

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

No. 1,095.—VOL. XXII. [Registered as] SATURDAY, JANUARY 4, 1902. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	1	Inequalities of Life	5
London Spiritualist Alliance		The New Spiritualist	6
Notices	2	A Garden City	7
Mr. W. J. Colville	2	Library of the London Spiritualist Alliance	8
Edward Maitland and Dr. Anna Kingsford	3	Psychic Photography	8
Mysterious Noises	3	Symbolical Monograms	9
About Hypnotism	4	A Masonic Mare's Nest	10

NOTES BY THE WAY.

It is perhaps a little late in the day to advert to the important Address by the Council of 'The Society for Psychical Research' to its members and associates. Signed by Professor Oliver Lodge, as its President, it of course deserves most respectful attention, but hitherto it has not come home to us.

We have perhaps acted too much like a certain 'dear hearer' who remained unmoved when everybody else was excited, and who excused himself by saying that he belonged to a parish five miles off. But, in truth, we have not been unmoved. We are as anxious for the success and welfare of 'The Society for Psychical Research' as for that of The Spiritualist Alliance, and we earnestly hope that its Appeal will be answered by a warm and wide response.

If we might risk a criticism we would deprecate the solitary reference to Spiritualism at the fag end of these eight pages. This reference begins, and almost ends, with the harsh and repelling observation: 'It is hardly necessary to remark that many,—perhaps most,—of the alleged physical phenomena of Spiritualism are produced fraudulently.' We do not believe it. Fraud there is, no doubt, but no one knows better than Professor Lodge that 'fraud' itself, or the charge of fraud, wants watching. There are curious grades and blends of 'fraud' melting into unconscious helping. But, waiving that, it is not pretty, nor is it profitable, to mention us only to suggest that, for the most part, we are frauds. Perhaps a reference to Luke xviii. 10-12 will sufficiently indicate how it looks to us. That Pharisee is getting tiresome.

We have no very direct interest in churches and their ministers, but our sympathies are broad and kindly enough to wish them all well: and we are interested in the increase everywhere of attention to the realities of religion, as distinct from its forms.

A truly spiritual religion will be but little interested in forms, while it will make much of feeling: it will care not much for the competitions of creeds, but it will be intensely concerned for the unfoldings of life. Hence our interest in a thoroughly live Address lately given by Dr. J. H. Crooker on the present-day need of the churches. The following passage has a bearing upon many developments that interest us:—

There ought to be added a professor of human nature to show ministers how to interest people in religion. This is to-day the open door of urgent need and wide opportunity, for here is where the church is weak. Our greatest problem is not the re-statement of the doctrine of the atonement,

but the organisation of people in an atoning process that shall issue in character and civilisation. Our largest need is not a new theory of inspiration, but the opening of new sources of inspiration in the hearts of men. The success of the church depends, not so much upon the reconstruction of theology as upon the reorganisation of the religious life, so that it shall include all the truth seen and all the sentiment felt. The work of the minister is not so much to teach what Paul thought or what Luther did, not so much to show how the Bible was written or how the doctrine of God may be stated,—all intensely interesting and important topics; but his greatest problem is this: How can I lay hold of these busy, tired, distracted, doubtful and indifferent people, and make them feel the sanctity of life and appreciate the value of religion?

The work of the minister becomes less and less textual and theological, but not, therefore, less intellectual. It becomes more and more human, practical and ethical. His is a great and delicate problem in spiritual dynamics. How can I arrest the attention and win the hearts of the people, so that I shall be able to make God, Duty and Immortality supreme realities to them?

We are often asked by good Spiritualists about church attendance, and we scarcely ever feel quite happy in replying: but if anyone is within reach of a preacher who seems to comprehend Dr. Crooker's ideal and to aim at it, we very eagerly say—*Go!*

The following, from 'The Banner of Light,' fitly winds up an instructive Lesson for the day:—

The case of Mrs. Piper has been discussed at great length in the columns of both the secular and religious journals. She has been well advertised by the publicity given to her supposed words, and the attention of the people has been called, as never before, to the society whose mouthpiece, in one sense, she has been for fourteen years. It now transpires that her alleged 'confession' was no confession at all, but merely a piece of syndicated newspaper enterprise, undertaken solely for the sake of pecuniary gain. A few things she did say were surreptitiously seized upon, greatly distorted, enlarged, and manipulated to suit the purposes of the enemies of psychism. Mrs. Piper's repudiation of the alleged interview and authentic account of what she really did say were refused publication by the very journals that gave such startling headlines to her alleged 'confession.' Their course was thoroughly dishonourable in the first place, and their refusal to publish the truth proves them to be not only venal, but cowardly in every respect. After all, they pay a high tribute to Spiritualism by going to such lengths to destroy it. If it were of no value they would let it alone.

A third and very cheap edition of Ernest Crosby's 'Plain Talk in Psalm and Parable' (London: F. R. Henderson) places this strenuous work within reach of almost everyone. It is a work of great originality; and this we say deliberately although it is in some respects largely influenced by Walt Whitman's musical swing and mental audacities. But it will delight and uplift all militant and marching spirits, even though, at times, they may not agree.

But what does the reader think of these small gleanings? :—

No one could tell me where my Soul might be.
I searched for God, but God eluded me.
I sought my Brother out, and found all three.

Secrete truth in your intellect, and you will find it a heavy burthen.

There it will only clog and glut and obstruct.

Truth is not food for knowledge, but for life.

You must love the truth and feel the truth and assimilate the truth.

What you need is not truth known but truth lived.

Truth cannot be stored away without ceasing to be truth ;
It cannot be idle without becoming a lie.

Have you always been respected by your neighbours ?

Do they ask your advice on all important matters ?

Do they all speak well of you, and point you out as a leading citizen and a pillar of society ?

Has no one ever said that you were beside yourself,

Or called you crazy, or a crank, or a pestilent fellow ?

Have you never been accused of associating with publicans and sinners, or of stirring up the people, or of turning the world upside down ?

In short, are you thoroughly respectable ?

Then beware ! You are on the downward road : you are in bad company.

Mend your ways, or you can claim no kinship with the saints and heroes which were before you.

Looking over an accumulation of letters of all sorts, and suggestions of all values, we came across this ;—this and nothing more,—grim, but with a grave truth in it :—

The miser died in his rotten rags,
Half-starved before he went,
Clutching the while his money-bags,
And clinging to every cent.
His only thought was his coffers to fill :—
In the land of souls he's a miser still.

Not a pleasant thought, to start another year with ?
Well, perhaps : but, if not exactly pleasant, it might be made very profitable.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday next, January 9th, 1902, when

MR. ROBERT KING

Will give an Address on

'THE "RATIONALE" OF MEDIUMSHIP.'

The doors will be opened at 7 o'clock, and the proceedings 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.

One or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., and will be pleased to meet any friends who may wish for an interview.

PORTRAIT OF THE TREASURER OF THE L.S.A.

It will be remembered by our readers that some twelve months ago Mr. Jas. Archer, a gentleman well-known in art circles, and a member of the London Spiritualist Alliance, kindly presented to the Council a portrait, in oils, of the President, Mr. E. Dawson Rogers. Mr. Archer has now followed this with an excellent portrait, also in oils, of Mr. Henry Withall, the honorary treasurer of the Alliance. The portrait was exhibited at the last meeting of the Council, when it was resolved that it be accepted with cordial thanks and that the secretary be instructed to write to Mr. Archer expressing their grateful appreciation of his kind and generous gift.

HUSB FUND.—The following additional contributions have been received : 'O. M.' £5 ; A Lady (per Mr. Arthur Lovell), £1 ; 'H. C.' 10s.

MR. W. J. COLVILLE.

As you have very kindly inserted several communications of mine in your widely-circulated columns, and as I am now receiving almost a deluge of letters from friends in England inquiring when I expect to reappear in London, I trust you will kindly allow me space to inform the world that I have just finished a most successful and very busy period of active work in Australasia, and am now (November 30th) taking passage on A. and A. steamer 'Sonoma' from Auckland to San Francisco. I have a through ticket to London, and should there be an imperative demand for my services at once in the British metropolis, I shall hope to receive a cablegram addressed care of L. H. Cockroft, General Passenger Agent, San Francisco. I, however, entertain the fervent hope that I may be permitted to spend Christmas in California, and then give a few lectures in New York before embarking for England. My new book, 'The Garden of Eden,' is being published by the 'Banner of Light' Publishing Company, Boston, U.S.A., and it is highly important that I should linger in the United States long enough to correct the proofs. There is also a very significant date in my calendar—March 4th, 1877—so if I recommence work in London on March 4th, 1902, the day on which I particularly desire to do so, it will be the twenty-fifth anniversary of my first introduction as an inspirational speaker to a London audience.

I am glad to be able to report very favourably concerning the progress of all phases of spiritual and progressive thought in Australia and New Zealand. I have met with a most cordial, enthusiastic and liberal reception in Adelaide, Melbourne, Sydney, Brisbane, and many of the smaller cities of Federated Australia, and in New Zealand. The twenty-two lectures I gave in Auckland in the course of eleven consecutive days created quite a public furor. Wellington and Christchurch are also active centres, and my work there was very graciously received. I find it very difficult to tear myself away from the Antipodes, so many kind people are urging me to remain or to speedily return ; but imperative duties are again forcing me back to earlier scenes of my life's eventful activities.

Dr. J. M. Peebles passed through Auckland during my visit there. Happily for the public the American steamer bound for Sydney remained at Auckland eighteen hours, so we had the high privilege of a visit and public address from the veteran pilgrim, who, though eighty years of age, looks hale and youthful, and speaks, writes, and walks with all his old-time vigour. In Wellington the local Spiritualist society owns New Century Hall, a beautiful building, fitted with electric light and every convenience, not only for public meetings in the main lecture room but for circles and other gatherings in the commodious library and social apartments behind the great auditorium.

