

# Light:

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

'LIGHT! MORE LIGHT!'—*Goethe.*

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

No. 1,260.—VOL. XXV. [Registered as] SATURDAY, MARCH 4, 1905. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

In the last number of 'LIGHT' we took notice of 'The Progressive Thinker's' opinion that Spiritualism is declining while knowledge of and belief in spirit return is largely on the increase. We observe that it follows this up by the prediction that within twenty-five years 'every spiritualist paper will be evolved out of existence.' Why?

Simply from the fact that more and more the secular Press is opening its columns to the discussion of psychical subjects, embracing Spiritualism in its phenomena and philosophy, and twenty-five years will not have passed before each paper and magazine will have a special department for the purpose detailed above, and then there will be no demand for an exclusively Spiritualist paper.

We have no wish to see our 'LIGHT' go out—and there is no prospect of it, quite the reverse—but we should be willing if for such a reason as 'The Progressive Thinker' gives. We do not, however, agree; first, because we do not believe in the taking up of the subject by the Press on the scale suggested, and second, because the more widely the subject is taken up the larger will be the Spiritualist's possible constituency. It has proved to be so with 'LIGHT.'

Dr. Peebles may well repeat poor David's cry; 'All thy waves and thy billows have gone over me,' for the storm, in the United States, over his book on Obsessions, is unabated: and, in 'The Progressive Thinker,' unlimited space is given to it. One of the late combatants, Eva A. Cassell, vigorously takes the hopeful side, and says:—

There's too much hue and cry in Spiritualism concerning the power of evil spirits to harm. The states and conditions governing human life prove that they have little power to harm. The spirit world is said to be an epitome of this mortal world. If that is so, one can see at a glance how little power evil mortals here have to harm the people in our communities. They have no vested power. The evil men and criminals in our midst who represent the evil spirits of the hereafter, are extremely limited in their sphere of action, for they can only affect those mortals who want and are willing to be ruined, by their machinations and bad example. The same rule holds good 'over there.' Instead of being able to do more harm to mortals because they have become spirits, they have less power, because they cannot stand face to face with a mortal and argue and influence him to do wrong—as a bad associate could, were he still living on earth. Ten to one, such an evil spirit could not affect a mortal. The conditions governing the power for evil 'over there' are exactly the same governing it here; namely, some mortals are more prone to listen to the persuasions of evil associates, while there are thousands who are proof against them. And it is so with the evil spirits who may seek to injure the denizens of earth—they might not find one mortal in twenty whom they could operate on. That the world of mortals are surrounded by hordes of wicked spirits and that they are at their mercy is a spiritualistic delusion which savours of

Paganism, and has no place in our twentieth century enlightenment, since it belongs to the superstitious ages of the past.

There is much to say in favour of that view, though it is not entirely convincing. Our reliance is rather upon the supremacy of the wise and the good on 'the other side.' The authorities have great powers of restraint here; and we hold that it must be so 'over there.' If there is any difference, it must surely be in favour of the predominance of law and order there.

There is, in Kansas, a Church which has the courage to call itself 'The Church of this World,' but its minister, the Rev. J. E. Roberts, lately preached an excellent sermon on the world beyond. In the course of it he said:—

We conjure up many unnecessary obstacles as to the possibility of immortality. As a matter of fact, there are no obstacles nor difficulties to be encountered that have not already been met and mastered by life in its present form. The world beyond seems unreal because it is a world unknown. It could not be any more unknown to us than this one was when we entered it. We came as strangers. Moreover, we came helpless and weak, but the providences of love had provided for our coming. There was not one want left unsatisfied nor one longing unfulfilled. If we could manage the problem of existence entering this world weak and naked and poor and helpless, with no language but a cry, may we not, after the experience of these few years, be better equipped to progress in another life than we were when we began this one? We do not know the soul can exist without the body, but we do not know how the soul can exist with the body. It is less wonderful that it should be able to get along without the obstruction of the flesh than it is that it can get along with the flesh. This flesh is a mask, a chain, a clog. The spirit is forever kept from the perfect and complete utterance of itself. Lips were never formed of flesh that could adequately convey the language or passion that the brain conceives. The hand of fidelity, or the foot that runs errands, or the body that gave itself a sacrifice to be burned, never yet was able to put into complete and full measure of outward expression the glory and intensity of the love which the heart feels. So much is this body a mask that we never yet have seen one another.

