected to find my aged mother lying on the floor—but there she was in her bed sleeping calmly, and everything in the room undisturbed. These unaccountable noises were heard by us all and occurred in every room in the house. As to what could have been the cause of this uncanniness I would not venture an opinion—perhaps a tragedy of some kind. I afterwards learned that prior to our living there the place had been 'to let' for a considerable time, also the rent was less than other houses in the same row; this in itself seemed curious, as we had anything but a generous landlord to deal with.

Can any of your readers account for such strange happenings?
—Yours, &c., F. C. S.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 7 p.m., Mrs. E. M. Walter, secretary of Cosmos Society, on 'Spiritism versus Spiritualism.' Thursday at 8, Mrs. Hylda Ball, concluding lecture of series.

SOCIETY WORK ON SUNDAY, FEBRUARY 18th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Under control Mr. E. H. Peckham delivered an address of much merit and usefulness on 'The Soul's Harvest: Some Life Pictures.' Miss Pickles kindly sang a solo. Mr. A. J. Watts presided, and made touching reference to the passing on of Mrs. Treadwell.—15, Mortimer-street, W.—Mrs. Imison gave striking clairvoyant descriptions and messages to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Mr. Horace Leaf spoke on 'Thought Forms' in the morning and gave a trance address in the evening. Sunday next, Mr. E. W. Wallis (see advt.)—E. C. W.

SHEPHERD'S BUSH.—60, MACFARLANE-ROAD, WOOD-LANE, W.—Sunday next, at 7 p.m., address by Mr. Burton. Clairvoyance by Miss Chapin. Strangers welcome.—E. L. W.

BRIXTON.—8, MAYALL-ROAD—Mr. Symons gave an address. Sunday next, at 7 p.m., Mrs. Neville, address and psychometry. Thursday, 29th, Mrs. Roberts, of Leicester, clairvoyance. Other circles as usual.—G. T. W.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. L. Jackson gave a good address on 'The Purpose of Life.' Sunday next, at 11 a.m., public circle; at 7 p.m., address and clairvoyance. Thursday, at 8, public circle.—N. U.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. McLellan gave an interesting address on 'Light on the Other Side.' Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Simpson. Circles at 8 p.m., Thursday, public, Friday, members.—J. J. L.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss F. Morse gave an address and clairvoyant descriptions to large audience. Sunday next, at 7 p.m., Nurse Graham, address and clairvoyance.—W. F.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Mary Davies gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. F. A. Hawes will give a trance address and Mrs. Sutton clairvoyant descriptions. Monday, at 8 p.m., circle; Tuesday, at 8.30, astrology class; Friday, at 8.30, healing.—N. R.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. J. Gambriel Nicholson's interesting address, 'Peace on Earth,' was much appreciated. Sunday next, at 7 p.m., the first of a series of three lectures by Mr. T. O. Todd, on 'Spiritual Power: Its Nature, Operation, and Effects.'—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave uplifting addresses, concise answers to questions, and excellent clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Fielding, addresses and clairvoyance. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursdays, at 8, members' circle.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Maria Scott gave a good address and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. G. C. Curry. Mondays, at 3 and 8, also Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursdays, at 8.15, circle.—A. C.

BRIGHTON.—BRUNSWICK HALL, 2, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—Sundays, 7 p.m., service, address, clairvoyance. Circles: Tuesdays and Fridays, at 8; Thursdays, at 3.30. Wednesdays, at 8, materialising circle (61, Preston Drive).—L. A. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address and clairvoyance by Mr. Blackman. Evening, address by Mr. G. F. Tilby; usual after-circle. Sunday next, morning, circle; evening, Mrs. M. Davies, address and clairvoyance. March 3rd, Mrs. F. Roberts. Circles: Wednesdays, at 8.15, study; Tuesdays, 8.15, healing; Thursdays, 8.15, public.

SEVEN KINGS, ILFORD.—45, THE PROMENADE.—Mrs. Podmore spoke on 'Spiritualism in the Bible,' gave clairvoyant descriptions, and conducted an after-circle. 13th, Mr. Geo. Tayler Gwinn answered written questions. Sunday next, at 7 p.m., opening meeting at new rooms; speaker, Madame Beaumont. Tuesday, at 8, Mr. Sarfas. Wednesday, at 8.30, study class.—C. E. S.

THE UNION OF LONDON SPIRITUALISTS will hold their first annual conference with the Woolwich and Plumstead Society at Perseverance Hall, Villas-road, Plumstead, on Sunday, March 3rd. At 3 p.m. a paper by Mr. E. Alcock-Rush on 'Spiritualism and its Critics,' will be read for discussion. Tea at 5 p.m., 6d. each. At 7 p.m., public meeting. Speakers: Messrs. Tayler Gwinn, Tilby and Alcock-Rush. Soloists: Mr. and Mrs. Alcock-Rush. The sympathy and presence of all Spiritualists in the neighbourhood are earnestly desired.