The longer I have stayed in the Southern Hemisphere the more convinced have I become of the immense future of these great islands. If Mr. Morse, Mr. Wallis, or any other efficient lecturer could see the way open to visit these distant lands, he or she would certainly receive an enthusiastic welcome. Mr. Terry, of Melbourne, is an indefatigable worker, and his excellent 'Harbinger of Light' is a light-bringer to multitudes in these colonies. For my own part I have worked most harmoniously with all sorts of people. I have lectured in halls and churches under a great variety of auspices, and my inspirations have never failed me in any situation. Spiritualists, Theosophists, Mental Scientists and Unitarians have often combined to support my lectures, and in Adelaide, the Athens of Australia, I spoke for Swedenborgians and for Jews on successive evenings. True Spiritualism certainly contains the gist of universal religion, philosophy, and science, and judging from the admirable editorials which give unbounded pleasure to readers of 'LIGHT' in all parts of the world, I can but feel convinced that your own noble efforts are purely cosmopolitan in aim. I sincerely hope that the hindrance of my earlier return to England through the extreme pressure upon my time in Australia and New Zealand has not seriously inconvenienced any of my faithful friends, to all of whom I desire to send cordial Christmas and New Year Greetings. Hoping to see London at latest before March 4th, 1902, believe me, your fraternal co-worker,

Auckland, New Zealand.
November 29th.

W. J. COLVILLE.

EDWARD MAITLAND AND DR. ANNA KINGSFORD.

The following trance-utterances were given through a private medium abroad last winter. They have been sent us for publication by a member of the Society for Psychical Research, who was present at the sittings, but who wishes his name withheld.

Mr. Edward Maitland had been personally known to two of the sitters, who considered the manner and gestures of the medium, when under his control, as most characteristic. The messages are published, not for evidential purposes, but because the controls evidently desired that the change in their opinions, due to fuller knowledge, should be made generally known.

(January 22nd, 1901.)

EDWARD MAITLAND.

'How do you do? I thought I would bring Mary (Dr. Anna Kingsford), but she could not come to-night. It is a great pleasure to me to come. I have been very unhappy about my last book; my life of Mary. *It was not.* I was not able to put it properly—the last part of it. I got into a wrong sphere, on a wrong plane. I could not hear when Mary had gone. I was a stupid old fellow. Mary knew; she was in a higher atmosphere.'

'What about your ideas on reincarnation?'

'I got hold of the shadow. The root was there, but I leafed and branched it out of my own head. I am sorry I left that to the world, but I was an old man; my brain power was not what it used to be.'

'Were you right about vegetarianism?'

'No! The letter was more to me than the spirit; the principle was right; it was to free the Christ in man. The way is not with the foods that feed the material, but food of the spirit.'

(January 24th, 1901.)

'I have brought Mary, my Mary.'

ANNA KINGSFORD.

'Carlo brought me here. I want you to remember this. *Never carry anything to excess.* I should have done quite as much good if I had attacked it less hotly. Instead of trusting God, I fought the devil myself. People disbelieved in my dreaming, and yet it was all true. The world did not understand, my husband did. He liked me to get from Carlo the help he could not give me himself.'

'I always help the poor dumb animals; I can do it far more than I could on earth. I influence others to write to the papers. I am much in the operating rooms: often I loose the poor animals, that is, I take them away in one hour when they should live for twelve hours. There will soon be a new anæsthetic discovered; a combination of gases. The Paris doctors are working at it, but they have not yet got the right proportions.'

'I know now that vivisection is necessary. To find out what benefits human beings, animals must be experimented on, but it is done so cruelly, and it has such a brutalising effect on the operator. There is a great deal of brutality in England as well as abroad.'

'I send out bands to help the animals. We have a regular school to teach those who wish to help; they go and influence humanity.'

(January 28th, 1901.)

ANNA KINGSFORD.

'I wanted to come because you are interested in the prevention of suffering. I am dedicating my spiritual as well as my material life to alleviation of suffering. Everyone can do a little by setting his face against cruelty. I want to get a doctor who has been through the schools, to show them up; I *will* get it.'

'I understand better now the visions that used to make life a nightmare.'

'Do you want to send a message to anyone on earth?'

'No; no one on earth I want to speak to. My child is happy.'

'Oh! the priests! the priests, who tried to kill my soul at the last! Some day I will tell you all.'

(February 3rd, 1901.)

E. MAITLAND.

'A great deal in "The Perfect Way" is true, and a good deal got lost in passing. Where we made the mistake was in thinking that the spiritual atmosphere can come down into the earthly atmosphere.'

'We have got to raise ourselves out of the earthly and meet the spiritual. We were too much given to sitting at home and expecting the spiritual to visit us.'

'God does not give the world animals and lower life for nothing. We do no harm in eating the food God provides; material must be sustained with material, otherwise the mind deteriorates. This was my mistake; we did not realise it. God sends you food and expects you to eat it. There is no harm in killing for food, it is what nature intends. They say all are crazy on some point; I suppose we were crazy on that.'

'Man is lost in thinking on the magnificence of God, and forgets that the most magnificent God has His own way of doing things, and does nothing uselessly. I thought I was above the world in the matter of knowledge, and that together we had entered heaven: but I see now that there was more of man and less of angel than I thought. I have much to unlearn. The erroneous ideas in our books may injure people and drag us down.'

(February 16th, 1901.)

'There are a lot of friends here. It is a great pleasure to come and see you all. *Never get carried away.* There can be too much mysticism. Lead a healthy life; don't try to be above the world all day. Leave that for the night. That was my mistake at the last. 'England and Islam' was mostly written through Mary; it was very right in a way.'

'The priests! There are many good men among them, but their doctrine is rotten. I meet a good many here, and if I ask them where are their dogmas, I find they have left them behind with their coats.'

'Have you eaten meat? (Yes.) That's right! There is only one 'Perfect Way,' the way of unselfishness; Mary knew this and practised it.'

(March 10th, 1901.)

E. MAITLAND.

'Is God immanent or transcendent, or both?'

'Both decidedly. You can't separate the two. If you try to, you make Him mortal. My conception of the Divinity has altered entirely. I thought it large, but it was a speck in comparison with the truth.'

'What have you learned about prayer?'

'The first part of my life I prayed as clergymen teach prayer; later I was not such a fool. Prayer is the utmost boundary of thought. To think of God is to pray to God; to think of Good as contained in God is to pray for Good. No need for formal words.'

'Not the least we learn here is our own ignorance there. Truth knows us, not we the truth. The capacity for holding truth is unlimited, but the capacity for absorption of truth is extremely limited. Mary was full of truth, it overflowed and ran out of her, but she did not absorb it. She was in the truth, but the truth was outside her. Truth must shine through you; it is a state of being, not a statement.'

'My great desire is that what I left with the world should not be misunderstood; that I may rectify the mistakes I made.'

MYSTERIOUS NOISES.

'Can any of your readers explain the reason of the following phenomena? I am a schoolmaster, living in a country schoolhouse which joins the school, but the house and school are situated quite thirty yards away from any other dwelling.'

On Sunday, November 24th, at about 10.30 at night, slight knockings were heard on the walls, windows, and doors of my house. The noises increased to such a degree of intensity that at about twelve o'clock my wife and family had to come downstairs, light a fire, and sit up for the rest of the night. The knockings ceased at about three in the morning. It was a beautiful moonlight, frosty night, and I searched every nook and corner, but no human being could be seen. Each Sunday night since then slight noises have been heard, but last night they commenced about 7.30 and went on until about 11.30, but with such intensity that I called in a neighbour, who heard the noises but could find no clue.

I am not superstitious, but I find these repeated noises are upsetting my nerves; therefore if your readers can kindly help me to a solution I shall esteem it a great favour. It seems strange that on other nights except Sundays all is calm.

JOHN ABEL.

Banbury, December 16th.

'SHADOWLAND.'—We hear that Mrs. d'Espérance's popular book, 'Shadowland,' has just been published in Rio de Janeiro, in Portuguese, having thus achieved the distinction of appearing in no fewer than eight languages. We congratulate our friend on having given us a work which has found so wide a favour. A rumour has reached us that there is even a prospect of its being translated into Russian.

ABOUT HYPNOTISM.

XIV.

(Continued from page 604, Vol. 1901.)

Braid's experiments and successes brought the effect of 'fascination' into strong relief. The fixation of the eye had already, under Ragazzoni and Lafontaine, become a principal part of the mesmeric process, and most of the phenomena of modern Hypnotism were known to the magnetisers as occurring in the stage of the magnetic sleep which precedes somnambulant lucidity. But early in the forties, as we have seen, Braid showed that these phenomena of fascination could be produced without the exercise of will, and without belief, and a good many people began to experiment in fascination, without, however, accepting Braid's theories, or following his method very closely, and very soon two hypnotic states were recognised: the one, a condition of 'nervous sleep,' similar to that at which Braid aimed; the other, a 'nervous' waking state, similar to Braid's 'sub-hypnotic' condition; in both of which states 'suggestibility' is very strongly developed. The nervous waking state lent itself admirably to public exhibitions, for the subject in that condition, when made the victim of even the most preposterous delusions, retains all the outward appearance of being in his ordinary condition, and quite believes himself to be so; and a series of hallucinations can then be given and removed without taking the subject out of the hypnotic condition. The nervous sleeping state was, soon after Braid's day, utilised by a few medical men, who employed suggestion to influence directly the various operations of organic life: but, in that form, Hypnotism was too obviously connected with Animal Magnetism to engage the attention of the Faculty generally; and, even still, a disclaimer of Mesmerism is expected from the medical hypnotist.

But although Braid greatly influenced the evolution of Hypnotism in Europe, he was only one of several innovators who appeared and flourished about the same time, mostly in the United States. Dr. Theodore Leger, the 'Psychodynamist,' for instance, belongs to Braid's generation; he, however, was a magnetiser of Deleuse's school, for he was Deleuse's pupil and intimate friend (Deleuse died, a very old man, in 1833). Dr. Leger lectured and practised in the United States in 1844, accompanied by a medical clairvoyant who was remarkably successful. Although he was practically a simple magnetiser, he had some influence upon the march of events, especially in the United States, by the doubts cast upon the theories of the magnetisers through his substitution of the name 'Psychodynamy' (from *Psyche* soul, and *Dunamis* power) for 'Animal Magnetism.'