If we assume the existence of a Supreme Intelligence, then the postulate of immortality becomes imperative. The sovereign Wisdom, the Infinite Will once assumed, upon that we may rest secure the argument of an endless life. If there is a Wisdom supreme over all, that has made all things that are, then that Wisdom, in order to be such, must carry to completeness every experiment that He has begun.

America is troubled about the decline of candidates for the ministry, and, worse still, about the dissatisfaction of many ministers with their calling. Conferences have been called on the subject, and the newspapers are busy. The New York 'Evening Post' says:—

The causes that deter men from becoming clergymen are today pretty obvious. The old prejudice, that 'learning hath always been an enemy to the gospel,' is still alive. Indeed, the struggle between rigid ecclesiastics, on the one hand, and scientists and scholars, on the other, first over evolution and then over the higher criticism, has dealt a severer blow to the church than the gentlemen who now so gracefully acquiesce in the new doctrines imagine. . . . The old contest is not forgotten, especially while the reactionary religious press keeps up its din about the higher criticism. Young men, viewing the



past and the present, scrutinise the ordination vows, and frankly say they will not put their necks into the noose.

They are especially reluctant when they see the humiliations to which many clergymen are subjected. 'I pity a priest-ridden people,' said Rowland Hill, 'but a people-ridden priest is a still greater object of compassion.' Of course, things are not so bad as when Wesley complained that one man would not listen to him for fear of hearing something against cock-fighting; but the reluctance of our preachers to touch their most influential parishioners on the raw is proverbial. . . . When an enterprise is frankly commercial, the promoter of it is scarcely blamed if he watches narrowly to see on which side his bread is buttered; but trimming and cringing are not edifying in avowed teachers of morality, and must be nauseating to the man who is forced to such compromises with his soul.

But, as the 'Evening Post' suggests, 'in this matter, as in all others, the churches probably get what they deserve.'

'The Light of Truth' quotes ex-Judge Abram S. Dailey, of Brooklyn, as saying:—

'That Spiritualism is gaining ground every day I know well. Only a month ago two clergymen in Brooklyn came to me late at night and said they represented thirteen other pastors who secretly had been making an investigation of Spiritualism, but that they had got out of their depth in the mysteries and wonders of it. Would I help them? That was not the first time such a thing had happened. Under the surface there is great quest of knowledge. People to-day are afraid to be known as Spiritualists, but there will come a day when a man will be afraid not to be known as one.'

A Welsh minister, opposed to 'the spiritistic form' of the Welsh revival, says that the belief prevails that 'various kinds of images' gathered from the popular and spirit-stirring hymns are 'projected into space,' that 'the reality of Christ and the Spirit' is thus established, and that Mr. Evan Roberts believes he is able to communicate with people at a distance, who, a hundred miles away, are able to relate to him their experiences.

A short time ago a very great fuss was made over a book called 'The Great Psychological Crime.' At the time, we detected exaggeration and the mere bookmaker's art, and made but little of it. Now the book is mixed up, in a criminal court, with certain disreputable transactions. It looks like a case of the exposure of the exposé.

'The Children of the Abyss,' by Ethel le Mée (London: Philip Wellby), is a most touching plea for 'Home Missions' for the poor and for isolated workers. But it is also practical and hopeful, and even promises many of the good things it proposes. With all our heart we wish the writer success in her work, and joy of her dream.

CHISWICK.—The Spiritualist Society has issued its statement of accounts for the year ending January 31st last, from which we learn that this useful society is in a flourishing condition, and that the work has been carried on with great economy and judgment in management. It is hoped that this society will meet with such support from Spiritualists and friends of the movement as will enable it to still further extend the scale of its operations.

