

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,194.—VOL. XXIII. [Registered as] SATURDAY, NOVEMBER 28, 1903. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

We welcome, and warmly welcome, Vol. II. of the highly important 'Pro and Con' Series (Isbister and Co.). The subject is Spiritualism, and the two representatives of the Pros and Cons are Mr. E. Wake Cook and Mr. Frank Podmore. We heard rumours that Mr. Podmore was going to 'let himself go' this time, that, in fact, he intended to smash us once for all in this book. He is, on the contrary, almost meek, and gives one the impression of being tired. He admits that something like modern Spiritualism can be traced 'from almost the earliest times,' but contents himself with the most perfunctory repetition of the old objections, largely turning, of course, upon a rooted disinclination to believe in anything out of the ordinary jog-trot course of our conventional life. All Mr. Podmore does is to untie his old bundle of 'cases,' and turn them over with the old cheapening grumble. There is absolutely no argument, and nothing fresh. It is all very tiresome and very dull.

What a contrast to Mr. Wake Cook's brilliantly intellectual bit of work! Even Mr. Podmore, when he reads it, will be unable to entirely resist its splendid animation, its ardent movement, its attractive glow. At all events, here is a man on the open road, fresh as the morning and, like the sun, 'coming forth from his chamber, and rejoicing as a strong man to run a race.' The opening words are:—

The **Mystery** of Existence deepens. Physical Science, whose splendid advance promised to make all things clear, is taking us into mysterious wonder-worlds, revealing profound depths than were ever dreamt of in our philosophies, and making greater and greater demands on our powers of belief.

And the closing words are:—

This will compel a reconstruction of all our systems of philosophy, and when this work is begun our thinkers will find to their amazement that these despised Spiritualists, aided by their spirit friends, have been quietly laying the foundations of a grander philosophy than was ever deemed possible, uniting opposing systems, correlating science, philosophy and religion, and embracing them in higher synthesis. All things tend towards this sublime consummation, and Spiritualism, that has 'pointed to other worlds and led the way,' has two great allies, time and truth—resist them who can.

Between these two animated paragraphs we have much sound philosophy, not a little 'up-to-date' science, and a sufficient array of 'wise saws and modern instances': on the whole, a wise exposition and a gallant defence.

The editor of 'Now' tells the following curious story:—

Recently, I placed some plain visiting cards, just as they came from the store, in the hands of a gentleman who privately marked one upon the under side unknown to the young man into whose hand it was placed, with the request that he should see the picture of President Roosevelt upon it. He was asleep and his eyes were closed during all the time. When he saw the face upon the card, he handed it to me. It was shuffled by the gentleman with the rest, and the pack was placed in the young man's hands, and he was asked to pick out the one with the face upon it. He did so. Another young man who had not looked at the cards then became semi-conscious under Suggestion, and the pack, with the marked card shuffled among them, was placed in his hands. He ran through them with staring eyes and picked out the one upon which the other had mentally photographed the face, because he saw the face upon it. It was impossible that by any mark, peculiarity, or collusion between them that this could have been done. The experiment came up spontaneously during the class. Not till I had placed the cards in the hands of the first, did it occur to test the second, and he had no chance to see the cards till they were placed in his hands.

This doctrine concerning 'Suggestion' and its power is leading us to some upsetting conclusions. What if all our human life is only Some One's mighty Suggestion after all? That would certainly account for prevision—and a great many other things.

A 'Lily Dale' (N.Y.) publication, called 'The Sunflower,' with a semi-comic advertisement of itself on one page and a highly sensational report of the ravings of a black woman on another, does not appeal to us as specially entitled to gratitude, so far as the number before us is concerned. Its long account of the ravings referred to is headed (and in huge letters) 'Negro woman visits hell.' 'The devil after her with a black horse. Gives her water to drink that burns worse than molten lead.'

The highly inflammable outpourings of this poor creature are exploited by a certain Baptist Church which evidently profits by them: and we are sorry to see that what we suppose is a Spiritualist paper can also exploit them for sensational purposes. The copy of 'The Sunflower' before us belongs to an earlier part of the year, but the moral remains good.

'Star of the Magi' says of Telepathy:—

There is no more verifiable occult phenomenon than that afforded by telepathy. Unconscious telepathy is frequently detected by thoughtful people in the course of their daily affairs. The knowledge of its actuality is widespread, and it gives abundant proof that our ideas do not depend upon a materialistic basis for their existence. To rise above our environment is to prove our real Ego as a divine something incarnated for a time in a garb of sense. Thus we are something greater than any or all of the senses which we employ in dealing with material things and ends. To 'look within' is to discover a higher realm than sense and matter, and telepathy shows that this realm may be used independently of any sense perception.

'Unity,' a much more ordinary print, and by no means given to 'flights,' even goes, by implication,

farther. Reviewing Dr. Savage's book, 'Can Telepathy Explain?' it says:—

His own belief is based upon a series of remarkable personal experiences of apparent communication, which are sufficiently impressive to give pause even to the type of mind that is disposed to dismiss the whole subject as impossible of verification. Either the sub-conscious self is a fellow of superhuman cunning and infinite knowledge, or this is a far more uncanny and creepy sort of universe than some of us have been able to believe. We owe Dr. Savage our thanks for having presented the alternative so clearly to his readers. His own transparent honesty and sincere desire to know the truth add great weight to his recital of the experiences that touch his life most closely. If we incline, upon the whole, to agree with him that the communications must have been real and not telepathic, it is less because his case seems fully made out than because of the intrinsic difficulties in the telepathic explanation.

Mr. Jerome K. Jerome quotes a certain character who is made to say:—

'God send my dear, kind father to hell just because he can't talk like the gentlefolks? Don't you believe it of Him, Master Paul. He's got more sense.'

'I hope,' says Mr. Jerome, 'I pain no one by quoting Janet's simple wisdom. For that I should be sorry. I remember her words because so often, when sinking in sloughs of childish despond, they afforded me firm foothold. More often than I can tell, when compelled to listen to the sententious voice of immeasurable Folly glibly explaining the eternal mysteries, has it comforted me to whisper to myself, "I don't believe it of Him. He's got more sense."'

We have received an elegantly-printed circular respecting an addition to the shower of Magazines in the United States—a shower which threatens to end in a deluge. The circular announces 'Our Purpose.' Here it is:—

The Definite Purpose of the Editors of 'Life Culture' is to Teach and Demonstrate the Possibility of Retaining or Regaining the Power and Beauty of Youthful Manhood or Womanhood. We Fully Believe that 'Old Age' is an Avoidable Disease and that Mankind has reached the Degree of Evolutionary Unfoldment where Eternal Existence is a Natural and Scientific Possibility!

It is worth trying, as a matter of curiosity; but who would like the experiment to succeed?

The following, from 'Ainslie's Magazine,' though calm and passionless beyond description, all the more keenly pushes home one of the profoundest and saddest thoughts concerning war. Even if an inevitable necessity, ought we to single out the destroyers for special honour; and ought we ever to glorify war at all? It is especially the duty of Spiritualists to ask that question:—

From hill to hill he followed me,
He hunted me by day and night;
He neither knew nor hated me,
Nor his nor mine the fight.
I trained my rifle on his heart,
He leapt up in the air;
My screaming ball tore through his breast,
And lay embedded there.
It lay embedded there, and yet
Hissed home o'er hill and sea
Straight to the aching heart of her
Who ne'er did wrong to me.

Many of our readers may like to know that next Sunday (29th) the Rev. J. Page Hopps will conduct an evening service at the Grand Theatre, Islington (nearly opposite 'The Agricultural Hall' and 'The Angel'), at seven. His subject will be: *A Future Life; a reasonable and humane view of it.*

LONDON SPIRITUALIST ALLIANCE.—The friends of the London Spiritualist Alliance will be pleased to know that there have of late been large accessions to its numbers. The Council on October 14th had the pleasure of electing thirty-two new Members and Associates; and on November 18th they added fifty more names to the roll.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING NEXT, DECEMBER 4TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. G. R. S. MEAD

ON

'The Higher Spiritualism in Earliest Christendom.'

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

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

Dec. 18.—MR. GODFREY DYNE, on 'Life in the Inorganic World.' At 7 p.m. for 7.30.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1904.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. Ronald Brailey on December 1st and 8th. These séances will commence punctually at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances will be held every Friday, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan kindly conducts classes for Members and Associates at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. Meetings will be held on the afternoons of December 4th and 18th. Time, from 4.30 to 5.30 p.m., and visitors are requested to be in their places not later than 4.25. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

'METUDI.'

The current number of 'Psychische Studien' contains an article which I should like to translate in full, but I must be content to give only a brief outline, though that will deprive it of much of the charm given to the narrative by the graphic and sympathetic style of Dr. H. Hinković, the writer, who is editor of the 'Novo Sunce,' in Agram, Croatia. It is an account of some manifestations and séances in a private family in Agram.

'Vatroslav' was the only son of a widow lady—an intimate friend of the writer—who had also five daughters, all younger than the boy; and an orphan girl, Fräulein Tonica, was also living with her. Vatroslav died on April 15th, 1901, in his eighteenth year. Shortly before his death the family became interested in Spiritism, the children amusing themselves with 'table turning,' Fräulein Tonica eventually developing strong medial powers. Vatroslav was what the writer calls an *enfant terrible*, full of fun and mischief, having no belief in the 'spirits,' and taking great pleasure in playing tricks on his sisters and school-fellows, who joined in the table-turning experiments. On one of these occasions he took his seat at the small table they used, when one of the lads said, 'Whom shall we call for?' 'Let us call for my grandfather *Metudi*,' said another, and immediately the table tilted out the name 'Metudi.' Vatroslav afterwards confessed to his mother that 'Metudi' was no other than himself, who had managed to tilt out the letters of the name. One evening, however, he and two of the boys sat with their hands on the little table, when to his surprise and terror it began to conduct itself violently, and Vatroslav from that time would hear nothing of Spiritism.