Another innovator belonging to Braid's generation was Dr. Rodes Buchanan, who, in 1841, put forward his system of 'Neurology,' afterwards called 'Anthropology.' While denying the theories of the magnetisers, and ridiculing their processes, Dr. Buchanan produced many of their phenomena by touching, or pointing at, various parts of the head and body; and in his hands their methods had results quite different from those which they produced in their own. Dr. Buchanan was the discoverer of Psychometry, a highly interesting form of clairvoyance belonging to the same group of psychic phenomena as crystal gazing. He also perfected a system of Phrenology, which resembles that of Gall, but is more elaborate: for Dr. Buchanan not only verified the old organs, but also located a number of new ones, by acting experimentally on various parts of the head; and it was by operating on the phrenological organs that he produced most of his phenomenal results. Although containing much that is instructive, Dr. Buchanan's Anthropology suffers a good deal from the tendency which its inventor, like all systematisers, evinces to believe too much in himself, and too little in other people. His method for putting his subject into the hypnotic condition was this:—

'Place your fingers gently in contact with the subject's temples, about one or one and a-half inch horizontally behind the external angle of the brow on the temple, and you will in five or ten minutes bring on somnolence; to restore, brush off the influence, and place your hand on the upper part or occiput; if actually asleep, touch the middle of the forehead.'

One of the most remarkable of this group of innovators was Dr. William B. Fahnestock, of Lancaster, Pennsylvania, whose 'Statuvolism' created considerable interest in the United States some fifty years ago, although but little known in Europe. The name is derived from *status* and *volo*, and signifies a state, or peculiar condition, produced by the will. In his book, 'Statuvolism, or Artificial Somnambulism,' the first edition of which was published in 1869, Dr. Fahnestock says that he therein presents the result of thirty years of research and experience; and this gives him a few years' priority of Braid. His system, however, is the very antithesis to that of Braid, for he makes use of a purely psychological method, without fixation of the eyes, or nervous or arterial changes; and without passes or contact. He attributes nothing to physical causes; and although, to produce his results, he employs will and belief, still, the will at work, like the belief, is that of the subject, not of the operator; the only function of the operator, whom he called 'the instructor,' being to arouse in the subject the consciousness of his own power and the desire to exercise it. Dr. Fahnestock claims that the statuolic state is 'independent of magnetism, electricity, galvanism, a nervous fluid, sympathy, or anything of the kind.' He maintained 'that this is a state into which any person can throw himself at once, and awaken himself, either in part or the whole body at once, slowly or otherwise, independently of anyone else, or subject to anyone's control.' In November, 1843 (about the date of publication of Braid's 'Neurypnology'), he wrote in the Philadelphia 'Spirit of the Times':—

'I have had over three hundred different individuals to enter this state under my care, and have found by innumerable experiments that they are entirely independent of me, and can enter this state, and awaken themselves whenever they please, notwithstanding all I can do to the contrary.'

But until the subject has recognised this power in himself, and has, as it were, taken hold of his own will, the assistance of another person is required by him in order to enter the statuolic state. Of his method, Dr. Fahnestock says:—

'When persons are desirous of entering this state, I place them upon a chair where they may be at perfect ease. I then request them to close the eyes at once, and to remain perfectly calm at the same time that they let the body lie perfectly still and relaxed. They are next instructed to throw their minds to some familiar place—it matters not where, so that they have been there before, and seem desirous of going there again, even in thought. When they have thrown the mind to the place, or upon the desired object, I endeavour, by speaking to them frequently, to keep their mind upon it, viz.: I usually request them to place themselves (in thought) close to the object or person they are endeavouring to see. This must be persevered in for some time, and when they tire of one thing, or see nothing, they must be directed to others successively, as above directed, until clairvoyance is induced. When this has been effected, the rest of the senses fall into line at once or by slow degrees—often one after another, as they are exercised or not—sometimes only one sense is affected at the first sitting.'

When practised by oneself, that is a well-known method for developing clairvoyance; but the clairvoyance thus obtained is only the first step in Statuolism. The statuolic condition is not a sleep in the sense of an alternative state to the normal waking state, for like the ordinary sleeping and waking states,—

'this state has also two conditions, viz.: A waking state, and a sleeping state. The former may be entered without losing or forgetting themselves, and is generally entered first, particularly when the patient has been frequently spoken to while entering it. The latter cannot be entered without losing or forgetting themselves, and is the state into which many subjects usually fall when not spoken to while entering it, and out of which they would sooner or later awake, without any knowledge of having been in it, if not spoken to during the sleep.'

The function of the 'instructor' is first to lead his subject into the statuolic state, and then to induce him to exercise his own will in order to produce the various mental and bodily effects upon himself; and before the subject is thrown into the statuolic state, it is necessary to explain to him the nature of that state, the extent of his power over himself, and the rationale of the process; for, according to Dr. Fahnestock, the phenomena always conform to the belief and

expectation of the subject. He attributes the 'crises' of Mesmer to the belief of the patients that they would occur; and he explains in the same way the efficacy of the fixation of the eye, of the passes, and of the other operations of the magnetisers. For the same reason, the subject who believes that when he goes into the state variously termed magnetic, mesmeric, and hypnotic, he will be under the control of the operator, finds himself actually under that control; for, not being aware in the hypnotic state that he could exercise power over himself, he does not attempt to do so. The magnetised subject, in fact, puts the reins into the hands of his magnetiser before he goes to sleep; while the statuvolised subject retains them in his own hands all the time.

The sensations experienced when entering the statuvolic condition vary; some people get hot, others cold; some feel a creepy sensation; others have a feeling of floating, rising, or sinking; but in no case is there anything unpleasant. To awaken the subject it is only necessary to request him to awaken, and then say 'Now!' But without his consent it is impossible to bring him out of the statuvolic condition, for he has complete control over himself, and his intelligence and volition are active and strong. After entering the statuvolic state a few times with the help of his instructor, the subject can generally throw himself into that state at will; and then a little practice will enable him to do by his own initiative all the extraordinary things which he had previously done at the suggestion or 'request' of his instructor. He can 'throw his mind' to any distant place, and he will see, hear, feel, smell, and taste what is going on there—he will, in fact, be there *minus* his body; and while he is away his body will be without sensation, so that a surgical operation can be performed on it. Or he can read the thoughts of others by simply willing to do so. Or he can throw certain functions of the brain out of the statuvolic state, and live in a world from which they are eliminated; or 'awaken' them all but one (*i.e.*, put them statuvolically asleep) and live in that one function of the mind—in tune, or colour, or benevolence, or veneration—and then no other kind of thought or perception will reach his consciousness. For the cure of disease the power over self attained in the statuvolic condition is marvellous. In our ordinary state the will only acts upon the voluntary muscles but in the statuvolic it acts directly upon every function and faculty; and one has then only to determine that any bodily or mental action shall take place, and it will do so, without his troubling himself about the 'Why' or the 'How.' In the following italicised passage Dr. Fahnestock gives his ideas about the cure of disease by his system:—

'The mere entering this state will not relieve disease. It requires that the mind of the patients, while in this condition, should be directed to the disease, and a desire, or a resolution formed on their part that it shall be otherwise when they awake. It is no matter whether this resolution be taken or be made independent of the instructor or not, the effect will be the same; but it is the duty of every person into whose care they entrust themselves, to see that it is properly done before they awake, or no beneficial effect will follow. Great care should also be taken that they do not imagine, resolve, think, fear, or believe that they will feel ill or badly when they awake, or this will certainly be the case. I have seen these effects upon many occasions, even in healthy persons who feared or conceived that they would be so.'

EXPERTO CREDE.

(To be continued.)

TO CORRESPONDENTS.

In 'LIGHT,' of March 30th last, we published the following Notice, but recent experience shows that, by many of our readers, it has either been overlooked or forgotten. We therefore repeat it:—

SPECIAL NOTICE.—The contributions of original poetry which we receive every week have become so numerous as to be quite embarrassing. To read them all, to give them all an impartial consideration, and to feel in the end that by the necessary rejection of many of them we have wounded the susceptibilities of friends, is weary and unpleasant work, besides occupying an amount of time which we can ill afford to spare. We have accordingly been driven to the decision to accept no contributions of original verses in the future.

THE INEQUALITIES OF LIFE.

The 'Revue Spirite,' for December, contains a translation of the article on the Foxwell case and of the President's address at the recent conversazione of the London Spiritualist Alliance, and continues the translation of 'Psychography,' by 'M.A.' (Oxon). There is also a report of materialisation séances with Mrs. Corner.

In an article headed 'Evil,' Professor Moutonnier endeavours to answer some questions in a previous number of the 'Review,' touching inequalities among individuals. If we all are created with equal endowments and capabilities, how are the inequalities to be accounted for? And if we did not start with equal powers of resistance and progress are we in any degree responsible for the inequality of attainment? Professor Moutonnier's reply is interesting, though, perhaps, not very complete. He assumes that every entity is *equally* endowed and that the present inequalities are to be accounted for by the fact that all are at various stages of development. No doubt this fact does explain a good deal: but what is meant by 'equality'? Does the professor mean to convey, *not* that each entity is similarly endowed, but that each is *fully* endowed with the latent capacity of *self-realisation*? For it is this which seems to afford the clue to the diversity of human experience, and which serves to reconcile one to the *seeming* unfairness of the assignments of life. On the surface it seems unfair that one man should be evolved amid cultivated surroundings, and that another should struggle through his bitter term of life amid the squalor and degrading environments of the slums of a big city. It is only when we glimpse the fact that the Eternal Spirit is not aiming to produce similarity in His offspring but the reverse, that we begin to see that this method is not really unfair. When we question the oracle in our own souls we know that none desires to become other than himself—his very best self, of course. We are aware, with all our faults, and with all our admiration for those superior to us, that deep within us is implanted the sense of personal identity, so firmly that we would not, if we could, lose that to become another entity. This we believe is a Divine fact, an essential fact of our being, and we believe that—each one being essentially different from every other, complementary, not similar—there is absolutely no question of equality in one sense. We do not talk of the equality of endowments given to a rose among flowers and an oak among trees.