MR. CECIL RHODES AND PSYCHIC SCIENCE.—On Monday, February 20th, the 'Financial News' contained an interesting letter, in which the writer affirmed that the late Mr. Cecil Rhodes was 'a profound mystic,' and stated that: 'Within a few days of the passing of Rhodes out of the range of ordinary human knowledge, an inquiry with regard to him, addressed in the usual way to the supermundane forces or intelligences operating in these matters, brought the reply that "Rhodes is on the Matopopo Hills, surrounded by thousands of Matabele. He is holding a council with such of them as are in our sphere of existence. We do not know what its object is. We can only tell you the facts." The suggestion that Rhodes had immediately opened negotiations with the Matabele struck us all as eminently characteristic of the man.'

## LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, MARCH 9TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. PAGE HOPPS,

ON

'VOICE FIGURES' (with Lantern Illustrations).

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.

Mar. 30.—MR. E. WAKE COOK: On 'Light in the East—a Remarkable Movement.'

April 13.—MR. JAMES ROBERTSON: On 'Spiritualism, Pure and Undeified.'

April 27.—MR. J. W. BOULDING: On 'The Ministry of the Living Dead,' with Illustrations from Personal Experiences.

May 11.—DR. A. COLLES: On 'The Pursuit of Spiritualism—Shadows by the Way.'

May 25.—DR. J. M. PEEBLES: On 'The Gleanings of a Spiritualist Pilgrim during Fifty-five Years.'

## SPECIAL NOTICES.

### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Clairibelle on Tuesday next, March 7th, and on the 14th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday next, March 9th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places 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, W.C., on Thursday afternoons, between the hours of 1 and 3. 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.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, March 10th, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

NEW WANSTEAD.—A lady, who is considered a good sitter and is regular in attendance, would like to join a private circle within a few miles radius of New Wanstead. Letters may be addressed to 'F. L.', office of 'LIGHT,' 110, St. Martin's-lane, W.C.



## THE KEY—AN ALLEGORY.

BY MADAME E. D'ESPÉRANCE.

A few people stood outside the locked door of a secret chamber, wondering, and discussing amongst themselves, whether there were any means of entering or of ascertaining what the door concealed.

They talked a long time and tried first one method, then another, till some grew tired and turned away, saying they did not care to waste any more time—they had their business to attend to. Others still waited.

Presently a little child exclaimed: 'I have found a key!' One of the waiting men took the key from the child's hand, fitted it in the lock, turned it, and lo! the door was open. The secret of the chamber was a secret no longer.

Delighted with the discovery, the men called out to the waiting multitude, and invited all to come in and see their 'Treasure trove.' Many came and shared their joy, and then went in their turn to spread the news, leaving the key in the lock, with instructions for those who would enter how to turn it in order to open the door for themselves.

In time rumours of the discovery reached the ears of some venerable and learned men, who had all their lives been sitting amongst heaps of musty books and papers, writing more books in order to increase the heap. They wrote mostly about things nobody understood, not even they themselves, because they knew that if they wrote of anything else, those who might read the books would discover their ignorance. They even invented strange words which sounded very imposing but which meant nothing at all, or at least nothing new.

People sometimes came to confer with them, but they seldom understood much either of their talk or of their riddles, and frequently went away much perplexed, not being quite sure which were the ignorant ones, themselves or the *savants* who used the incomprehensible words.

When the rumour of the discovery of the key reached them the *savants* went to look at it. Their eyes, however, had suffered so much from poring over their dusty books that they had to use different sorts of glasses to look through in order to see it properly. It appeared to be quite an ordinary sort of key, but they said, 'We do not know what it is made of, and we must go carefully and scientifically to work.' So they procured microscopes, crucibles, retorts, weights and measures, and proceeded to examine the molecular structure and the chemical combinations of the material of which the key was made.