Soon after this the boy, who appears to have been the darling, not only of his family but of Dr. Hinković, fell ill, and while lying in bed heard his sisters in the next room 'spiriting'; whereupon he called out to them in a threatening voice, 'You just wait, and if I die I will give you Spiritism enough!'

'The dear boy did die (writes the doctor) and scarcely a week had elapsed after his death when rappings were heard in his room. His mother and Tonica placed themselves at the table, which immediately began to tilt. To the question who was manifesting, the answer was given by tilts, "Metudi," but he confessed to his mother that he really was her boy Vatroslav, but that he wished to keep his incognito to others. And so he retained the name of "Metudi," and under this name, through his medium, Fräulein Tonica, he gave a whole series of most remarkable physical manifestations, among which I will only speak of those I can personally bear witness to.'

Then follows a description of the various ways by which 'Metudi' sustained conversations and manifested his presence to his friends, among which were the bringing and taking away of objects, the production of lights, and on several occasions words in direct writing; but table tilting was his usual method and he expressed nearly every peculiarity, such as grief, joy, pleasure, discontent, love, aversion, &c., by movements of the little table, which seemed almost like a live thing, so characteristic of Vatroslav himself that none could doubt his identity:—

'Everyone who knew Vatroslav in life recognised him by the peculiar movements, manners, and expressions. This amiable intelligence is always sensible (*geistreich*), which cannot be said of many spirits. He is ever with those he loves, is a true counsellor, watches over them and himself arranges the sittings, to which only those he specially invites are admitted. When he desires to say anything, he raps on some article of furniture as a signal to sit at the table.'

The following is a very brief account of the séance which was the *raison d'être* of Dr. Hinković's article. It seems that 'Metudi' had on one occasion promised the doctor to try to write his name *direct* on a photograph of himself in the doctor's possession, for reproduction in his paper, the 'Novo Sunce.' This photograph, of which only two copies exist, is of cabinet size, in a brass frame under glass, and usually stands on the doctor's table in his study. It represents Vatroslav, not as a youth, but as a very pretty child of four or five years old. The other copy belongs to Fräulein Milica. 'The séance,' writes the doctor, 'took place in my house. Those present were a member of the

Government, Herr B.,* and his wife, our talented dramatic artist, Fräulein Milica, the medium, Fräulein Tonica, my wife and myself. My house has three front rooms. The first is my study, the second the dining-room, and the third a bedroom.' The latter was chosen to hold the séance in, because it was the quietest; it had only one window, which was draped, and one door opening into the dining room. This was kept locked, and before the lights were extinguished the photograph was carefully examined. There was no writing on it except at the back, where Dr. Hinković had placed his very peculiar signature. A small table against the door was used for the sitters to place their hands on; another close to the doctor's wife, with candles on it, which she could extinguish and re-light. Everything was arranged according to the directions of 'Metudi,' who kept up a lively conversation by table tilting. When the lights were extinguished the picture flew from the table it had been placed upon to the séance table, and sprang about so violently that when the candles were re-lit it was found separated from the frame and glass but otherwise unchanged. By 'Metudi's' order Madame Hinković replaced it, with some trouble, in the frame very securely, and then Fräulein Tonica became entranced, and, leaving her sound asleep on her chair, all the others went—by order of 'Metudi'—into the study, shutting the door of the bedroom, in which the photograph on the table was also left. The doctor says: 'After we had lighted up we found "Metudi's" photograph in the frame on the console. The name "Metudi" was written across the left hand corner; on the back was my autograph and a second signature of "Metudi's." . . . The same evening Fräulein Milica received the direct signature of "Metudi" on a second photograph which he had taken away from her at an earlier séance, and now brought back.' The doctor then gives interesting details of the precautions taken to prevent any possible suspicion of trickery, though, as he says, among a circle of such very intimate friends the very idea of any such thing is absurd. He thus concludes: 'I will just add that before the séance I had placed a pencil on the little table, but had to take it away in obedience to "Metudi's" orders. In answer to the questions I put him as to where and how he had written his name, he answered: "In your room and with the pencil on your writing table." "And while writing, did you take the photograph out of the frame?" "No; I wrote under the glass."'

I enclose the autotype copy of the photograph, with 'Metudi's' signature written on it, which I have no doubt anyone interested in the account will be able to see at the office of 'LIGHT.'

M. T.

*The full name is given to the Editor.

THE WONDER CLUB.*

This is a collection of stories told by members of the 'Wonder Club,' who were in the habit of nightly entertaining themselves in a certain old hostelry in one of the Midland counties, towards the close of the eighteenth century. The club included, either as members or guests, a lawyer, a doctor, a sea-captain, an artist, a geologist, an actor, a chemist, and an antiquary, each of whom told a story based, as a rule, upon some professional experience or incident. The tastes of the club were decidedly in the direction of the supernatural, and there seems to have been no difficulty experienced in gratifying them. The stories are simply and forcibly told, always with a background of conviviality and substantial comfort, as befits an ancient inn with an aproned landlord of the old school. Some of them exhibit considerable originality. There is the 'Phantom Flea,' for instance—a ghostly insect of unusual size—the spirit of a cruel and dissolute Baron, that haunts a certain chamber and sucks the blood of all strangers that sleep therein. Then we have a story of 'A Spirit Leg,' which has much to do with a prolonged estrangement between an uncle and nephew. Two other striking stories are 'The Spirit Lovers' and 'The Haunted Stage-Box,' in which the admitted possibility of the spirit temporarily leaving the body is thrillingly made use of.

'The Wonder Club' tales are a welcome change from the ordinary ghost story; they have a bizarre and fantastic quality—a peculiar oddness—which should readily make them favourites with all lovers of the mysterious and marvellous.

The book has eight clever illustrations by John Jellicoe and Val Prince, after designs by the author.

B.

* 'Tales of the Wonder Club.' By M. Y. HALIDOM. Published by Thomas Burleigh, Strand, W.C.

'AN INQUIRER'S DOUBTS.'

My thanks are due to 'An Old Spiritualist' for his kind trouble in dealing so exhaustively with my communication to 'LIGHT' of October 24th last.

I quite recognise the futility of expecting the desired proof of spiritual intercourse at the ordinary meetings of the spiritualistic associations. What I emphasised was that the spiritualistic associations practically ignored the inquirer and catered only for the professed Spiritualist, and that they seemed to exist principally for the inculcation of the teaching arising out of the spiritualistic creed. To set an inquirer 'on the road' something more is assuredly required than a mere drawing of the attention to the subject; something more satisfying to the critical faculty is needed than the moralistic discourses of the spiritualistic lecturers and the combating of the dogmas of orthodox theology. Before anyone can take an intelligent and sympathetic interest in the proceedings of these associations it is obvious that he must have received satisfactory evidence of the reality of Spiritualism, or at least a fair degree of assurance that he is on the right track to obtain this evidence; and this is what I mean by a preliminary foothold. The basing of some of the association lectures on the phenomena of Spiritualism would serve the double purpose of enlightening inquirers and making Spiritualism a vastly more real thing even to many of its adherents than the ordinary run of the association addresses can possibly do; for it is but a fair inference from the tone of 'An Old Spiritualist's' letters that the results attained even in family 'circles' may frequently be little short of nil, and thus there would be created a legitimate anxiety on the part of the sitters at such 'circles' to learn what is transpiring outside their own gathering—an anxiety, in short, to keep in touch with Spiritualism, and which might to a certain extent be met by the associations in the manner I have just indicated.

The discussion of the phenomena I do not suggest should monopolise the energies of the associations, but certainly, if the efforts of Spiritualists to promulgate their creed are to meet with any marked success, a considerably larger share of attention will, it seems to me, have to be paid to this side of the movement—to the foundation of the creed—than has hitherto been the case. The giving of facilities for investigation so far as lies in their power; the advising as to the lines upon which such investigation should proceed; the setting apart of a certain number of their open meetings for the discussion and reviewing of phenomena: in this direction much good work could be done by spiritualistic associations, resulting, I think, in no uncertain impetus being given to the spiritualistic movement, and attended with undoubted profit to those already within the fold. In the scant reference made at these association meetings to relevant phenomena may be found an explanation of the unsympathetic attitude generally displayed to Spiritualism by outsiders. Not infrequently we hear the phenomena referred to as 'merely the A B C of Spiritualism,' the implication being that a secondary position should be assigned to them. But this seems a wholly inadequate conception of the real place which the phenomena should occupy. Spiritualism, according to the definition of one of its most prominent followers, is the science of communicating with incarnate intelligence, and thus the practice and exposition of this science must necessarily involve a constant consideration of its phenomena.

I do not pretend to understand the aversion of 'An Old Spiritualist' to the word 'tests' in its relation to proof of spiritual intercourse. Every Spiritualist, presumably (if he is not of those in whom faith is a dominating factor), dates his conversion to the movement from certain manifestations or series of manifestations which appeared to him as proving the reality of Spiritualism, this result being the culmination of a generally self-imposed task of inquiry. Hence these instances which have thus brought conviction to the investigator we must regard as sought tests. The seeking of tests or proofs, it seems to me, ought to be the primary duty of every inquirer. I concede the possibility that spirits may have to work in conformity with certain laws over which they themselves and their friends on earth have no control. This I add to prevent the creation of an impression that I am one of those who consider that the

demonstration of the truth of Spiritualism is a mere monetary transaction.