If it could be proved that the Divine Disposer gave to one soul the opportunity of self-realisation and not to another, then we might question the fairness of His ordering; and if this life were all, we should have grounds for such a question. But if the capacities and endowments of each soul are essentially and necessarily different in some degree from those of every other *because* each one is a unique manifestation of Divine Thought, then we have no right to attribute unfairness to God's dealings because, through this life and through many lives, one soul's capacities are evolved amid surroundings totally different from those of another. The environment of this life may be intended to develop one phase of character only, while another stage may develop another, and so on through long ages, until at last the individual assimilates to the Divine Idea for *him*, which is quite other than the Divine Idea for his brother. Then he will recognise a profound fairness in the inequalities which are the necessary education for developing entities intended to be complementary, not similar. He will see that he could have realised himself only through the education assigned to him. This *may* be Professor Moutonnier's view perhaps, for he quotes from Ballanche: 'Each man has a goal to attain which is different for each; there is a hierarchy of human spirits extending far into the other life; all arrive, some sooner, some later: we are all called to the same inheritance.'

His quotation from Leibnitz is interesting also: 'A created thing can only be imperfect. Since it has received being and does not possess the plenitude of existence, it is essentially limited. Hence it cannot know all and must frequently be mistaken. To ask why evil exists here below is to ask why a contingent being is not an absolute being, why man is not God.'

H. A. D.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JANUARY 4th, 1902.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 6d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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

THE NEW SPIRITUALIST.

We have heard of a good many new things lately,—The New Century, The New Orthodoxy, The New School of Thought, and The New Woman: and now we observe that Mr. J. B. Townsend has been speaking in America of The New Spiritualist. A copy of his Address has been on our desk for several weeks, but it was evidently not 'perishable,' and, in fact, looked as though it would keep for months, or even years. But we now propose to do our duty by it: and we say 'our duty' because the Address is distinctly worth notice, as both a beacon and a guide-post.

Mr. Townsend does not mince matters. He thinks that 'unless we make an entire change in our policy we ought to perish'—i.e., as a body of Spiritualists. Looking back to the early days of modern Spiritualism, he recollects that it awakened profound and widespread interest, and that, in America, 'great men like Greeley, Parker, Edmonds, Whittier, Longfellow, Garrison, Wade, and hosts of others were soon deeply engrossed in studying its phenomena.' But the scene soon changed. The Church made its onslaught, and worked its rancour for all it was worth, with this result,—that mediums were forced to live hard lives, often almost as outcasts: this leading inevitably to an iconoclastic mood and policy. 'The blows from the opposition came so thick and fast that self-defence and self-preservation forced them to hit back . . . and thus naturally the movement drifted into an Iconoclastic War.' This was quite inevitable and excusable, and the old pioneers were not to blame. But, says Mr. Townsend, this war on the Church, its Bible and its creeds, has been carried on too long, though it did good service once:—

Our veterans, while fighting in self-defence, worked a change in the forbidding features of existing religions. Under their deadly thrusts, Hades and its dwellers, including his Satanic Majesty, vanished into thin air; the diabolical belief in infant damnation and the barbarous notion of vicarious sacrifice also went tumbling after him. The churches still stand, and they are frequented by people of religious and serious temperament. Their creeds, their dogmas, the very complexion of the pulpit's utterances, are radically changed as a result of the original controversy; therefore, there are no further honours or achievements to justify our prolonging such debates, and the only excuse I can offer is that having originally been forced into a spirit of war, its victories cast over our followers an hypnotic influence, and under its spell we are, like Sancho, engaged in a hand-to-hand encounter with windmills.

What right have we, as custodians of spirit return, to be seen with deadly bludgeons in our hands? If we, in these peaceful days, claim to be the representatives of the Angel World, what more do we need in our hands than olive branches? Yet, like blind men, we are still striking out in every direction, often hitting things regarded as sacred by

our fellow man, as well as pounding useless, dead issues. I maintain that in so doing we load down spirit return with our idiosyncracies and infirmities.

Believing this, he thinks 'we should face about, begin the work of construction, and bring these controversies, as a chapter in our history, to a close.' There is truth in all this, but we imagine it is truer for America than for this country. We only fear that Mr. Townsend is too liberal in his estimate that all the old idols are off their pedestals, and that we have won the battle of rational and spiritual religion all along the line. Still, it is undoubtedly true that the need for theological iconoclasm is much less than it was, and it would probably be a good thing for all of us to believe it, and to act as if we did.

But Mr. Townsend by no means ends with criticism. He is quite as ready with his programme; and his programme is as big as—America, and bigger. It is, in truth, a world-programme. He believes in spirit-guidance on a vast scale. The invisible world works directly or indirectly to accomplish the great purposes of destiny. The foundation of the Republic, the inspiration of its creators, and the rapid rise of its prosperity and power, were, he holds, the results of angelic guidance. But these achievements were material only. It had so to be. 'The spirit man' had not been thought of in these great struggles. And right here is the mission of Spiritualism seen. 'In fact it is for Spiritualists,' he says, 'to discover to science and mankind that there is such a thing as a spirit body within the physical organisation, and to disclose further that that spirit, by reason of its environment, sits shackled and in slavery.'

But the practical side of this discovery is one which relates to earth: and here comes in Mr. Townsend's big, broad view of Spiritualism. It is purely a humanitarian programme that he lays before us. God's Kingdom must be sought 'upon the earth,' and His will must be done here as it is done in Heaven. In a word, it is the mission of Spiritualism to make an end of the reign of self. Mr. Townsend naturally treats it from an American point of view, and half suggests that the new Eden is to be, not in the East, as of old, but in that far West. He believes that the American people are 'in the hands of destiny,' and will lead the world in this commercial era. Then comes an ingenious forecast which is not exactly original but which has not yet received wide attention, though it is probably the most vital and the farthest-reaching forecast of our time. We will present this forecast in his own words:—

As time proceeds, the working of destiny will slowly develop within. To-day competition is being swallowed up by combination, and there is no serious objection, for now all men realise that competition is war. Combination is on, and it will proceed until these industries are all gathered under one roof.

The Nation proceeds in its career, and in the course of time meets a period of financial distress, which, from the very nature of things, will probably be long drawn out. Then this great army known as the middle class will join with the others who now urge the necessity of Economic Equality. The capitalistic class who have centralised in their hands the wealth of the nation, finding that there are no other markets for their securities, will quietly drop into the idea that the best purchaser of their industries will be the Government, and, without bloodshed or civil war, we shall find the issue of Economic Equality thus settled.

This issue is not an attack on government; instead of calling government an evil, man will come to look upon government as the largest possible combination for his good.

'And what has all this to do with Spiritualism?' some will ask. Mr. Townsend's answer is that while he does not urge Spiritualists to take up the subject as a special issue, he thinks their contribution is to 'altruize Spiritualism,' and to free it from the spirit of selfishness: and he holds that if we do this we shall help on the salvation of Society from chaos and, at the same time, range on our side the millions who are at heart with us but who feel nothing to

attract them to us. We must help destiny, then destiny will help us: and we can help destiny best by so purifying and refining the body that the temple of the spirit may be able to express the highest spiritual inspiration. 'Selfishness must be burnt out.'

This spirited paper concludes with nine 'Resolutions'; the following being the first four and the last:—

RESOLVED: That the first effect of spirit return upon mortals is to destroy the fear of death.

RESOLVED: That its great message shows mortals how through co-operation with spirits they can establish upon earth the state of Universal Brotherhood.

RESOLVED: That spirit teaching convinces man that within each mortal organisation there resides a spirit body, and in order to develop it requires a good, sound body, which in turn demands an environment based on Economic Equality.

RESOLVED: That the next humanitarian reform will be Economic Equality; that the next great spiritual reform will be the union of Economic Equality with Altruized Spiritualism.

RESOLVED: That Spiritualists, as a body, should each day commune with the lofty spirits and send out to each other altruizing thoughts, looking towards Altruism *here and now*.

A GARDEN CITY.

Believing that our readers are deeply interested in the physical as well as the spiritual welfare of their fellows, we make no apology for bringing to their notice a project which is designed to remedy the evils which are a necessary consequence of residence in overcrowded cities. Some little while since, Mr. Ebenezer Howard issued a book entitled 'To-morrow,' in which he drew a vivid picture of a 'Garden City'—the ideal city of the future—in which the evils so notorious in the big cities of 'to-day' would find no place—a city, not left to grow up, as it were, by chance, but laid out on a well-considered and carefully pre-arranged plan, in the design of which the first and chief object would be the happiness and general welfare of the people. So fascinating was the 'ideal,' as drawn by Mr. Howard, and yet so apparently practical, that a Garden City Association was speedily formed for the realisation of the project, and its members already include a large number of influential ladies and gentlemen, comprising Peers, Members of Parliament, Manufacturers, Co-operators, Architects, Engineers, Accountants, Financiers, Economists, Justices of the Peace, Mayors, Barristers, Solicitors, Doctors of Medicine, Members of the London County Council, and Ministers of Religion; and in the long list of Vice-Presidents we note the name of our good friend, Dr. Alfred Russel Wallace. Some idea of what is contemplated may be gathered from the following synopsis of the scheme:—

OUTLINE OF GARDEN CITY PROJECT.

BY EBENEZER HOWARD.

1. To purchase a large agricultural estate of, say 6,000 acres (about 3 1-3 miles square) with the object of establishing a Garden City, as an experiment in housing and other important social and industrial reforms.

(The average price paid for agricultural land in 1897 was £40 an acre. At this figure the cost of the estate would be £240,000. This may prove far more than necessary, but is hardly likely to be much exceeded.)

2. The purchase of the estate is to be effected by a Joint Stock Company, with sufficient capital to acquire the estate and to develop it on the best municipal lines. The share and debenture capital of the company will bear a fixed and limited return, not exceeding 4 per cent. or 5 per cent. All profits beyond this will be applied in local improvements and for the benefit of the community to be formed.