They formed theories one after the other, and quarrelled very much when they were not all agreed. Some said the key was manifestly composed of a material which they called 'subliminal consciousness.' Some said it was undoubtedly 'exteriorisation de motricité et de sensibilité'; others said it was plainly enough composed of 'das ausserkörperliche Wirken des lebenden Menschen.' So they went on year after year till they grew old, inventing theories about the key, and writing big books to explain what they thought it was, or was not, made of.

Some who never got near enough to get a peep at the key over the heads of the *savants* said it was their opinion that it was made of 'Hallucination,' but as they had never taken the trouble to examine it themselves when an opportunity offered itself, their opinion did not count.

At last there came another *savant* from another country. He looked at the key through a pair of spectacles of his own making, and then made another new word, which he said would explain everything. It was not really quite new, just two old ones put together; but he was very pleased with it, and made a speech about it, and the key.

It was a very curious speech, full of funny contradictions, but, then, he goodnaturedly wanted to please the other *savants*, and, as so very few of them agreed on any one point, he had to exercise a good deal of ingenuity so as not to hurt the feelings of any of them. As for the key, he said, it was wisest to be quite sure of what it was made before using it, as other-

wise the mind of an inquirer might be biased in favour of the opinion that it really was a key.

Supposing for a moment it was true that it was a key and would open the door, the consequences would be disastrous. All the fine new words, all the wonderful theories, all the big books, would become as so much rubbish, of no value except to build a memorial monument to the wasted time, wasted labour, wasted lives of those who had made them. Moreover, the idea of the key being a real key was improbable and irrational, and they had better set to work at once to make another out of some material not yet discovered.

All listened, or pretended to listen, attentively to the speech, and said to each other that it was 'very fine and very clever.' Afterwards, when they read it, or thought about it carefully, they began to wonder what it meant, and were inclined to the opinion that it didn't mean anything particular, except, of course, the new word, of which they made a note, for even a new word was better than nothing at all.

The *savants* went back to their studies, and are still among their dry-as-dust tomes, inventing new words, new enigmas, new theories, and writing more books. Once or twice—but this must only be told in a whisper—one or another of them has gone secretly to the door of the treasure house, seen the key in the lock, and turned it, to discover, as others have discovered, that the key is a very real key, and opens the door to the secrets of the universe and its wonders. When, however, he has told the other *savants* about it they have looked at him through their dim glasses and said that such unscientific methods of investigation were greatly to be deplored, and not having been carried out on the lines they had laid down were untrustworthy in the extreme, and they could not accept evidence so obtained as having any value.

And that is the end of the matter, so far as the *savants* are concerned. They will probably go on with the same work to the end of their earthly existence; they have been at it so long that they have lost the faculty of doing anything else.

But the Key remains the Key. It is still in the lock and opens the door to whoever will turn it, and they who enter the chamber will rejoice exceedingly in the treasures they will find therein—Healing for the Sick, Comfort for the Distressed, Refreshment for the Weary, Balm for Aching Hearts, and the sure and certain Knowledge of a Future Life.

Possessed of such riches and so mighty a knowledge, they can afford to pity and deplore the misdirected studies of the *savants* who might use their learning to so much greater purpose. Still, even *savants* must eventually see the error of their ways, and, if they are slow—well! eternity is long, they will have time to improve. In the meantime they can be left to their own devices, for the truth does not depend on their acknowledgment of it.

## A BISHOP'S BELIEF IN SPIRIT PRESENCE.

In a report in the 'Carlisle Patriot,' of February 24th, of the address given by the Right Rev. John William Diggle on his enthronement and installation as the sixtieth Bishop of Carlisle, there is a passage which is a significant indication of how belief in spirit presence is spreading and being publicly avowed on all sides. The Bishop said:—

'And, brethren, who shall tell what other spirits besides, disembodied and invisible, are with us now? I am one of those who believe that the good never die and never cease to take a living and loving interest in the affairs of earth. . . . If my eyes could so be opened that I might see the invisible hosts now surrounding us, it would not surprise me to find that all of my fifty-nine predecessors were watching with us now. Least of all would I be surprised to see the statesman-bishop, Harvey Goodwin, and the loving friend of nearly all my public life, Bishop John Wareing Bardsley, whose most eminent characteristic was an intense and almost boundless sympathy.'