With regard to materialisations, 'An Old Spiritualist' seems to have missed my point. He enlarges on the difficulty in obtaining satisfactory phenomena of this nature, with the view presumably of driving home the truth that this form of spiritualistic manifestation in particular cannot be obtained off-hand. My previous letter, however, was really an inquiry as to whether at any of the numerous séances at which materialised spirits are alleged to appear 'a mother or a father, a sister or a brother' had 'come back from the other world as a materialised spirit to give consolation to the friends left on earth.' It appeared to me that as materialisations seem of fairly frequent occurrence, it would not be an exceedingly difficult matter to have a satisfactory demonstration of the truth of Spiritualism based upon the evidence of the relations of these materialised spirits in cases where it was not possible to obtain this evidence at first hand; for evidence of this nature, coming from a witness of undoubted probity, would practically be as convincing as if these materialisations had been personally witnessed by the inquirer. Surely, then, there is nothing in such an attitude to lead to the assumption that I could not 'have thought very carefully or very deeply before' I penned my reference to materialisations.

Turning to my observations as to the character of the messages received by means of trance addresses, &c., I am still unable to discover a good reason why a satisfactory *vidæ voce* account of the nature of the other world has not, so far as I can ascertain, been recorded. In some of the spiritualistic literature which I have been studying lately, materialisations occur with almost bewildering rapidity. Real, solid, materialised spirits they were, too, who talked as glibly as anyone could wish for; yet we are left to gratify our curiosity as to the real nature of the world of spirits by resorting to the trance addresses and the messages received through tapping and automatic writing. One feels warranted in expressing the opinion that the difficulty alluded to by 'An Old Spiritualist' in obtaining real and satisfactory information of the nature of the spirit world cannot hold good in the case of verbal testimony of materialised spirits. In view of the frequency (relatively speaking) of the appearance of materialised spirits, a considerable proportion of whom, judging from the evidence available, were certainly able to do a great deal more than merely build up their forms, it is to me inexplicable why the oral communications of these materialised spirits should practically find no place in the descriptions of spirit life which are generally accepted by Spiritualists. The explanation made that the particulars furnished by these materialised spirits may have been unverifiable goes but a little way to solve the problem.

With regard to the remarks of 'An Old Spiritualist' in the first paragraph of his latest letter, to the effect that 'investigators nearly always wish to see a materialisation at the very outset of their inquiries,' while he imputes to me a desire which certainly will not be found expressed in my last letter, still—to deal with this point now that it has been raised—it does not at all seem to be an unnatural ambition in anyone that he should wish at an early stage of his connection with Spiritualism to witness the most remarkable of the many remarkable spiritualistic manifestations. I do not conclude 'that the whole of the difficulties will disappear at once' if an inquirer were permitted to hold converse with a materialised spirit, but I do aver that if anyone had the opportunity of engaging in a face-to-face conversation with the materialised spirit of a departed friend, it would truly be a most remarkable thing if from that moment he did not avow allegiance to the spiritualistic movement and thenceforth devote himself heart and soul to it because of the absolutely convincing evidence he had thus obtained of the reality of spirit communion.

The argument advanced by 'An Old Spiritualist' against my condemning certain Spiritualists for attaching themselves to the movement on what I affirmed to be unsatisfactory and inconclusive evidence I cannot deem an admissible one, inasmuch as it pre-supposes that the said evidence was not treated upon its own merits. Let me explain, however, that my judgment was passed only after the fullest knowledge of

this evidence and such a scrutiny of it as to place me on equal ground, so to speak, with those Spiritualists in question. At this stage I would fain cite a few of the cases upon which I founded my assertion, but for obvious reasons it would be impolitic to make any personal allusions in the columns of 'LIGHT' such as this would necessitate.

In my main contention, however, I am glad to find that I have the support of 'An Old Spiritualist,' in that he endorses my remarks that spiritualistic associations should devote less time to side issues and concern themselves more with Spiritualism, and that the exhibitions of clairvoyance and psychometry which are a common feature of the proceedings of these meetings are extremely unlikely to make any favourable impression on inquirers or conquer the scepticism of those who approach the subject of Spiritualism for the first time.

While I have in a measure found it necessary to dwell at this length on the communications appearing in 'LIGHT' in response to my letter of October 24th, I feel that at the same time I am indebted to 'An Old Spiritualist,' and the other correspondents who also wrote on the subject, for several helpful hints and suggestions which may prove of real service in setting me 'on the road'; and as I doubt not the difficulties with which I have troubled the readers of 'LIGHT' will be those of very many other disinterested sceptics, it is possible that the time spent on this discussion may ultimately not be altogether abortive.

'ANEMONE.'

INEQUALITY.

It is the sublime impartiality and the utter indifference shown by the Fates in doling out lots and destinies to the children of men which constitute one of the prime arguments for the necessity for re-birth. To those gifted with pity the inequalities in man's condition and opportunities, such as we may see every moment of our lives, cry aloud for immediate remedy and re-adjustment. In some minds they awake noble visions of social reform and in others raise the red spectre of anarchy. As a rule very little either of remedy or re-adjustment takes place within a man's lifetime. Myriads of human beings are born into the midst of want and remain therein until they die. At the same hour and in the same thoroughfare we may see such ill-assorted details of our civilisation as the millionaire at large in his electric brougham jostling all and sundry, the pickpocket dodging the policeman, little ones underclothed and underfed gazing in the pastrycook's windows, while the courtesan, in common with the district visitor, lifts her skirts to avoid contact with the unsavoury curbstone merchant. Without these and the thousand and one such variants the bulk of our street traffic would be, to those who are familiar with it, decidedly uninteresting; though at the same time we can all see the intense ugliness and injustice of it all.

Theosophists, however, ask us to consider this panorama of contrasts merely as a passing phase of an orderly procession making for a given point. We are to regard the life of the moment *en parenthèse*, as it were, and to assume, for instance, that those living to-day to whom Justice has made herself scarce will find full compensation for suffering caused thereby after a future course of dips into earth-life. Perhaps at the moment they are working off the Karma incurred during a career of high living under the Cæsars. Some of the present respected householders of Park-lane are doubtless storing up something which may have to be wiped off under hard but wholesome conditions in the Garden Cities of the future.

Viewing the question of inequality from the Theosophical standpoint, the idea of material re-birth seems for the moment to meet at least the bare demands of justice. It helps us to look upon the darker tones of existence with something like resignation. It is, moreover, a comforting doctrine to those who take to heart the non-realisation of their ideals. It offers them another chance, at any rate.

The principal flaw in this arrangement, however, seems to be the assumption by our friends that material and mental inequalities imprint on our spiritual counterparts such deep and harmful impressions that repeated plunges into the material world are necessary to purge them away. By the same process

of reasoning a dyer wishing to restore to its original whiteness a piece of stuff which he had dyed blue, dips it again and again into the blue vat. To my mind these inequalities, tragic enough while they last, are very superficial indeed, only skin or flesh deep, in fact; for since they have so far as we know a material origin, so do they cease for the most part on the sloughing of our material bodies. Even during this earth life of ours we can get an idea of the slight hold which these material afflictions have upon us, for who has not experienced, at least once during their lifetime, one of those timeless moments of gladness when everything earthly seems to slip away from them and give place to such an atmosphere of pure happiness that it appears to be a foretaste of heaven? Perhaps this is what it really is. At all events, for the time being we lose touch with the earth and all that therein is, and if such phenomena can happen to us here below how much more complete must the process be when our present environment slips away for good.

Furthermore, I venture to suggest that in the great metamorphosis much of what is known as bad character and evil passions is left behind with the body. One reason for this is that the wish that this should be so, that is, the wish to be good, exists universally in the hearts of all, and only awaits release from the flesh for its proper expression and fruition. This wish is the divine ray which constitutes the prime force behind human evolution. It is an instinct.

These wide differences in character, position, and ideals, in spite of the endless calamities which they incur, are really necessary for the purpose of creating personalities, variety being in this respect as vital, on the other side of the veil, to the proper enjoyment of the companionship of our fellows, as is variegation in form and colour to the life of the flowers in our gardens.

I do not want all our diversities of character purified out of us by repeated earth lives until we are tuned up to the infinite, whatever that may be. Such a prospect appears to my mind's eye as something, if I may so put it without offence, like an array of incandescent gas-mantles, each burning with the same degree of whiteness about a common centre of attraction. I want to see, instead, something of that immense variety of real selfhood which lived, and still lives, I hope, behind all that posing and masquerading of the people who gave life and colour to the different civilisations of which we here below can now only read. For instance, I am curious to see, in due time, stripped of their earthly disguises, those somewhat bibulous rascals who in Shakespeare's days haunted the 'Mermaid' tavern, the swashbucklers and jovial priests of the Middle Ages, those happy-go-lucky individuals who have immortalised on canvas the life and scenery of Rembrandt's days, those penniless musicians, poets and painters of Henri Mürger's Bohemia. Doubtless Shakespeare himself would not have the slightest objection to meeting the shades of such worldlings as François Villon or Rabelais, or even such an artistic law-breaker as Benvenuto Cellini. I envy the joy of such men as the late Rev. Haweis, William Morris, and Lord Tennyson meeting on the other side the crowds of intellects of whom the foregoing names form but a tithe. Scorned in their earthly days by the world of authority and respectability, these men of the past were necessarily forced to suppress many of the better sides of their nature. Perhaps it is through having thus been preserved from contact with earth life that these hidden facets now shine with greater lustre.

J. BINES.

105, Boundaries-road, Balham, S.W.

TRANSITION.—We desire to express our sincere sympathy with Councillor W. Beasley (ex-president of the Spiritualist Society at Tottenham) in the loss which has befallen him in the decease of his wife. Mrs. Beasley was a member of the Edmonton Board of Guardians, ardent in temperance and 'forward' movements, and a good and lovable woman.