3. The estate selected will be carefully planned, under the best expert advice, so that as the town grows, its factories and workshops, the homes of the people, the

parks and open spaces, schools, churches, and other public buildings will be placed in the best and most convenient positions.

4. The Memorandum and Articles of Association will contain provisions under which, after a short period (say seven years from the incorporation of the company), a body of trustees representing the community shall have the option of purchasing the whole undertaking of the company at par, and holding the assets in perpetuity for the benefit of the citizens.

5. An essential part of the plan will be the provision of a broad belt of agricultural land around the town—a belt never to be built upon other than by farm buildings and a few public institutions—so that the people of the town may for all time enjoy the combined advantages of town and country life.

(The City of Adelaide has park lands all round it. Having been built up it grows by leaping over these lands and establishing North Adelaide.)

6. Manufacturers, co-operative societies, and private individuals will be invited to put up works, stores, and houses. Leases will be granted for these purposes which, while giving the fullest security to tenants for all improvements made by them, will secure to the community the increased value of the land.

(A number of manufacturers have endorsed the Garden City project, and by subscribing to the funds of the Garden City Association (a propagandist body) are assisting in the work of making its aims and methods known. Among these are Mr. George Cadbury, Mr. Platt Higgins, M.P., Mr. Whitley, M.P., Mr. B. S. Rowntree, Mr. T. H. W. Idris, Mr. R. A. Barrett (Ashton-under-Lyne), Mr. J. P. and Mr. Franklin Thomasson (Bolton), Mr. T. C. Horsfall (Macclesfield), Mr. W. R. Bootland (Newchurch), Mr. Jas. Branch (London and Northampton), Mr. J. E. Viney (London and Aylesbury), Mr. G. A. Hardy, L.C.C. Among merchants are Mr. J. Cleg-horn, Mr. F. J. Farquharson. Co-operation is represented by Mr. George J. Holyoake, Mr. J. C. Grey, Secretary of Co-operative Union, and by Mr. Aneurin Williams, President of Labour Association.)

7. Houses will be built by: (a) the company, (b) employers of labour, (c) building societies, (d) private individuals. Building regulations as to structural and sanitary requirements will be strictly enforced.

(The competition of the company (i.e., the community) will be a check upon undue profits being made out of building operations.)

8. A minimum of 20ft. x 100ft. will be allowed for each building, and the company will frame strict covenants against overcrowding. A large amount of open space for roads, parks, and recreative purposes will be secured within as well as outside the town, and at the same time a population of 30,000 will be provided for, though many might require far more than the minimum space.

BENEFITS OF THE SCHEME.

(A) Advantages to the Community.

(1) **LOW GROUND RENT.**—The town site, 1,000 acres, will cost about £40,000. At 4 per cent. this will amount to £1,600. This, divided by 30,000, the population of the town, will average 1s. 1d. per head. All sums paid by the tenants beyond this will be not rent but rates.

(2) **LOW RATES.**—Because schools, parks, and public buildings will occupy land purchased at agricultural price; and also because little or nothing would be paid for business disturbance or for the bare right to demolish. Roads, water supply, electric lighting, tramways, &c., will be of the most up-to-date character, but being carried out on a new area and in accordance with a bold scheme, the cost will be far less than under ordinary circumstances.

(London pays £10,000 an acre for school sites, and sometimes as much as £750 for the privilege of demolishing the wretched dwelling of a single family before it can begin to erect anything better.)

(3) **HEALTH AND BEAUTY.**—Garden City will be laid out with special regard to the health of the inhabitants; there will be strict provisions against overcrowding; ample and permanent open spaces, gardens around houses, &c. It is also the intention of the promoters to make it a beautiful as well as a sanitary city.

(4) **TEMPERANCE.**—A system, on the lines of the public-house trust, of employing all profits over 4 or 5 per cent. in providing counter-attractions, will probably be adopted.

(B) **Advantages to Manufacturers and Co-operative Societies.**

These will, of course, share in all the advantages mentioned, and will have special inducements offered to them. The site will be selected with special reference to their needs; a railway siding will be brought to their doors, and economies thus effected in terminal charges, in cartage, &c. They will secure, also, cheap motive power and light, abundance of water, and a site which will admit of the expansion of their works.

(Uninterrupted light and air will be secured by a covenant in the leases, and special advantages will be afforded to trades requiring pure air and freedom from smoke. Those who take part in the experiment will also, *by that very fact*, secure an excellent advertisement for their products.)

Above all, employers by migrating will enable their work-people to enjoy healthy homes in a healthy area—a fact which must have far-reaching effects alike in quality and quantity of work done.

(c) **Advantages to Work-people.**

1. A far better home, at far less rent.
2. Saving of money, time, and energy in going to and from work.
3. Milk, fruit, and vegetables far cheaper, because produced on the community's own estate, thus saving in railway rates; and also far fresher, for the same reason.
4. As the system of distribution will be well organised, commodities generally will be cheaper.
5. The worker will, if he desires, spend in his own garden or allotment the time now wasted in uncomfortable, unhealthy travelling to and from work, and what he grows there will be in addition to his 'real wages.'

(D) **Advantages to Private Residents.**

Garden City will be most desirable for private residents. The educational facilities will be good. The ample provision of open spaces; the freedom from smoke—regulations to this end being strictly enforced—and the healthy surroundings of their neighbours will offer great attractions. The town will be so planned that there will be no sites which are not healthy and desirable; but there will necessarily be choice sites which well-to-do people can secure by paying at a somewhat higher rate. So keen an interest will centre in Garden City as the birthplace of a great experiment that it will differ essentially from the ordinary dead-and-alive country town.

Later Effects.

The experiment, when successfully carried out, will open up a vast field for the profitable employment of labour and capital in other new areas; and will help forward the solution of the urgent problems of housing, temperance, the depopulation of country districts, and the overgrowth of large cities.

How to Help.

The first step is to join the Garden City Association, and subscribe at least one shilling to its funds. There is no liability involved in this. The address of the Association is 77, Chancery-lane. Secretary, Mr. Thomas Adams.

The above is, of course, but a bare outline of the scheme. The project is more fully set forth, with illustrations, in 'To-morrow,' published by Swan Sonnenschein and Co., at the price of one shilling.

LIBRARY OF THE LONDON SPIRITUALIST ALLIANCE.

Members and Associates of the Alliance who are in possession of books from the library, issued before December 15th, 1901, will oblige by returning them to the librarian *at once* in order to facilitate the revision of the catalogue. It is important that *all* books should be returned immediately on the expiration of fourteen days, the time allotted for their perusal. Non-compliance with this regulation precludes the possibility of granting the requests of other applicants and is a manifest injustice, which might be easily avoided if the friends would but consider other persons' interests as well as their own.

PSYCHIC PHOTOGRAPHY.

In your issue of November 9th, 1901, you make favourable mention of my recent book, 'Unseen Faces Photographed.' I followed the investigation diligently for a year and a half, to satisfy myself and co-workers as to whether the phenomena known as spirit photography did really occur as phenomena, or were produced by some artful device or secret trick. And as to the work of Edward Wyllie, the medium photographer, the proofs and testimonies that the phenomena were genuine and not trickery, were all so open, untrammelled, fair and conclusive that to reject them is to reject the validity of all human testimony. In fact, anyone rejecting this body of testimony as insufficient to establish the fact, must by the same logic reject every marvel related in the Bible, and every decree of any court whereby upon human testimony men have been convicted of crime. Since my book was published I have gathered the particulars of another most remarkable case, which has never been made public before, and I furnish it to you for publication now.

A Double Mystery.

In February, 1898, John Haizlip [of 829, Crocker-street, Los Angeles, California] sat for a photo at Wyllie's room, and there came on the plate, besides Mr. Haizlip's likeness, also the likeness of William L. Ritchie, then residing at Pullman, State of Washington, a thousand miles away, although Mr. Haizlip did not know if he was alive. Mr. Haizlip and Mr. Ritchie had been partners as carpenters and house building contractors in Paola, Kansas, for three or four years prior to 1859, when Mr. Ritchie caught the 'gold fever,' and went to Pike's Peak, which was then the sensational gold field. In 1872 Mr. Haizlip moved to Colorado Springs, Colorado; then in 1875 he moved to Los Angeles. Meanwhile Mr. Ritchie laid out and established the town of Boise City, Idaho, on the Boise river, and afterwards moved to Pullman, in the State of Washington. Up to the time of his residence in Boise City the two families had kept up correspondence, for the two men loved each other like brothers; but by reason of both families moving from place to place they finally lost all trace of each other; and at the time this phenomenal picture was produced Mr. Haizlip had not heard from Ritchie for about twenty years, and did not know whether he was still living or not. Mr. and Mrs. Haizlip both informed me that they recognised it as Ritchie's face the moment they saw it; and they therefore supposed that he was certainly dead, for they had never heard of such a thing as a living person's likeness appearing in that way; but they had heard of spirit photographs, and thought of course this must be one of them.

Now for the sequel. In January, 1901, this same Mr. Ritchie was visiting his brother, a Presbyterian minister, at the town of Orange, in Orange County, California, and by some chance learned that his old and beloved partner, John Haizlip, was then living at Long Beach, a seaside resort twenty-four miles from Los Angeles. He took first train for Los Angeles, and thence to Long Beach, to try and find him; but Haizlip had moved on to a farm which he owned at Artesia. Then Ritchie wrote a letter telling his friend where he was sojourning. When Haizlip received it he immediately hitched up his horse and buggy, and drove to Orange and brought Ritchie to his own house. Here they had a delightful visit, with lively reminiscences of the old days in Kansas. The mysterious picture was also discussed. The likeness of Mr. Ritchie was correct, except that in the picture his hair and beard are black, just as they were twenty or thirty years ago, whereas now they are white or grey. He said this picture of himself looked just like an old one he had at home, a thousand miles away. And when the picture was shown to his brother, the Rev. Ninn Ritchie of Orange, he looked at it in puzzled surprise a few moments and then remarked, 'Sure: that's Bill!' meaning his brother William.