UNION OF LONDON SPIRITUALISTS.—Conference, Forest Gate, March 5th, at 3 p.m., Mr. Frost, address, 'Spiritualists' Responsibilities.' Evening at 7 p.m.: Union speakers.



## MR. STANTON MOSES VINDICATED.

The February number of the 'Annals of Psychical Science,' the newly started English edition of the old-established French review, 'Annales des Sciences Psychiques,' has an especial interest for English readers, as the principal article is a warmly appreciative defence of the memory of our revered friend William Stainton Moses, against the cruel and unfounded aspersions cast upon it by Mr. Frank Podmore in his book, 'Modern Spiritualism.' The remarkable mediumship of Mr. Stainton Moses, and the valuable services that he rendered to Spiritualism, are so deeply graven in the history of the movement, and live so vividly in the hearts of all who knew him, that from one point of view we might feel inclined to say that no defence was needed. The name of our friend will live long after that of his traducer is forgotten; but, on the other hand, the position of Mr. Podmore in the Society for Psychical Research might appear to lend to his judgments an authority which the Society itself would be the first to disclaim; and, as Mr. Podmore's book has gone forth into the world, it is well that this refutation, written by Signor Bozzano, of Genoa, should follow it wherever English, French or Italian is read. It is not the least striking feature of this able 'defence' that it is written by an Italian gentleman, and not by an Englishman, and it is all the more effective for that reason.

Signor Bozzano is very severe on Mr. Podmore's method of criticism, which is, he says:—

'The system, by no means scientific, of selecting for his own proofs those single incidents or episodes which fit in more or less completely with the theories proposed by him, while passing over in silence everything that does not harmonise, or appears to be in flagrant contradiction, with the same theories.'

With regard to other mediums who are treated in the same manner by Mr. Podmore, Signor Bozzano remarks that this unjust method of procedure has been shown up by Dr. Dusart, in the 'Revue Scientifique et Morale du Spiritisme' for 1903, but in that analysis only a brief paragraph could be devoted to Mr. Moses, therefore Signor Bozzano comes forward with a more detailed vindication of the 'noble and unblemished figure' who is so greatly 'injured and vilified in Mr. Podmore's book.'

Signor Bozzano gives a careful description of the three authentic and contemporary records of Mr. Moses' sances, one by Dr. Speer, another, more complete, by Mrs. Speer, and the third by the medium himself. Mr. Moses' own records are, he says, the most complete and circumstantial of all, but for obvious reasons Signor Bozzano prefers to rely upon the testimony of others, and therefore quotes largely from the notes made by Dr. Speer (which notes are cited by Mr. Myers in his articles in the 'Proceedings of the Society for Psychical Research,' Vols. IX. and XI.), and the records by Mrs. Speer, given in 'LIGHT' in 1892 and 1893.

Although these records may appear at first sight to be 'lacking in sufficiently circumstantial descriptions of the surroundings and of the means of verification,' Professor Bozzano points out that the deficiencies are not such that these records 'cannot attain to true scientific importance,' more especially as—

'The objective manifestations produced in the presence of Mr. Moses became so extraordinary, there occurred at every moment—so to say—incidents and episodes of so prodigious a character, as to exclude categorically every possibility of fraud, whether conscious or subconscious, on the part of the medium. . . . We have to deal with one of those special cases in which the scientific importance of the facts narrated, although weakened by the unskillfulness of the recorders, remains unshaken, in spite of all, before the criticism of anyone who investigates with a mind free from preconception.'

Signor Bozzano goes on to insist that, had Mr. Podmore 'meant to compose a really impartial work of biography and criticism, he would have been obliged to quote, among the rest, some brief series of events taken from among the more salient and characteristic ones of their kind, so as to show the reader what there was that was really typical and most highly evidential in the series of phenomena taken for confutation. But Mr. Podmore selected with intelligent care three or four incidents which, from their nature, might offer an opening for

suspicion and generic insinuations, and presented them nakedly and isolatedly to the reader, following them up with his usual partisan comments, too often degenerating into rash judgments.'