A SUGGESTION.—Mr. Alfred Vout Peters suggests that readers of 'LIGHT,' after perusing the paper, would confer much benefit on our cause by sending copies to Spiritualists abroad, and he offers to supply, on application to him at 4, Merrington-road, West Brompton, S.W., the names and addresses of persons to whom they would be especially acceptable.

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

SATURDAY, NOVEMBER 28th, 1903.

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. 5d. 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.

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THE RE-DISCOVERY OF GOD.

He who would know how thought is tending in relation to belief in unseen things needs to watch the cross-currents of the great human stream with wide knowledge and patient care:—such unexpected things are happening! this especially, that one of the small but strong currents of belief is setting in from what we have usually regarded as the mill-pond of Rationalism. Something must have overflowed, or a spring has broken through the clay.

Roman Catholicism, which at one time stood out as the great representative of faith in and communion with the spirit-people, is probably gradually weaving about itself a pretty veil of ceremonialism, 'vain repetition' and music, with a minimum of real heart-faith in the actual presence in real life of the unseen powers. The same is certainly true of our own State Church on the musical, ritualistic and merely dogmatic side of it. As for the ordinary nonconformist bodies, they are so constantly and so ardently engaged in holding holiday Conferences, or fighting Education Bills, that they seem to have forgotten the main business of religion—the communion of saints and the spiritual salvation of the soul.

But, be this as it may, the notable fact of the hour seems to be that it is the rationalist, the heretic, the free-lance, who appears to be most ardent in the search for the spirit-presences now. This has come to pass in a way that requires careful scrutiny; but, in the end, the inquiry would only yield the familiar fact that, as a rule, it is the free-lance, the independent seeker after truth, that becomes a Spiritualist. Why? Simply because such a seeker is out in the open, on the look out for facts, whereas the conventional priest-ridden, creed-ridden, church or chapel-ridden man is apt to find it difficult to get out of doors into the open at all.

Hence it is that at this very moment we have come up with this suggestive sign of the times—that from the camps or from the hunting-grounds of our old opponents there come messages telling us that 'the glory of the Lord has arisen upon them,' and by the way of what we may call Rational Religion. It has happened, in fact, as we have often said, that not from the altar and the pulpit but from the observatory and the laboratory, and by way of the poet's and prophet's study, God has been discovered as verily 'not far from every one of us.'

Even the Unitarians are largely contributing to the number of spiritual prophets, the sons of the morning; and we venture to say that more spiritual sermons concerning the Spirit-God proceed from that quarter than from any other Church in Christendom: and, by 'spiritual sermons' we do not mean sermons of spiritual emotion, but sermons directly grappling with the tremendous fact of the immanence of God in Nature, and the presence of spirit-powers in all Life.

Several sermons of this kind are before us at this moment, all vividly illustrating what we have said. It will be difficult to give, in a few paragraphs, any adequate idea of them, but we will try, with the special help of one of them by Dr. S. R. Calthrop, who goes down to the root of the matter in distinguishing between Fate with which alone Science can deal, because it deals with atoms and laws that can behave only in certain ways, and Freedom which lies beyond them, and relates to the universe of Spirit and God. As the scientist deals only with atoms and molecules, or masses of these, we must not be surprised if all his calculations come out in terms of matter. As a scientist he 'lives, moves and has his being in a world full of closed doors.'

But Science also is hovering on the verge of the world of Freedom. It has already carried us to the atoms—shall we say, 'the ether atoms'?—'of a smallness so unthinkable that one hydrogen atom outweighs perhaps a thousand of them,' and it suggests 'the possibility of vast worlds composed wholly of such atoms, worlds built of inconceivably finer substance than the world we know, worlds moulded with glorious ease to the will of the soul. Ay, and we begin to understand that saying of the seer of old, "There is a natural body and there is a spiritual body."'

But even these finest atoms which almost carry us to the Spirit-God and the spirit-people are subject to the law of atoms, which is Fate. Beyond, or, rather, within these, we must pass to find Freedom: and there we find God who is 'the foundation on which all things rest.' 'The free spirit of God surrounds, touches and interpenetrates all worlds and suns.' 'The infinite ocean of God, in which all world-ships float, that is the home of freedom. Fate is of the atom, freedom of the free spirit.'

We here see by what route these rationalists have reached this form of Spiritualism. They have gone to God by the best of all routes—the route of nature-study and science; and they have found God in His own worlds. The following highly significant passages from Dr. Calthrop's sermon will indicate what he has found and how he found it:—

Out of the fulness of God the world of matter has proceeded, and thus is divinely real. The fulness of God surrounds, bathes, interpenetrates all worlds of matter; and thus all space is absolutely full of God.

The eternal Power, Wisdom, Righteousness, Love, come inside my body with every breath.

'Closer is He than breathing, and nearer than hands and feet,' says our beloved Tennyson. But, breathing is still very near! And, when I take in God at each breath, I can, if I will, send a portion of that divinest air through my whole body, mind, and soul, that will regenerate heart and will, body and spirit alike. The mystery I beheld in the midnight heavens is revealed in each act of breathing.

The devout Catholic feels that the sacrifice of the mass is the very centre and core of his religion. When the bread and wine are consecrated, the moment of moments has arrived. It is the elevation of the host. Prostrate in prayer, the whole vast congregation behold the very body of their ascended Lord. They partake of that, feed their souls on that, life direct from God flows into them from that.

Brothers, I bid you look, as through a lens, through that consecrated wafer. What the devout Catholic, looking into that, beholds for one exalted moment, in one sacred thing, do

you behold in all moments, in all things. Then shall the earth itself, ay, suns, systems, galaxies, be seen as your consecrated wafer, as the very body and blood of the Infinite Love that gives itself away for you.

These passages fully illustrate what we suggested at the beginning as to the advance, on the spiritual path, of the modern rationalist, even beyond the bounds of Roman Catholicism, and as to the route Modern Rationalism is taking in its search for a spiritual interpretation of the universe. It is a notable sign of the times. The Spirit-God is being chiefly found, not in books, not under temple roofs, not upon altars, but in the Spirit-God's own Laboratory, in Nature's amazing, boundless and endless manifestations of the secrets of energy and life.

WHAT I KNOW OF MATERIALISATIONS FROM PERSONAL EXPERIENCE.

BY MADAME E. D'ESPÉRANCE.

ADDRESS TO THE MEMBERS AND ASSOCIATES OF THE LONDON SPIRITUALIST ALLIANCE.

(Continued from page 564.)

I do not presume to say that the conditions I have found best in my experiences, are the *only* good ones, but they are the best I know, and this knowledge has been painfully and dearly purchased. It may be interesting to some to learn the result of my careful observance of these conditions, and I will give it as briefly as possible.

Among the investigators who obtained the very best results were some friends in Norway. They were exceptional people in many ways, and sufficiently interested in these questions to sacrifice much in order to arrive at some satisfactory conclusion respecting them. They comprised the then chief of the Telegraph Department, the chief of the Board of Directors of Railways, a Judge of the Criminal Court, the Editor of the principal newspaper, a clergyman of the Lutheran Church, a celebrated novelist and playwright, a physician, a barrister, three professors from the University, and one or two merchants, and an equal number of ladies, several of whom were writers or painters, each well-known in her particular line—in all about twenty-five persons.

They had all studied this subject, were all known to me, and had all experimented for a longer or shorter time. They proposed amongst themselves to each make a special preparation in order to test the value of good conditions so insistently urged by the spirits. They proposed to abstain from all alcohol in any form, all tobacco, and all drugs for six months; at the end of the third month to begin a series of twelve sésances held weekly; no other person to be admitted during the series, and no one to absent himself, under any circumstances, except on account of illness. These terms were proposed to me and I consented to submit myself to the same conditions; and also that I would undertake the journey (some fifteen hours by railway) each week. Several others had long journeys to make, but during the twelve sésances only once was anyone ever absent (the consequence of an accident on the road). Each person kept notes of his or her experiences, and at the end of the series the results were made public. Several of the members of the circle published accounts of the sésances, some in book form, some in brochures, some in newspaper articles. I quote extracts from one of the books entitled 'Harper i Luften' ('Harps in the Air,') written by the barrister, and in which, by permission, most of the names of the sitters were given:—

'We were now in the middle of April. On account of the daylight, there was some difficulty about the curtains. It was still daylight when we commenced, but the lamps in the adjoining room were lighted, and turned down until their light should be required. One of the sitters was deputed to turn up the lights as the daylight decreased; but the arrangement did not work satisfactorily, the room being either too dark or the light too strong. To our surprise and satisfaction, the

spirit, whose work had seemingly been hindered by the light, announced its intention of arranging it itself. We waited awhile; the gentlemen nearest the door drew their chairs aside, leaving a free passage, and then the tall figure glided through it towards the door, stopped, then slowly retired. It stood awhile near the medium, and then, as if struck by a new idea, drew the shawl from her shoulders, put it round its own, grasped her hand, and drew her with it towards the open door. This time it nearly reached the door, but not quite. We had all, however, an excellent opportunity for regarding our visitor. It was enveloped from top to toe in a greyish-white material, apparently thin as gossamer, which, however, revealed nothing of the figure within except the hand which grasped that of the medium, and a pair of eyes that peered anxiously towards the light. The figure made an effort to advance, but it seemed almost as if some invisible barrier effectually prevented it from crossing the threshold. It retired again, leaving the medium standing alone; the light, probably, was too strong.