Mr. Haizlip informs me that he had many times, when at work or in perplexity, thought of his old chum, Bill Ritchie, and sometimes fancied that Bill was with him. However, when this picture came he was not thinking of him, but was strongly wishing and hoping that, if anything came at all, his own father and sister (deceased) would appear on the

photo plate. Mrs. Haizlip was sitting in the room at the same time, and joining him in this desire. Yet, instead, there came the picture of William L. Ritchie, living, and also that of an old neighbour, O. S. Major, three years deceased, the former at his right and the latter at his left shoulder.

This Mr. Major had served some years as flagman of the Salt Lake Railroad, at its crossing of Macey-street—right at the east end of the Macey-street bridge in Los Angeles City, where the electric cars to and from Pasadena crossed the bridge every fifteen minutes. Mr. Major dropped dead at his post, from heart disease, on October 18th, 1895. He had formerly been a very intimate friend and neighbour of Mr. Haizlip while residing at Compton, California. The likeness was recognised by his two sons, L. A. and L. G. Major, of Los Angeles, formerly of Compton; also by Mr. and Mrs. Haizlip, Asbury McComas, and James Ogilvie, and many others of his old neighbours. One day a city policeman saw the picture. He looked at it intently, turning it in different positions to the light, and then spoke: 'Yes, that's the old man. I knew him like a book. I was on that beat five months, and used to see him and talk with him every day. I don't know how you got it on there; but that's old Major all right.'

His son, Leonard Major, informed me that the only pictures of his father in existence were four cabinet photos, all in frames and hanging on the wall in houses of his two sons or other relatives. I also learned that Mr. Wyllie, the medium photographer, had no possible knowledge of either Mr. Ritchie or Mr. Major, or of any relations or interest Mr. Haizlip ever had with either of them.* The following letter speaks for itself:—

721, Jackson-street,
Los Angeles, Cal.,
May 21st, 1898.

EDWARD WYLLIE,—

I recognise one of the extra faces on the photo taken by you as Mr. John Haizlip. I recognise the face on his left shoulder as my father, O. S. Major. It is a very good picture, and has been recognised by all who have seen it and knew him in life.—Yours, &c.,

L. A. MAJOR.

Further Testimony by the Rev. Dr. Cook.

The following report by an Episcopal clergyman, the Rev. Chas. H. Cook, Ph.D., was made after the publication of my book. It was forwarded in MS. to Dr. Richard Hodgson, of Boston, Secretary of the American branch of the London Society for Psychical Research. It has not been published; but I procured a copy of it, and now send it to 'LIGHT' for publication:—

Los Angeles, Cal.,
August 30th, 1901.

'Herewith I certify to the extraordinary phenomena that took place under my experimentation with the psychic photographer, Mr. Edward Wyllie. There were in all twelve sittings. The box of plates used (4in. by 5in.) were purchased by myself at Dewey Brothers' stock supply store, and at no time passed into the possession of Mr. Wyllie. My photographer and myself made beforehand a thorough examination of the camera, and I also carefully examined the curtain behind the sitter's chair. Three of the twelve plates used had nothing on them besides the sitter.

'At two of the sittings the test conditions were of the strictest kind. There was no physical contact whatever on the part of Mr. Wyllie with the plates, camera, or anything connected therewith! While my photographer and I were in the dark room, two witnesses observed that Mr. Wyllie [in the camera room] had no opportunity to tamper with the camera, &c. Under these conditions there appeared on the plate the face of a young lady, quite distinct, on the dark bosom of my clergyman's vest. This plate was cracked by accident; and at the next sitting the same face appeared on my left breast and shoulder, larger and more distinct. This face I recognised as that of a young lady or girl whom I first met in September, 1867, as a student at Antioch College, Yellow Springs, Ohio. We were classmates together two years, and formed a strong bond of attachment. She passed into the other life about four years afterwards—that is, in 1873.

* NOTE.—The reason that Mr. Haizlip is mentioned as living at so many different places is that he is engaged, with his own capital, in the business of buying and selling and renting houses and lots and farms. He sometimes buys a place, then lives on it himself awhile to make improvements, and sells again at an advance.

'There appeared also several other faces besides the sitter's. I recognised one of these as Emanuel Swedenborg. On the remaining plates there appeared, at different sittings, signs, symbols, and slate-writing. While I held the slate before the camera, the writing was imprinted on my fingers as well as on the slate. At the last sitting an illuminated cross appeared on the lower part of my breast, I having done everything myself except the focussing by Mr. Wyllie. All the foregoing exposures were made under test conditions.

'CHARLES H. COOK, Ph.D.,
'American Branch Society for Psychical Research.'

Dr. Cook went before a notary public and made affidavit to the above statement, on the same date.

Another Eminent Scientist.

A friend has just given me a copy of the extinct 'Californian Illustrated Magazine,' of September, 1892. In it the eminent scientist, author, and authority in ornithology, Professor Eliot Coues, of the Smithsonian Institute at Washington City, devotes seventeen pages to exposing some fraudulent cases of pretended spirit photography; but on page 469 he says: 'I do not deny the possibility of spirit photography; to do so would be rash, and very unscientific. But it is a question of fact, and of the evidence in the case. That evidence—direct and demonstrable evidence—in my own person I lack. Evidence at second hand, in the testimony of many persons of unimpeachable veracity, is abundant, and easily accessible. This I accept as going far to show that genuine spirit photography is practicable, *and has in fact been accomplished.*'

H. A. REID, A.M., M.D.

Pasadena,
California, U.S.A., Dec. 3rd, 1901.

SYMBOLICAL MONOGRAMS.

I am indebted to Dr. Wallace for substantiating and supplementing my (necessarily) brief account of the symbolical paintings executed by Mrs. Skilton, as set forth in your issue of the 14th ult.

In expressing my acknowledgments to Dr. Wallace, I take this opportunity of referring to the fact that I have myself received one of these symbolical paintings, which, as in the other cases cited, was interpreted by Mrs. William Paulet. This picture was produced by Mrs. Skilton from my signature, before we met, and forms a notable example of the resources of the mediumship involved, both as regards the symbology and the interpretation. The painting and its interpretation bring out traits of character, qualities, ideas, and experiences so intimately associated with the personality depicted that it has surprised more than one to whom spiritual gifts of this kind are no new thing.

Quite apart from their thaumaturgical side the pictures are exceedingly interesting as examples of the extent to which form and colour can typify the character and quality of a life.

The special sitting to which Dr. Wallace refers, however, was by far the more valuable from the standpoint of evidence, as the subject of the painting was entirely unknown to either Mrs. Skilton or Mrs. Paulet, and only slightly to Dr. Wallace, a fact which of course disposes of any suggestion of personal delineation by the mediums, such as, for example, might have been attached to my own experience, inasmuch as in that instance Mrs. Paulet's interpretation was given to me personally. But, even so, the delineation was a remarkable one, and the fact that the colours and devices in the painting are shown to have a fixed value may also be held to attest their genuineness.

YOUR CORRESPONDENT.

'LAYING ON OF HANDS.'—Mrs. Elizabeth Rowe, of 14, Weltje-road, Ravenscourt Park, writes to say that she is eighty-one years of age and her sight has been failing her for some time, but she has derived great benefit from Kaid E. Silva's treatment by the 'laying on of hands.'

HATE not each other because you differ in opinion rather love each other, for it is impossible that in such a variety of sentiments there should not be some fixed point on which all men ought to unite.—ZOROASTER.

A MASONIC MARE'S NEST.*

There is a very real ground of warfare between the Latin Church and Free Masonry which it is as well to recognise and the importance of which it is not well to underrate. This ground lies chiefly in the fact that the Church has set herself to withstand and to misconstrue every institution which works in secret simply because it is secret. It has in this respect misconstrued Masonry, among other occult societies, while Masonry on its part has given, and up to a certain point may be held still to give, a substantial warrant to the Church for the altogether special detestation which she has conceived against it, by having, contrary to its laws and constitution, permitted a political element to intrude itself into the lodges of some countries in Europe. It is past all dispute that this was the case in France during the period of the Revolution, in Italy at a later period—under circumstances which came home very keenly to the heart of the Church, permanently afflicting her dearest political interests—and to a less extent among other of the Latin nations. It is no less undeniable that a large section of Masonry in France is avowedly non-theistic, and, as such, intolerable to the Catholic Church, and indeed to religious institutions generally. There is material for a strong argument in these facts.

It is, however, so far at least as the Church is concerned, a matter for regret that she has persistently spoiled her case by giving currency and support, under the authority of her great name, to every lying rumour and every monstrous invention which has arisen on the subject of Free Masonry during the course of the last two centuries. The imposture of Leo Taxil is the most signal instance of a colossal attempt to exploit the Church in the direction of one of her chief weaknesses. It is impossible for a Mason to look back without a sense of charitable humiliation and sorrow on the long list of prelates whom an easy credulity enlisted in the cause of the mythical Diana Vaughan, jeopardising the credit of the Church by accepting the fables of her alleged conversion, of Luciferian Free Masonry, and the manifold inventions of Palladism. The Church may have learned a lesson or it may be essentially unteachable in these matters. If we were disposed to look seriously at the work which has occasioned these remarks and to accept it as a new pronouncement on the part of the Church, we should have to take the latter view. We regard it, however, merely as a misguided attempt of an individual Catholic, acting on his own initiative, to sum up the case against Masonry in the way that he conceives it, and as such it is not unsuitable that an impossible book should be introduced under a ludicrous title. The writer has selected a pseudonym which proclaims to Free Masonry that he is not a member of the craft. He is, therefore, dealing with what, under the best circumstances, he can only be imperfectly familiar with. Given, however, a knowledge of the very large literature which exists upon the subject and a certain faculty of judgment, it is quite possible for an uninitiated person not merely to have a good historical knowledge of Free Masonry, but an accurate conception of its nature and purpose. Unfortunately the 'X-Rays in Free Masonry' is not a book of this kind. The writer disinters the exploded fiction of Leo Taxil's imposture on the subject of a Central Directory ruling the entire craft and of a so-called Sovereign Pontiff of Universal Masonry placed now in America and again in Italy. The authority cited in support of this invention is not indeed Leo Taxil, all reference to whom, for obvious reasons, is suppressed, but Domenico Margiotta, whom A. Cowan supposes to have come out of the ordeal of exposure, as it would seem, with flying colours. From this it follows that the writer has had recourse to no source of information since the publication of 'Devil-Worship in France,' and is, therefore, unacquainted with the fact that the credibility of this Italian's testimony to the existence of Palladian Masonry has not only ceased to be unimpeachable but has been destroyed altogether, and the true value of his budget of pretended confessions has been placed in a light to which the 'X-Rays in Free Masonry' are a very feeble illumination. In like manner, the writer also dis-