Throughout the whole of Mr. Podmore's work, says Signor Bozzano—

'Among the incidents introduced we keep coming on some that are sufficiently marvellous to be difficult to explain by the hypothesis of fraud. The reader expects that Mr. Podmore will undertake to explain and comment upon these incidents also—from his own point of view; but the expectation is almost always vain; he passes on undisturbed, leaving the reader disappointed hundreds of times.'

Signor Bozzano therefore adopts the method of referring to the very episodes selected by Mr. Podmore, and 'supplementing them with an adequate series of other events of the same kind,' thus obtaining a mass of mutually confirmatory evidence which 'must be considered incontrovertible.' These instances are taken mainly from 'LIGHT,' the 'Proceedings,' and the Biography of Mr. Moses, by Mr. Charlton T. Speer, prefixed to the Memorial Edition of 'Spirit Teachings.' He also calls special attention to the further series of 'Spirit Teachings' published in 'LIGHT' during 1896, 1897, and 1898, in which it is shown with what care Mr. Moses sought explanations, from his spirit guides, of unusual phenomena, or those less easy to understand.

Signor Bozzano makes an interesting point when he shows that the singular circumstance of the spirit lights being visible through the solid top of a mahogany table (as recorded by Mr. Speer in the 'Biography') is in exact accordance with what we now know of the power of the X-rays to pass through solid substances, and points out also that it is impossible to suppose that Mr. Moses had an apparatus for producing X-rays thirty years before they were discovered.

With regard to Mr. Moses' moral character Signor Bozzano quotes largely from the testimonies recorded in the memorial number of 'LIGHT' (November 5th, 1892), as well as those adduced by Mr. Myers, and animadverts on the strange way in which Mr. Podmore, while appearing to admit that Mr. Moses was above all suspicion, either as regards fraud or mental abnormality, yet contrives to introduce a strong flavour of innuendo, and to 'launch the most cruel insinuations against Mr. Moses' honour.' So self-contradictory, in fact, are Mr. Podmore's judgments that 'anyone who can find his way out of this tangle will be clever!'

After reviewing the whole subject, Signor Bozzano sums up:—

'I consider myself authorised to draw my own conclusion by reaffirming that, from the analytical exposition given above, the genuinely medianic origin of the phenomena therein contained is incontestably demonstrated, and therefore also the unimpeachable honesty of William Stainton Moses, whose most noble figure and venerated memory have been, with deplorable levity, insulted and vilified in Frank Podmore's book.'

Signor Bozzano concludes by saying that not only does Mr. Podmore sin against scientific criticism and moral rectitude, but he also sins against himself, because the reader will soon lay the book aside, 'convinced that he cannot have confidence in the impartiality of the author.'

**A CATALEPTIC TRANCE.**—The 'Gazette de Liège' states that in a certain province of the Lower Pyrenees everyone is astonished at the proofs of second sight, or clairvoyance, of a shop-girl of fourteen, named Rose Boré, who falls into a cataleptic state, or trance, and answers questions with extraordinary accuracy. At first her family, thinking her ill, called in their medical adviser, together with another doctor, to try and wake her from her sleep, but both failed to do so, not understanding it at all. The girl persistently said that she was helped by God, or by an unseen power, but nobody would believe her. But a murder having been committed in the neighbourhood, her advice was sought, and the striking explanations she gave about it convinced the public and the doctors of the truth of her claim. When in a trance she mentioned the names of three men in connection with the murder, and even foretold the day on which one of them would be arrested. At the request of the Court the culprits were brought in, and the clairvoyante picked them out of a batch of men.