'One circumstance worthy of note (seen by all who were in a position to notice it) was that while hesitating before the door of the lighted room, we could observe the figure from behind. It was to all appearance as material as that of the medium beside it; but to our surprise it became almost transparent, so that both Herr H., Herr S., and I could see the light from the lamps through the breast. The arm and shoulder (before mentioned), which it moved, appeared plainly outlined and dark against the luminous drapery. I thought at first that my eyes were deceiving me, and by a sign I called the attention of my two nearest neighbours to the phenomenon, which was under our united observation for several seconds.

'SECOND SÉANCE.—It was shortly after the beginning of the séance when, to our surprise, the figure of a man walked quietly out of the cabinet, paused by the medium's side a moment, and scrutinised us all searchingly, one after another. (I think none of us realised at first that he was not an ordinary individual.) He was of medium height, strongly built, with pronounced features; his manner was quiet and self-possessed. We waited in silence, expecting him to speak. When his slow gaze reached Herr A., he walked with firm steady step to where he sat. Herr A. stood up and held out his hand, and the spirit grasped it heartily. The two stood looking into each other's faces. We could all notice the strong resemblance between the two, so that no one was surprised when we heard Herr A. in agitated tones exclaim, "Johan! My brother Johan!"

'The spirit grasped the left hand of Herr A. and pressed its fingers significantly on a ring which Herr A. wore; then, with another lingering look in his face, slowly retired into the cabinet.

'Herr A. afterwards told us that there was no possibility of mistake; the figure, features, movements were those of his brother, who had died about five years previously. The resemblance between them had always been noticeable. The ring had belonged to, and had been worn by, him for many years. At his death it had come into his (Herr A.'s) possession, and he had worn it ever since.

'It was at this séance that we received a little information from our beautiful visitor of the foregoing séance. She came again, as beautiful as before. With all respect and admiration for the many handsome and lovable ladies of my acquaintance, I can only repeat that my eyes have never rested on anything that could compare with this exquisite creature—woman, fairy, goddess, or whatever she may have been; nor am I alone, for I only voice the admiration of the rest of her observers. Singling out Herr E., who, book in hand, was engaged in taking notes of what was passing, she stood a moment watching him. Herr A. asked her if she would write something in the book, at the same time offering it to her with the pencil. She took them. Herr E. rose from his seat and stood beside her, watching her attempts at writing. They stood beside and a little behind the medium. We saw all three, and watched with intense interest. "She is writing," said Herr E. to us. We saw both their heads bent over the moving fingers. Then the book and pencil were handed back to Herr E., who returned to his seat in triumph.

'On examination the writing was found to be in ancient Greek characters, legible but unreadable by any of us. Next day it was, however, translated from ancient into modern Greek and again into our own language, and found to read as follows:—

"*I am Nepenthes, thy friend. When sorrow or trouble shall hold thee fast call upon me—Nepenthes, and I will bring thee help.*"

"*"Lucky fellow!"* said we as we congratulated him.

'FIFTH EVENING.—The medium took her seat in our midst, chatted quietly with us, and almost immediately from the cabinet just erected stepped "*Nepenthes*," as beautiful and graceful

as before, and on her head the same glittering diadem, which still more enhanced the extraordinary beauty of her appearance. Even now at the time of writing, some years later, when time has done its work in cooling the enthusiasm which "Nepenthes" inspired, the wonderful beauty of that light-radiating figure with the gleaming diadem, stands in my thoughts like a beautiful fantasy from the old fairy tales.

'She greets us all, gliding slowly round the circle, pauses before Herr E. He stands up, holds out his hands, takes a step forward, and stands within the circle of light that radiates from her garments. We see them both clearly. She lays her hand in his; he bends and kisses it. As he raises his head she inclines hers, and touches his forehead with her lips. Later Herr E. explained that the hand felt like an ordinary hand, cool, firm, and though delicate and slender, it grasped his firmly. The lips were soft and warm. The light seemed, he said, to radiate from the body, not from the garments as we supposed, for, he declared, when she bent her head towards him, he felt blinded by the light which went out from the breast. He could not compare it with any other light; he thought it resembled a diffused electric light, or, perhaps moonlight on snow, but more intense.'

A Mould of 'Nepenthes' Hand.

One of the experiments we were anxious to attempt was to get a mould of a hand or foot of one of our materialised spirit visitors, and, for this purpose, a vessel containing melted paraffin wax and one of cold water, were each evening placed within the cabinet in readiness. Herr Sjöstedt, the chosen leader of the séances, asked 'Nepenthes' if she would try the experiment, assuring her that by doing so she would be rendering us all a great service, and give us pleasure to have a souvenir of her really having been in our midst. She listened attentively, and gave us to understand that she would try. For a description of her attempt, I again quote from the same book, 'Harper i Luften':—

'We heard the splashing of water. Our curiosity and interest were boundless. Would she succeed? Our excitement communicated itself to the medium, who remarked: "Better not speak to me; I must keep quiet; try to be calm and quieter." The sound of dipping and splashing in water went on for several minutes in the shadow of the curtains, when we saw the gleaming white figure bending over the vessels. Then it rose and came back into the circle, covered still by the veil-like shining drapery which fell in bright, picturesque folds round the straight, slender figure. From the folds an arm was stretched forward with something on the end of it. What the something was we could not distinguish. "Nepenthes"—for it was she—looked about till she saw Herr E., who was sitting behind another person, and then floated across to him, holding out the something to him. "She has given me a lump of wax," he said; then immediately added in somewhat excited tones, "No it is the mould of her hand. She is letting her hand melt out of it. It is the whole hand to over the wrist." Even while he was speaking she glided without a sound into the shelter of the cabinet, leaving him standing with the mould in his hand. This interesting phenomenon, which we had so long tried for in vain, had been accomplished!

'After the séance, the mould was examined. Outside it was thick, unformed, clumsy, composed of several layers of wax. Through the small opening of the wrist we could see the impress of each finger. It was a very small hand.

'Next day it was taken to a worker in plaster of Paris (Signor d'Almiri), who made a cast of the hand. He and his workmen looked with great astonishment at the wax mould and remarked that some witchcraft had been at work in its production, as it could not have been formed upon, and withdrawn from, a human hand.

'When the model was ready, we had before us a small, fine hand, complete to the wrist. All the nails were clearly impressed, as also were the fine delicate lines of the knuckles, joints, and palm. The fingers—slender and perfectly formed—astonished the artist more than anything else, and convinced him of the supernatural means of its production, because of their bent or curved position, which, under any circumstances, it would be impossible to draw from a living human hand held in the same position.'

'Nepenthes' Photographed.

During the series of séances, several experiments were tried, amongst others that of photographing the materialised forms. We tried to explain the process to 'Nepenthes,' but without much apparent success, though sketches she understood and was interested in. She was induced at last to stand

for her photograph. The author of 'Harper i Luften' describes the occurrence as follows:—

'We asked her to stand perfectly still beside the medium for two minutes, as the ordinary light was not strong enough for a short exposure of the plate to be successful. By the light we had previously had we had thought her features pale, dead, or resembling in their immobility a wax mask rather than a living face. Now, however, with the lights used for photographing, the features were fully revealed; undoubtedly the same as we had seen before, but now full of animation, sparkling with life, youth, and unearthly beauty. The skin was a light-golden olive; the eyes were large and dark, and gleaming with intelligence, and something like triumph; the figure was tall, straight, slender, clad in folds of woven moonlight—or what seemed so; and the shining black hair crowned with the glittering diadem, made a picture that none of us, hard-headed lawyers, philosophers, or doctors as we are, can ever forget.

'The medium turned in her chair and regarded her as earnestly as the rest of us, and said, in an almost breathless tone, which was echoed by us all, "How very beautiful she is!" While the lights were bright, "Nepenthes" stood beside the medium; when they waned she came to us, walked or floated round, greeting us with a touch of her hand and bend of her stately head, then stood still in the midst of us, slowly bowing her head, on which the diadem gleamed brightly. In a few minutes, without a sound, the unearthly, beautiful, living, moving, intelligent "Nepenthes" was changed into a small cloud of luminous mist no larger than a human head, on which the diadem still glittered. Then the light faded out, even of it, and it was finished. "Nepenthes" might have been a dream for all that was left of her.

'Sometimes, in talking over these strange things with the others who witnessed them, I wonder if we were all hypnotised those twelve magical nights. But no; there is still before us sufficient evidence that we were not victims of hallucination—the model of that exquisite right hand, of which a few of us possess a copy, and the scrap of ancient Greek writing which, framed and glazed, hangs in Professor E.'s study—his "most valued possession" he says.'

The medium's report of her personal experiences, appended to the Protocol after the séance, was as follows:—

"'Nepenthes' seems to me less like an ordinary human being than any other materialised spirit I have seen, except in form and feature, and in these she is much more beautiful and graceful. I never saw anyone like her. I feel to have little or no proprietary interest in her, or claim upon her either materially or mentally. She is absolutely independent of me and takes less interest in me than in many others. When I offered my hand to conduct her into the next room, which was better lighted, she hesitated a moment, then accepted it, but in a manner which made me think she only did so to avoid hurting my feelings. I think she would have preferred Herr E. Her hand was cool, soft, and small, otherwise no different from other hands. She seemed to glide rather than walk. Her movements reminded me of a skater. I had no particular sensations beyond admiration and curiosity; a slight weakness in my knees when I walked perhaps, but no inability to move as I have frequently experienced during a séance. When we neared the door of the lighted-up room she hesitated, and drew back, while I stood still. She again came forward, and again drew back, and before I could take a step in the same direction she had vanished behind the curtains of the cabinet. I did not feel her hand withdrawn from mine. I remember that I instinctively grasped her hand closer as she drew back the first time, but I have no recollection of her withdrawing her hand. I did not notice any change in her figure. I was only intent on leading her into the lighted room and wondering what would be the result. Her retirement took me by surprise.'