inters the idle speculations of Abbé le Franc as to the origin of Free Masonry with Faustus Socinus, which he probably owes to its restatement in the memoirs of Diana Vaughan. He further regards the high degrees of Masonry, and those more especially of the Ancient and Accepted Scottish Rite, as ruling the Craft Degrees, and in connection with this affirms that Masonry as a whole is composed of the degrees of that Rite. It is no more composed of the thirty-three Scottish degrees than of the ninety-seven of Memphis. By Craft Masonry nothing is recognised beyond the three usual degrees and, in an altogether secondary manner, those of Mark Masonry and the Royal Arch. These are matters of common knowledge to persons who have made any study of the subject without as well as within the fraternity. Finally, the writer regards Masonry as disguised Satanism, and more especially of that kind as to which Margiotta was the witness in chief—Margiotta, who publicly admitted that he was under a 'shameful' agreement with Leo Taxil to publish anything that was handed to him as evidence produced by himself—Margiotta, who affirmed that he had beheld in an Italian garden the apparition of the Grand Architect of the Universe in the form of a tame goat!

Intrinsically speaking, there is very little warrant for directing attention to the rehabilitation of all this sorry nonsense, but this, such as it is, is the case of the Latin Church against Free Masonry as expounded by those who, whether by authority therefrom or on their own warrant, have undertaken the brief for the prosecution. One can only be sorry that it has fallen into hands so unwise and so little instructed, but still more that the writer of this particular work is in a position to quote Monsignor Fava, Monsignor Meurin, and the Very Rev. F. W. Wyndham, two prelates and an ecclesiastic of the Catholic Church, in support of much that he announces. We believe, in conclusion, that the lesson drawn by more intelligent and more authorised expositors of the Church's own view as the outcome of the Taxil imposture, was to recur for the case against Masonry to the Papal Bulls and Encyclicals as to a firm ground of procedure against the institution which they term, and to some extent have made, their enemy. That is good advice of its kind, and had it been followed we should have been spared the 'X-Rays in Free Masonry,' to say nothing of some prior publications by which the writer of this notice was, from the testimony of all his works, proved to the satisfaction of the Catholics to be himself not merely Mason and Rosicrucian but Palladist and Satanist of the most pronounced kind.

A. E. WAITE.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

The Slade Case.

SIR,—It is unimportant, but for accuracy let me mention that Mr. James Robertson ('Old Memories, No. VI.,' 'LIGHT' of December 14th) is mistaken in saying that I defended Slade in the police-court proceedings. Mr. Munton appeared for Slade. I succeeded in the easier task of obtaining a dismissal of the charge of conspiracy, in which my client, Simmons (Slade's manager and partner), was a co-defendant. In Slade's appeal to the Middlesex Sessions, I was not engaged. The conviction, as we know, was then quashed for informality. But that was not the end, for at the instance of Professor Lankester, application was made to the Queen's Bench Division of the High Court for a rule for a mandamus (The Queen v. the Justices of Middlesex) to oblige the Court of Quarter Sessions to re-hear the case. Had this rule been granted, there can be little doubt that Slade must have fallen a victim to the insuperable prejudice on the substantial issue. The Justices of Middlesex were formally represented by Mr. Charles Russell (afterwards Lord Chief Justice), but he took no part in the proceedings, and we had not even a consultation. I appeared alone for Slade, Mr. Staveley Hill, Q.C., for the Crown, and after a long technical argument, the judges discharged the rule. I had the satisfaction of winning a bet with an experienced legal friend in court, who laid me two to one against my succeeding.

C. C. MASSEY.

* 'The X-Rays in Free Masonry.' By A. COWAN. London: Effingham Wilson, Royal Exchange, E.C.

Mr. Robert Cooper's 'Spiritual Experiences.'

SIR,—As comparatively few of the present generation of Spiritualists have read my book entitled 'Spiritual Experiences, and Seven Months with the Davenport Brothers,' which gives an account of the doings of the Davenports and Mr. Fay in England, Ireland, and on the Continent, at the time the book was first published, I propose to issue another edition of the work as soon as a sufficient number of persons have expressed their willingness to subscribe for a copy. It will form an interesting and important record of the early days of the spiritual movement, and I propose to supplement it with an account of my subsequent investigations in America, where I had the opportunity of attending the séances of the best mediums—among them those of Mrs. Thayer, the celebrated flower medium; the Holmeses, Mrs. Hull, Mrs. Maud Lord, Dr. Slade, Mr. C. E. Watkins, Mr. Powell, the Allen boy, and the Eddy Brothers. I resided for two weeks in the house of the Eddys at Chittenden, Vermont, and recorded every evening what had taken place. These mediums, among others with whom I became intimately acquainted, afforded me splendid opportunities for forming an opinion regarding many of the phases of the phenomena which I observed, in some cases a great many times. With Mrs. Thayer especially was this the case, for during my six years' residence in Boston, the headquarters of Spiritualism in America, I attended as many as a hundred of her wonderful séances, and possibly as many of those of Mr. and Mrs. Holmes.

The book will be got up in the best style, and will contain several illustrations, one being an excellent photograph of the Davenports and Mr. Fay, taken at Berlin, which has not been published before in this country; also two of the author, one as he appeared at middle-age and one at the present time. The price of the book will be 5s., and it will be sent post free. Payment will not be required until delivery. The late Rev. R. M. Tomlinson, M.A., I may say, spoke approvingly of the work, calling it 'an excellent book.' Mr. William Howitt also says: 'I consider it a very valuable addition to the history and evidences of this great dispensation.'

ROBERT COOPER.

Bath House, Eastbourne.

Healing Mediumship.

SIR,—Will you kindly allow me to point out some errors which 'Surgeon' makes in his letter of 'LIGHT' of December 21st? He criticises the action of some spirit controls who had been working as healers with a fair amount of success; and he takes up the case for the hospital authorities, defending the orthodox school of healing and their nomenclature.

The best reply to these unkindly assertions is 'facts.' One of these facts is this, that the majority of cases handled by a healing medium are those discharged from the hospital as 'incurable.' Such was the case with the boy reported as having been healed through the mediumship of Mrs. Weedemeyer. 'Surgeon' maintains that the cure was inevitable as the result of surgical treatment, and would have followed had no further treatment taken place; evidently the parents, so far from seeing any prospect of this, were convinced that the boy's health was on the down grade. Let the public judge for themselves and examine the results.

After all, I think that the real healer is the patient himself, and the increased influx of life from the spirit world. This the doctors know very well and explain it in their own way and nomenclature. The public, and most of all Spiritualists, should bear in mind that with a person in ill-health it is the spirit body that requires strengthening, that it may be able to build up and repair its own earthly body. The medical profession assist this process with the knife or drugs. There may be, and there are, thousands of cases in which these official healing agents and remedies succeed. But in cases where these orthodox methods result in utter failure and the patient is discharged from the treatment of the profession with the remark 'we can do to him nothing further,' the opportunity of the magnetic healer arises for using the unofficial means of strengthening the spirit body of the child, and thereby increasing the influx of vitality into his physical body. In the majority of cases the healer succeeds and effects a complete cure. Vitality is a direct working agent, which the other official remedies are not.

As soon as doctors become quite *au fait* in these matters, and attain a reasonable experience in the handling of patients on psychic lines, they will then look with less bias and more esteem upon the sayings and doings of controls who practise healing. Some day our friends will assert that they always knew about it, that they always used it, and that it is really their very own domain, privilege, and sole profession to practise it. But the spirit is not a respecter of persons and privileges.

ANOTHER PATIENT OF MRS. WEEDEMEYER.

Symbolical Paintings.

SIR,—I was much interested in seeing the paragraph in last week's 'LIGHT' about Mrs. Skilton's mediumistic painting.

It seems that these paintings are meant to give an outline of the character of the persons for whom they are painted. Now some months ago, Mrs. Skilton very kindly painted a picture for me, and though I prize it very highly I have never been able to read its meaning.

I wonder if any of your readers could help me in this matter, by reading my picture for me. I should look on it as a great favour, and be very much obliged if a medium skilled in this way would so far oblige me.

I beg to take this opportunity of telling you how interested I am in your valuable and well-conducted paper.

(MRS.) M. GILLIES.

Edington Mills,
Chirnside, Berwickshire.

Reincarnation.

SIR,—Talleyrand said that the use of language was to conceal thought; I have striven very patiently to make it express mine, with the only result that I have been persistently misunderstood.

In what way have I restricted the idea of justice to human beings? If there is one thing more than another for which I have strenuously contended it has been the law of 'As above, so below.' I have distinctly stated that the same law runs through the mineral, the vegetable, and the animal kingdoms up to man.

After answering very distinctly, as it appeared to me, the questions raised in certain letters, &c., I find myself constantly confronted with the accusation that I have not even touched upon them. Where, then, are our intellects to meet? It would seem that we have no common standpoint; and if a contention is to be regarded as 'non-understandable' from the beginning, it is hopeless to attempt to get any 'furrader.' Unfortunately, this is precisely the sticking-point between Spiritualists and the outer world.

Happiness is very far from being the aim of the reincarnationist's demand for justice; and with regard to the Christ, He is regarded as one of those who, having escaped from Karma and all its demands, voluntarily returned to earth for the rescue of His brethren. He therefore braved the injustice of man, which He had not merited, for the sake of the good that He might do them, as all those must do who humbly seek to follow in His steps.