So ended a series of the most interesting experiments at which it has been my good fortune to assist. They crowned and well repaid the years of labour and study which preceded them. Their influence, like that of a pebble thrown into the waters of a lake, has spread in ever-widening circles. Their effect is still seen in the literature of later years in which 'Nepenthes' frequently figures, and in the pictures of one or two famous painters, whose inspiration she has been.

I assisted at many séances after these, and many of the results have been made public, but none could approach or compare with these, and this must be attributed to the care taken in the selection of the sitters, the preparation made by them, and the genuine and unanimous interest felt in the work, to which every other worldly interest gave place; and last, but

far from least, the feeling of perfect good faith which existed between sitters and medium. (Applause.)

At the close of the Address, which occupied nearly two hours in the delivery, a cordial vote of thanks was passed to Madame d'Espérance, on the motion of Dr. A. Wallace, for her great kindness in accepting the President's invitation to pay a visit to the London Spiritualist Alliance—involving as it did a journey of some hundreds of miles—and for the intensely practical and deeply interesting discourse with which she had favoured them.

THE RATIONAL AND THE SPIRITUAL.

At a great Unitarian Conference held on the 10th inst. in the Free Trade Hall, Manchester, the Rev. John Page Hopps gave an Address on 'The Blending of the Rational and the Spiritual in Religion, Theology and Life.' We have received a special report of the Address which we submit to our readers with an expression of satisfaction that such an Address should have been given before such an audience:—

It is probably inevitable, but it is certainly unfortunate, that religious thinkers and worshipers have more and more diverged into two camps as mystics or spiritualists and rationalists. Up to a certain point this had to be; the work of feeling and knowing had to be shared; but, after that, at the two extremes, came superstition and agnosticism. But this division need no longer be maintained. The hour, in fact, has come for blending. The main cause of the severance, so far as the rationalists are concerned, is the shrinking from the idea of the violation of natural law, and the keen acceptance of a distinction between miracle and order in the Universe. But that is, or ought to be, at an end. We have enlarged the natural, and have taken in all the territory. There is no supernatural. Angels and gutter-children, God and Man, are all in one great ordered universe. Natural law runs out beyond the region of dust and ashes, into the real world where Thought is creative and Love is life.

By 'Rational' I mean that which pertains to the act of criticism and discrimination within the limits of experience. By 'Spiritual' I definitely mean the larger realities of the universe beyond the veil of the senses. And, by the blending of these, I mean the bringing of the spirit-people into our calculations, with their interest in us and their vast and subtle powers. We want this blending in every direction—in Religion, in Theology, and in Life. This blending in Religion can only be by very largely forming an actual alliance with the Spirit-God and the spirit-people. It is not only an emotion, but experience or inference. The basis of Religion is this alliance. It is the outgoing and upreaching of the spirit-self to the Spirit-God and the spirit-people. It is realised communion with the higher and larger life of the universe. That instinct, longing or aspiration, however, needs the reason to justify it and to steady it; and, in a degree, to anchor the spirit to the experiences of the present stage of being. But Religion without the spirit-people is like astronomy without the stars.

I am not talking about actual experience. Inference will do. We have no actual experience of One who can be omnipresent. He can only be a tremendous inference. We say 'God is a spirit': or 'God is spirit,' and we act upon that; and the spirit-people are, of course, in precisely the same position: and there is no new difficulty in their case. Tyndall taught us the scientific uses of the imagination. Why should there not be a religious use of the imagination? And 'imagination,' with Tyndall, did not mean mere fancy. Nor need it mean that with us. Tyndall told us to follow even a magnet into the Unseen, and there to see its central essence as a kind of disembodied soul. If we must do that with a magnet, why not with a man?

There is the same need for this blending in Theology. Very largely the Bible is still the basis and continent of Theology: and the need of the blending as to that is simply immense. The mere rationalist had better give up trying to explain the Bible.

The key to the Bible is this very thing—the blending of the seen and the unseen; and, in relation to the Bible, the critics all need spiritual apprehension of unseen realities in order to make even their rationalism rational. Take the whole question of spirit appearances. What can mere rationalism do with that? Take that 'pons asinorum' of the Book of Ezekiel. No mere rationalist can begin to explain it. A great deal of the so-called 'Higher Criticism' is like pruning the tree to death.

Or take the whole question of the so-called Miracles. Here again the mere rationalist is helpless. He ceases to be even rational in applying his rationalism to the Bible on this subject; for it is irrational to try to sift out so-called 'miracles' from it. What a change would come with the blending of the spiritual! There is no supernatural, and never was, but there may be flowings and ebbings of the tides of life and power from the unseen—perhaps keeping pace with the opening and closing of powers in the human race on this side of the veil. How much would this explain! Only by bringing the larger life of the Universe into the account—only by really believing as well as quoting the great saying, 'The things which are seen are temporal but the things which are not seen are eternal,' can we become theologians at all.

Now for the great matter—the blending of the rational and the spiritual in Life—in actual life, and for the whole of it. I am thinking of business and politics, newspapers and county councils, international operations abroad, and old age pensions at home. The vital question here is, 'What is a human being?' If he is only a higher evolved animal, he may be doomed to go on fighting with his kind in markets instead of in jungles, and plotting against them in cabinets instead of in dens. But if he is a being with spiritual kindredships with all other human beings, and with a vast unseen universe of kindred spirits, it is evident that all life has new explanations and possibilities. Here or nowhere is the real basis for the ideal of a Human Brotherhood, based in the Spirit-God 'in whom we all live and move and have our being.' Here, too, we find the whole significance of evolution, in the development of a spiritual order from lower grades of animal life—the evolution of the real Son of the Spirit-God, the Human Race. Yes; the highest and the deepest, the clearest and the most rational interpretations of life lie on the other side of the veil. So then, you do not get a rational view of life, and you cannot give a rational account of life, until you blend the rational with the spiritual and take two worlds into account. Man is planned on too large a scale to end in this. There is a 'scale of values in Nature' which demands for man more than his threescore years and ten, with their allotted portion of dust and ashes. Even your rationalism is irrational if you try to account for all with only these.

In truth, 'things are not what they seem.' The homeliest life is greater and more wonderful, with roots striking deeper and with fruitings soaring higher, than we have ever dreamed: and there are forces around us, and interests, and affections, and plans, and resolves, and destinies that will some day make a new world of it: but there must be blendings on the other side as well as on this: and they who are working there can only blend at a certain speed and through the working out of certain laws with those who are working (or idling) here. But the end is sure: and God will have His way.

ADDRESS BY SIR WYKE BAYLISS.

A large number of Members, Associates, and friends of the London Spiritualist Alliance assembled on Friday evening, the 20th inst., in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, when a charming address was given by Sir Wyke Bayliss (President of the Royal Society of British Artists), on 'Art, *contra* the World, the Flesh, and the Devil.' We regret to say that the exigencies of space compel us to hold over our report of the address until our next issue.

A GENTLEMAN wanted to complete a circle at South Woodford. Séances every Monday evening, 7.30 to 8.30 p.m. Write, 'A. A. H.,' 38, Pulteney-road, South Woodford.

NORWICH.—A correspondent residing in Norwich would be pleased to meet with local Spiritualists with a view to forming or joining a circle. Address, 'S. C. W.,' care of Editor of 'LIGHT.'

LYRICS BY T. L. HARRIS.

'The Marriage of Heaven and Earth,' and 'The Triumph of Life.' By THOMAS LAKE HARRIS. Each volume 3s. 6d. net. Published by C. W. Pearce and Co., 139, West Regent-street, Glasgow; and may also be obtained at the Office of 'LIGHT.'

We give the following contribution from the pen of one of Mr. Harris's ardent admirers:—

'In his introductions to these two volumes of Lyrics Mr. Harris emphasises the statement concerning himself, made in one of the latest of his former writings, viz., that he "had passed through and beyond the power of death and the grave," and he has revealed, to those whose eyes are open to the sight, through these lyrics, the progression of states during his transposition from the third dimensional lines of Nature and Death, to the fourth dimensional lines of Arch-Nature and Eternal Life. This transposition was, he writes, "wrought, not by an ascetic, ritualised, and merely contemplative life, but by the trans-evolution of that life, as it was inherited through nature, into the bodily and spiritual form of divine innocence . . . of the Golden Age."

'His trans-evolution and transposition are referred by him to the direct operation within his organism of our Lord and Saviour, Jesus Christ; he being a fulfilment of the original "Christ promise" made to all who unreservedly take up their cross and follow Him—the "initial point of verity, in the advance to the realisation of the world's heart-hope, and its divine desire . . . the first-born of a divine-natural people." In his dedication he sings:—

"Now Love's new earth is wedding to the skies.
While Angels chant the nuptial celebration:
The nectared joys in human hearts that rise,
Are their libation."

'Notwithstanding that he does not say it in words, yet it is clear that Mr. Harris repudiates the *modernised* doctrine of "reincarnation"; and also that of continued upward progression, after departing from the body, of those who depart rooted in self-love; and likewise the biological one, which traces our ancestry to the monkey; as being, each of them, utterly opposed to the actual law of human evolution.

'These lyrics show orderly evolution to consist in the regaining by man of his lost birthright—the twain-one life of the co-equal and co-ordinate male and female principles lost when the sexes were separated in the later Adamic race. In the early life of that race the masculine and feminine principles of the Invisible Creator were involved in co-equal, harmonious and beatific union in each human being. Each, then, was a twain-in-one revelation of the image and likeness of the Hidden Godhead in which "Adam" was created.

'This lost birthright was brought back to mankind, by the descent of the "Word," when "made flesh" in the body of Mary. The same "Word made flesh" has continued to work, since His departure from natural sight, in the occult spaces of mankind, weaving anew into the organic forms of all who take Him as their life's pattern, the life of the twain-in-one beatific unity with the All-Creative Father-Mother of the race; and Mr. Harris emphatically asserts that this condition is possible of attainment during this earth life by all the utterly faithful to the unselfed life of the Saviour—that many known to him are growing into it—that he has attained it.

'The attainment of this twain-one condition, which *alone* brings the victory over death, is also essential to the ability to dwell in the true fourth dimensional Heavens. Separated-sex man cannot dwell there, being without the wedding garment:—

"Still the sexless mind plies downward,
Growing empty or corporeal,
Tending aye to petrification
By a secret life-decay."

'Self-evidently, if this be true, and thoughtful reading of the lyrics will induce belief—as they carry the life of truth with them—for they are not the unreal imaginations of the poet but verified realities—the male half of man must, here and now, reverse both his personal and national attitude towards his feminine half. He must no longer look upon her, primarily, as a form for his sex-gratification, but as the daughter

of the Creative Motherhood—a chaste and noble being for the reception of the divine-human germ and for clothing it with a body possessing the embryonic faculties and powers of angelhood; co-equal with him in the order of evolution, and able, conjoined to him, to build fraternal social order into an enduring human form.'

C. W. BREAM PEARCE.

POTENCY OF THE SIGN OF THE CROSS.

I desire to place readers of 'LIGHT' in possession of a discovery I made a number of years ago, of the truth and value of which I have had abundant verification. I do this on the following grounds: (1) Whatever may have been previously discovered, or published, on the subject, I have seen no evidence that the knowledge is in the hands of Spiritualists. (2) All knowledge on such matters ought to be common. (3) The fact, once possessed and intelligently appreciated, becomes of immense importance both during the process of development and in the general séance.

It is well-known that some persons develop spontaneously, or without attending circles or taking other means of deliberately seeking spiritual gifts. In some such cases there is a gradual unfoldment of the psychic faculties, and an awakening of the consciousness on successive spirit planes. The earliest openings may be of a high order, prophetic of the final issue; but the early normal stages reveal to the sensitive a plane on which frivolous, imbecile, fraudulent, and even suicidal spirits dwell—spirits who, from one cause or another, are 'earth-bound.' Some ten years ago my wife, who has since passed the borderland, had this experience, and for some time was urged by a certain spirit to commit suicide. There arose the usual difficulty of distinguishing the honest from the fraudulent, as well as the even greater trouble of discovering unintentional deception. Special impediments were presented at a later period while we were engaged in the liberation of fellow mortals from the injurious attentions of earth-bound and other spirits—impediments which had somehow to be faced and overcome.

At a mediate stage in Mrs. Lock's development, while thinking anxiously on the subject, it occurred to me that all down the ages some mystic power had been associated with the Cross as a symbol; and that the very common belief in the virtue of the Sign of the Cross may have had its origin in the spirit world. It was through the Crucifixion—the final yielding up of self and the victory over the nature-life—that the Christ was enabled to say, 'All power is given unto me both in heaven and on earth.' Why not, then, try the efficacy of this sign on the spirit plane? At the same time, however, it became clear that, if such sign were to be used, all parties concerned must be in very serious earnest and utterly honest of purpose. Especially must this be the case with the one who should actually apply the sign, whether the medium or another.

To make the story brief, the Sign of the Cross was applied as occasion arose, with most remarkable results; and as the outcome of much experience, I am able to affirm that, on the spirit plane, this sign is absolutely irresistible, provided always that those acting on this side the veil are completely honest in intention and seeking only good and truth.

The question then is, how to apply the sign. This must depend on circumstances, which shall now be set forth:—

1. The mere wearing of a material cross upon the person is useless for the purpose.

2. The test must be *applied by the medium* if he is mentally free, *i.e.*, if merely clairvoyant, with little or no spirit control; or if controlled without loss of consciousness; or in any case in which the mind is free to think and otherwise act in respect to the spirit or spirits present. The medium, desiring good and truth only, must, as it were, *think the sign* at or towards the spirit, or draw the sign mentally upon the spirit, at the same time willing him, or adjuring him, to stand revealed and clear of all disguises; or willing that he should go, should his presence be undesirable; or that his control should cease. A medium, thus mentally at liberty, may test every spirit before yielding to control or before accepting a statement as to identity. It

should be noted, however, that it may be desirable, or even necessary, at times for the person in charge to prompt the medium to take this course. This will, of course, depend upon his estimate of the medium's own mental alertness or lethargy.

3. The sign *must be applied by the person having charge of the medium*, if the latter is fully under control, or too far under control for his own mental act to be reliable or effectual. If the control is of an undesirable nature, the spirit should be seriously and respectfully asked to vacate. Should the request be unavailing, the attendant should firmly and deliberately draw the sign, with his finger, upon the breast of the medium and on the back about the region of the shoulders. Sometimes it is usefully made upon the forehead. At the same time he should calmly will, or adjure, the spirit to depart. At a first attempt only a cringing may result; but I have never known failure at the third attempt. In the same way a deceitful spirit may be shown up, a frivolous spirit put to shame, a violent spirit driven out, and so on.

The subject has been found a wide one in actual experience, as the following fact may suggest. Being anxious to learn something of the psychic side of a certain occultist, I requested Mrs. Lock to describe him. She found him quite unapproachable by reason of an almost solid crystalline sphere he had gathered round himself for protection, by processes known to some. What was to be done? Try the sign! This was effected by the medium, who stated that she saw the mental cross sink right through the sphere; and the man stood revealed, an incarnation of self-interest.

It may be stated here that the medium knew nothing of the man whose condition she was examining, so that imagination could hardly enter into the matter. What we have seen and done together in connection with this subject would fill a fair-sized volume.

G. H. LOCK.

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.

Remembered Dreams.

SIR,—I dream a good deal, and, as a rule, have very clear dreams, which I remember perfectly well in the morning. In the case of a confused or indistinct dream, I try to fix the subject directly I wake under headings, and can then completely recall them later on, when I wish to note them down. However, only this morning I have had a most complete failure. I dreamt a long, but disconnected dream, of which I recollected four parts fairly well when I awoke at six o'clock; so I added them up as No. 1 Part, So and So; Part 2, So and So, &c; and Part 4, 'Horse and Cab.' But after going to sleep again I entirely failed to recollect any of the first three subjects, and can only note down Part 4. Perhaps the other fragments may come to me later on; but I now feel that I cannot recommend my system as strongly as I could last week.

I have symbolical dreams, of which the smallest and most trivial incidents are afterwards of great use, so I always note down my dreams.

Only last Thursday week I dreamt of seeing a party of six to eight black-veiled women in long black trailing garments, at a railway station, and I was watching them as they passed through the ticket gate. I thought no more of the dream, till suddenly last Thursday I found myself in a party of six to eight black-veiled women in mourning garments, going by train to attend a funeral, and I was one of the party.

I used to have a dream for several years, which recurred about once a year, from the time I was twelve to about twenty-five. The dream is very interesting, and an incident of the Civil Wars in the seventeenth century. At a particular point I always faint, which annoys me very much on awakening, as I never know how matters end. With regard to this dream, I should mention that in it I am always the same age (sixteen), whatever age I may really be at the time I dream it.

I have certain subjects in dreams which never fail to foreshadow death to friends or relations.

With regard to deaths in a Scotch family of which my husband was a cousin, I dream in the second-sight fashion usual in the Highlands—of coffins, &c.; and always have the particular tartan of this branch of the clan prominently set forward in the dream. I am not Scotch myself, only of Northumbrian descent.

November 17th, 1903.

'ASTRA.'

The Theosophical Society.

SIR,—I have read Mr. Gunn's letter in 'LIGHT' of November 14th, and regret that he does not attempt to answer my question, which was, and is—'What proof (if any) has Madame de Steiger for her statement that she regards the description of the after-death states as given in such works as "The Other Side of Death," "The Devachanic Plane," and "The Astral Plane" as dangerously unreliable?' Regarding his criticisms, they are, to say the least, an attempt to evade the question. To try to put the responsibility on the publishers is absurd. These seven Manuals are one and all published by permission of their authors for the express purpose of propagating the result of their investigations, and are, as I stated, checked by one or more students before being allowed to see the light of day in form of books. I have read, I believe, all that has come from the pen of Mr. Leadbeater, have listened to him in public and in private, and have heard him say that the latest investigations fully confirm the truth of statements made by earlier writings; the later investigations have added new matter only.

It is entirely my own affair, says Mr. Gunn, that I place implicit faith in the Manuals (I think my letter said in the leaders of the Society). Few men would care to work actively for any society which could be *proved* to be 'dangerously unreliable.' Mr. Gunn perhaps is one of the few; I certainly am not. I shall always work for 'Theosophy,' but when, like Madame de Steiger, I come to consider the writing of one of our most advanced students as 'dangerously unreliable,' my energy will have to find another channel of expression. 'Surely,' says Mr. Gunn, 'members can hold different opinions and yet remain in the Society?' Yes, quite so, but we have something more than a mere difference of opinion here. One case, at least, of members' writings being refused the sanction of appearing as officially approved, is known to me; if Mr. Gunn is a member of the Theosophical Society he may know the member by name at least.

Being only a student, I am quite unable to verify the statements of Mr. Leadbeater, but they appeal to me, and if they are not true, all I can say is that it appears to me that they ought to be. Should I pass on before I am able to verify them I shall do so with my faith fully fixed, and shall at least have reaped an immense amount of comfort from this 'dangerously unreliable' writing. I am quite certain that neither Madame de Steiger nor Mr. Gunn can prove Mr. Leadbeater's writings to be false; I have met with one private student who said he had personally proved their truth, on the lower planes at least.

Ripon.