If this statement does not make my position clear, I must wait until a new alphabet and a new language shall arise in which I can make myself understood. Against the stolidity of mortals the gods themselves strive in vain.

A. E. MAJOR.

Death of an Old Spiritualist.

SIR,—I trust that you can spare me a little space to enable me to record the passing over of Mr. William Barton, an inmate of the Swansea Poorhouse. I first learnt of him in March, 1899, when Mr. Herbert Brown gave me his name with the names of others who were willing to distribute spiritualist literature. He was then seventy-five years of age, and was accustomed to spend much time out of doors, and it was his wish to use what opportunities he had of giving away leaflets or other matter on the subject of Spiritualism to persons whom he met. In a letter to Mr. Brown, he expressed the hope that Spiritualists would flood the country with literature, and he was confident that blessings would follow.

From that time I have been more or less in communication with Mr. Barton, sending him leaflets and spiritualist publications, and several letters have passed between us. I have learnt from this correspondence that he had outlived his wife and his children, that he was alone in the world, and that under these depressing circumstances Spiritualism was a great and an abiding consolation. At night he would sometimes see forms about his bed in the ward, and occasionally he could discern the faces of loved ones who had gone before, and hear their voices speaking to him. But as infirmity increased, these comforting incidents ceased, and there was nothing for him but to wait for the end, for which he longed. The gloom deepened, until on the 10th inst. he passed away into, I cannot doubt, light and life, and the company of those whom he had lost. The master of the workhouse writes to me: 'We all regret his death, for he was a good man.'

It is difficult to imagine a more discouraging condition than that in which Mr. Barton spent his later years—old and helpless, a pauper in a workhouse, having survived all whom he had cared for. He was kindly treated, but his surroundings were unsympathetic. When he sought to interest his fellow inmates in what was near and dear to himself, they only laughed. But the faith of Spiritualism supported

him through all. It is a pleasure to me to think that he was a recipient of 'LIGHT' and other publications, which he would prize all the more as coming from that world from which he was shut out; and I am glad to have a portrait of him, showing a sturdy, reflecting, patient countenance. I once wrote to him, 'Remember me when thou comest into thy kingdom.' Now he has entered into possession.

A. J.

5, Crofton-road, Camberwell, S.E.

'Social Meetings for Psychic Investigation.'

SIR,—Will you kindly give me space for a few lines of reply to the letter of 'A Privileged Guest,' under the above heading in your issue of December 14th?

My reason for asking is that a former letter of my own (in 'LIGHT,' of November 30th) has inadvertently given rise to a misunderstanding which I much regret, and which I should like to explain. Briefly the facts are as follow: I had the privilege of being invited to a series of semi-public 'At Homes' given by a lady whose exertions on behalf of Spiritualism are well-known, and for whose qualities as a hostess I have a sincere admiration. In recognition of the pleasure I had had in attending some of these gatherings, I ventured to send, as I thought, a eulogistic notice of them to your paper, at the same time drawing attention to a *minor* detail in the proceedings which seemed to me to militate in a measure against their avowed object, namely, instruction to inquirers concerning occult themes. This I did under the impression that kindly criticism is always permissible in matters which are neither private nor personal. In order to make sure that what I had said was in no way objectionable to my hostess, I submitted the letter to her before sending it on to you, with the injunction to tear it up if the contents were displeasing to her. As she returned my letter to me without any comments, I very naturally concluded that she approved of it, and carried out my intention of forwarding it to you accordingly.

The result was a censure upon me by 'A Privileged Guest.' I do not altogether regret the attack as it affords me the opportunity of explaining my position in a way that I trust is satisfactory to my hostess and her friends.

'FREE LANCE.'

Mr. Holden E. Sampson.

SIR,—I am glad to be able to endorse all that Mr. Kenworthy's letter in your issue of the 29th ult., concerning Mr. Sampson, implies. I spent some hours with Mr. Sampson, and corresponded closely with him last summer for at least two months, reading during this period many of his MSS. That he lacks judgment and discretion; that he had for the time at least lost 'balance' and was, therefore, not a fit guide in spiritual things, was the opinion I formed of him after all this very careful study of his very fertile mind and his most affectional and sensitive soul. But that he was, consciously, a sower of evil was a thought that could never enter my head. I read his pamphlet, 'The Cult of the Cross and Serpent,' at least half a dozen times, so determined was I to get at the general drift of his thought (for it is indeed a tissue of inconsistencies), but I must assert very strongly—and I feel it my duty towards him and your readers to do so in view of the 'warning' which was published in 'LIGHT' some weeks ago—that I feel sure the words quoted in that warning from this pamphlet need have no other interpretation but such as is consistent with the humane doctrines of Christianity. 'The law of Christ hath made you free.' That is all I find in your quotation. I seldom trouble you, Sir, with my opinions, but if a feeble brother (who has, as it were, gone astray for the time being in the psychic plane of development, but is zealous, to his loss, none the less) is misunderstood, I cannot but stand by him.

JAMES L. MACBETH BAIN.

The Cult of the Cross and Serpent: A Reply.

SIR,—My attention has been drawn to an article that appeared in your journal, entitled, 'The Cult of the Cross and Serpent: A Caution,' and likewise to a letter from Mr. John C. Kenworthy, on the same matter. I gather from your reply to a letter from me (expostulating with you on the unfairness of your attack) that you have not formed the opinions to which you have given such publicity, from any other factor but the words quoted by you from my pamphlet in your article. But Mr. Kenworthy definitely speaks of certain 'reports of Mr. Sampson's teaching and conduct,' and at once writes a letter in which he repudiates all association with me, and thereby gives a very serious complexion to the strictures of your article. So much is this the case, that I am now regarded by those who once honoured me with their friendship as a man of the vilest repute.

Permit me to say a few words in self-defence, seeing that all the world has condemned me unheard. My first plea is to

challenge any person to produce any evidence whatsoever to justify the sweeping assertions made by you and Mr. Kenworthy. Let me be brought face to face with any who accuse me of evil, whether in 'teaching or conduct.' That is all I ask for. And in the matter of your own strictures, contained in your article, I cannot say more, in the brief medium of a letter, than this, that you have made an unfortunate mistake in construing the words you quote in the gross light in which you have understood and censured them. Anyone who has perused the able and instructive books of Mr. John C. Kenworthy will have been struck with the strong language he uses in his strictures and denunciation of the present laws of the social system. And I am one of Mr. Kenworthy's most ardent admirers, for I believe in every word he says, and denounce the whole social and political system as absolutely as he does, and also the religious and moral systems of modern civilisation. And, in those words you quote out of their context, I meant to appeal to all my brothers and sisters, suffering under the grievous bondage of a false and corrupt age, to listen to the message of deliverance that the Spirits of God have given me to declare. I meant no such accursed thing as you have unwittingly imputed to me.

Finally, I have never publicly uttered a word on either social or moral questions. I do not believe that the teacher's prerogative is to deal with the practical working out of principles. I am a servant and a messenger of my Master, Jesus Christ, and I seek only to enunciate the principles of life and being He taught, but which are now, in the world, buried beneath the silt of centuries of apostasy and corruption. It is my life-purpose to restore the true Gospel of Jesus Christ, of Moses, of Buddha—all one and the same in principles—which are embodied in the great truth of the 'Cross and Serpent.' You are entirely wrong in saying the Cult of the Cross and Serpent is a 'secret society.' It is open and free for all to know the whole of its truth. I have at the present time several brothers and sisters who are studying the profound teaching of the Cult, and I am only waiting patiently for the psychological hour, which is bound to come, to publish the first of my forthcoming series of treatises. And when my fellow-men read what has been given to me to write, under inspiration, they will then see what a ridiculous error some of my prejudiced opponents have committed. And I ask all who love God and humanity to wait till they really know what the Cross and Serpent is, before they prejudice it, or myself. And 'Evil cometh to him who evil thinks.'

HOLDEN E. SAMPSON.

May Cottage,

6, Elm-grove, Hammersmith, W.

[So far as we were able to judge, Mr. Sampson's words could bear no other construction than that which we placed upon them, but we give his letter in recognition of the fact that he is at least entitled to be heard in his own defence.—ED. 'LIGHT.']

SOCIETY WORK.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—Excellent work was done at the morning public circle. The address in the evening was of absorbing interest. On Sunday next, at 6.30 p.m., Mr. W. E. Long will deliver an address; at 11 a.m., a public circle will be held, to which strangers are heartily invited.—C.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. D. J. Davis gave a very thoughtful address on 'Soul Culture.' That Mr. Davis's addresses are much appreciated by our audience was evidenced by the good attendance in spite of the inclement weather. On Sunday next, at 7 p.m., Mrs. Carter will give an address and clairvoyance.—N. RIST.

UNION OF LONDON SPIRITUALISTS.—The monthly conference of the above Union will be held at the Assembly Rooms, Clapham, S.W., on Sunday next. At 2 p.m., a discussion on 'The Public Presentation of Spiritualism,' will be opened by Mr. D. J. Davis; at 7 p.m., addresses will be given by Mrs. H. Boddington, Messrs. H. Boddington, George T. Gwinn, J. Adams, and D. J. Davis. Tea will be provided at 5 p.m., for 6d. each person.—D. J. DAVIS, Secretary, 84, Kelly-road, Canning Town, E.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—We are greatly indebted to Mrs. H. Boddington, Miss A. V. Earle, and Mr. Butcher for services rendered on the last three Sundays. Their addresses were of a real spiritual nature; uplifting, elevating and instructive. We are convinced that open-air work (when the weather will permit) in Battersea Park, on Clapham Common and Peckham Rye, will open a new era for 'Spiritualism in South London on a very large scale. On Sunday next, at 7 p.m. *sharp*, service as usual, address by our hon. secretary; at 8 p.m., public circle. Inter-local social meetings are being arranged with adjacent societies, 'LIGHT' on sale always.—VERAX.