JNO. MONGER.

SIR,—I should conclude from Mr. Gunn's letter in your issue of November 14th, that he either has not long been a member of the Theosophical Society, or that, although a member, he does not know very much about it. It may be true that 'officially' the Theosophical Publishing Society is not connected with the Theosophical Society, but to all intents and purposes they are one—the promoters of the one are, I believe, the leaders and officials of the other. Nowhere, however, is Mr. Gunn's *naïveté* more evident than when he ingeniously remarks that 'to speak of the Manuals as being endorsed by the Society is' (only think of it!) 'to infer that it has certain fixed beliefs and doctrines.' Could any assumption be more unwarrantable? Mr. Gunn, it is evident, has still a good deal to learn. I speak as a late member not only of the Theosophical Society, but also of its principal Lodge, the Blavatsky Lodge; and I assert that so far as my knowledge goes no organisation, ecclesiastical or otherwise, has a more elaborate, systematised, and crystallised body of doctrines than the Theosophical Society. Mr. Gunn very rightly observes that this is quite foreign to its objects, and has always been disclaimed from its inception. That is so; but the *professed* objects of the Society are entirely ignored by its present leaders. Whether avowedly or not, the teachings of the Manuals are as a matter of fact advanced as *authoritative*. They are not given out merely as the opinions of individual members of the Society but as the *teachings of Theosophy*. Sprinkled all over their pages one comes across such expressions as 'Theosophy teaches,' 'According to Theosophy,' and similar expressions. Never does one hear any other views promulgated from a theosophical platform. And the gravamen of my complaint is that the doctrines and theories of these text-books are invariably advanced *categorically*, not—as in the case of a society which professedly exists for *research* should—as a scientist would propound a new theory, or announce a new discovery, giving all the data necessary for a private judgment, but merely *on the authority* of one or two individuals, and wrapt in an air of privileged access to superior sources of information, which it would be presumptuous to criticise. As a matter of fact, far from the Society having no dogmas, it really only exists to promulgate a particular

system of philosophy, which consists of a mixture—or perhaps it would be more correct to say a *compound*—of Hindu philosophy, Spiritualism, and modern science; and claims a higher and more direct *authority* for its teachings than almost any other cult. I found that to belong to the Society without accepting these teachings was like joining a chess club without playing chess.

E. MARTIN WEBB.

38, Devonshire-road, Forest Hill.

Psychic Photography.

SIR,—Allow me to call the attention of your readers to the fact that the committee appointed by the London Spiritualist Alliance some three years ago to investigate and report upon the evidences of psychic photography, are still at work. The reason we have not as yet been able to send in a report is that the field of research on which we were started was almost totally unexplored. There was, therefore, a double task before us—first, to prospect for a vein to work upon; and secondly, to extract the gold out of the dross in that vein. All we have discovered up to the present is that veins are very scarce in the mundane fields in these days. We again invite any student possessed of photographic lore and appliances to experiment and report to us.

The experiment of holding plates in light-tight covers in order to see whether radiations of psychic aura from the hands, or even, as has been asserted in some cases, faces and forms, will imprint themselves enough to show after development, is one easily managed by any amateur.

Our committee have lately been devoting their researches to this branch, and have discovered some of the conditions which tend to the success of imprinting what at any rate look like psychic radiations, viz., cloudy and fleecy forms of vague outline. These conditions are:—

1. Instead of one person holding the plate, two or more should hold it with their palms placed alternately above and below it, so as to form, as it were, a battery.
2. Before holding the plate the experimenters should sit passively for some time, as is done in a circle séance.
3. Development of plates should be effected cautiously and the fixing should be with weak hypo.

Each plate should be placed first in an orange-coloured and then in a black envelope such as Tylar's, procurable, or to order, of any photo dealer.

This experiment is quite distinct from those conducted by Commandant Dargot in France, an account of which, with some diagrams, was published by M. Gabriel Delanne in the 'Revue Scientifique de Spiritisme,' and a notice of which, with a reproduction of the diagrams, was given in 'LIGHT,' June 12th, 1897. In these experiments the plates were either touched or approached by the fingers while they were under water in a dark room or were operated on by an electric battery.

I know that a certain member of the Society for Psychical Research who has experimented in this way has come to the conclusion that the results are quite accounted for by the heat radiations of the fingers, and do not therefore prove aura or luminosity. Our experiments, so far, controvert this opinion. For instance, on November 11th last, through the courtesy of the hon. secretary, Mr. Gambier Bolton, I was invited to attend an experiment of plate holding conducted by a few members of the Psychological Society at 67, George-street, W. I took eight 3½ in. square plates with me, placed by me in light-proof covers, from a new packet of Imperial extra rapid brand. Done up in a box and a parcel, they never left my possession until the parcel was opened by me at the commencement of proceedings. There were eight of us present, and we divided ourselves into four groups of two each. Each group held in the above described 'battery' fashion one plate for fifteen minutes. Then the packets were returned to me, and I wrote on each the names of the holders and the letter affixed to the group for distinction. We then changed the groups, and each group held another plate—this time for twelve minutes; and the packets having been returned and marked as before, were at once stowed away by me in a parcel and taken home.

When I came to develop them all the plates held by the groups in the second experiment of twelve minutes' duration came out with cloudy or fleecy forms, which appeared on the negative after seven to fifteen minutes' development. But not a single plate of those held in the first experiment of fifteen minutes showed the slightest imprint after even an hour in the developer. Surely this shows two things: First, that heat of hands is not a factor of the result; second, that results come better after longer sitting in passivity, hence probably after the aura begins to emanate more freely. The conditions of heat were the same in both sets of experiments; the plates, developers, and other conditions were the same, except the length of time, and yet results appeared on all those held

the shorter time and on none of those held the longer. As secretary of the Psychic Photo Committee I shall be glad to receive any accounts from experimenters in this or other branches of the subject. They should be addressed to me at the offices of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

FREDERIC THURSTAN, M.A.

Diet and Health.

SIR,—May I crave one word more in regard to the discussion on 'Salt' in your columns? Mr. Krisch controverted a statement of mine and—unintentionally, I am quite sure—made me appear ignorant on the point; therefore, in justice to myself allow me to refer those interested in the matter to the November issue of the 'Herald of Health,' in which they will find a complete justification of my statement and opinion in regard to salt eating. Mr. Krisch is right also from one point of view—so, we are both right! The paper referred to can be had from Nicholls and Co., 23, Oxford-street.

J. STENSON HOOKER, M.D.

Gloucester-place, W.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 6.30 p.m., Mr. Evans; at 8.15 p.m., public circle.—G.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mr. George Cole delivered a thoughtful, earnest address on 'The Death of Jesus.'—E. R. O., Cor. Sec.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard delivered an excellent address on 'Spirit Life Here and Hereafter.' Meeting each Sunday at 7 p.m.—R.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last a splendid address was given by Mr. J. Connolly on 'What think ye of Christ?' and questions were answered to the satisfaction of the inquirers.—F.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—An interesting meeting was held on the 18th, and on Sunday last Mr. J. Evans delivered a spiritual discourse on 'God is Love.' Convincing clairvoyance was given by Mrs. Ford.—J. E.

MERTHYR TYDFIL.—TEMPERANCE HALL.—Mr. Hulbert's interesting and instructive speech on Sunday evening last was characterised by choice and poetic diction. Mrs. Billingsley gave excellent and convincing clairvoyance on the 18th.—D.L.M.

NEWCASTLE-ON-TYNE.—NORTHUMBERLAND HALL.—On Sunday last morning and evening we had with us Mr. Walter Howell, of Birmingham. His evening address on 'The Attitude of Modern Thought towards Religion,' was very much appreciated by a good audience.—H. G.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On the 18th inst. Miss Nicholls gave good phenomena, assisted by members. On the 21st inst. a large open circle was held, and on Sunday last Mr. Lawrence gave a good address on 'What is it to be a Spiritualist?' The usual after-meeting was held.—H. SEDDON, Hon. Sec.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. G. Tayler Gwinn, who presided, gave a reading and answered questions submitted by the audience. Mrs. Webster gave very satisfactory psychometrical readings. Speaker on Sunday next, Mr. W. M. Green.—W. H. S.

EDINBURGH.—5, QUEEN'S-STREET.—At our meeting on Friday, the 20th inst., a pleasant and instructive evening was spent with 'Morambo,' one of the spirit friends of Mrs. Wallis, who answered questions. Afterwards 'Viena,' another control, gave clairvoyance, all descriptions being recognised.—M.

WOLVERHAMPTON.—73, LEICESTER-STREET.—On Sunday, November 16th, our speaker was Mrs. Eva Harrison; and on Sunday last Mr. E. S. G. Mayo delivered fine addresses on 'If Spiritualism is not True, What Then?' and 'If I Die To-night?' to large audiences. Speaker on Sunday next, Mr. Gratton, of Doncaster.—W. D.

ILFORD.—On Sunday morning last Mr. Kennett addressed a large audience at the Broadway on 'Hypnotism and its Relation to Spiritualism.' A professional hypnotist replied, and a materialist opposed both speakers. Mr. Kennett's defence was received with loud applause.—COR.

DUNDEE SOCIETY OF SPIRITUALISTS.—On Sunday, November 15th, Mrs. Beckett, formerly of Gateshead, who now resides in this district, told the story of her coming into the movement, and thereafter spoke on 'Spiritualism: A Divine Revelation.' She received a warm welcome. On Sunday last, Mr. Geo. Young, a vice-president of the Glasgow Association, treated the truth of spirit return from a scientific standpoint. His addresses prove him to be a science teacher of very high ability. Mrs. Odhner and Mrs. Inglis gave successful clairvoyance.—JAS. MURRAY, Sec.