## PROFESSOR RICHEL'S LOGIC (?).

Surely Professor Richet, in his presidential address to the Society for Psychical Research, is not altogether logical! He points out clearly the legitimate and logical method of investigation for any class of phenomena, but his effort to apply this method to psychic phenomena is not nearly so happy. Science does not attempt to limit beforehand the circumstance and place of manifestation, but she does attempt to furnish at least a provisional explanation, a working hypothesis, whereby to relate the phenomena with others of a similar nature. Some effort is made to co-ordinate phenomena, and as a general rule, of two or more equally probable hypotheses the more simple is chosen. Science says of phenomena within her domain that any suggested hypothesis is either valid or invalid, and usually adds the grounds for the decision. Of the hypotheses which are held to be valid, she says that some are necessarily valid while others are only probably so, and of the latter the degree of probability is usually stated. These points should be considered in connection with the attempted classification of the phenomena of metapsychics.

Classification and definition are, logically, two methods of explanation. They rely for their utility upon the exactitude with which science has investigated and, in general terms, summarised the phenomena, and for their validity and utility depend upon the validity of the theory or hypothesis upon which they are based. The Professor, however, discards all proposed hypotheses in favour of an unknown one, which he does not formulate, and yet attempts both classification and definition! Surely there is something wrong in the logic and scientific method which allow an attempted exposition without any plan, without even the weak guidance of a working hypothesis. Similarly, the definition of subjective metapsychical phenomena (see 'LIGHT,' p. 79) can have little or no logical or scientific value when put forth in the manner of Professor Richet.

Discussing the so-called material phenomena, Professor Richet says 'there is evidently a physical force which is exteriorised, which may be registered by instruments, and its existence verified by rigid tests.' He therefore concludes that material phenomena exist, and points out the formidable problem which arises because metapsychical forces are intelligent—thus admitting that therein lies a fundamental difference between such phenomena and ordinary material phenomena. Yet, later, he says: 'We must be even stricter in metapsychics than in ordinary science. We want it to be experimental, not traditional, and we shall not cease to demand experimental proof in addition to testimony.' (As if any investigator could say of any class of phenomena that it must occur just when, where, and how he was prepared to investigate it!) Here, assuredly, the Professor is not logical; the phenomena are similar to ordinary phenomena, yet fundamentally different; then, by analogy, the ordinary physical tests, such as those by scientific instruments, may or may not apply. If they do, well and good; but if they do not, or if there is any fundamental difference, are they therefore of no account? May not the method of investigation be at fault instead of the phenomena? Are the differences in both cases fundamental, or are they in any case correlated? The Professor admits that difficulties arise when attempts are made to experiment under strict test conditions, thereby showing that the precise methods of physical science do not necessarily apply. The question naturally follows, therefore, is it logical and scientific to demand even greater rigidity and conformity than is required for ordinary science?

Further, the Professor implies, in the passage quoted above, that if metapsychics is not experimental it can only be traditional; surely this cannot be his meaning! The greater part of modern scientific progress has occurred in the case of those sciences, e.g., psychology, economics, which, largely because of their connection with human beings, do not admit of purely experimental methods or of rigid tests by means of scientific instruments. In the absence of any formulated working hypothesis it is, surely, idle to demand that certain phenomena, which the Professor cannot scientifically explain,

should be, of necessity, of such a nature as to permit of rigid tests!

The hypothesis of lucidity is deduced by the Professor from the statement that while 'consciousness often forgets, our intelligent self never forgets.' The truth of this dictum is given as dependent upon hypnotic investigations, and here the Professor's principles and practice differ. The dictum is accepted, yet it is incapable of proof by the rigid tests elsewhere demanded, because the basis upon which it rests hinges upon the activity of a certain class of minds under abnormal conditions. How, then, can one accord any degree of acceptance to the main dicta of the learned Professor? His statements that the three hypotheses he quotes are 'equally improbable and irrational,' and that the hypothesis of the Spiritualists, though 'naively simple,' rouses 'terrible objections,' being unsupported by argument, are evidently nothing more and nothing less than personal opinions, and as such may be disregarded by all those who aim at an investigation of psychic phenomena which shall be logical and yet other than pseudo-scientific. B.Sc.

## SPIRIT DIAGNOSIS—A TRUE PREDICTION.

The following noteworthy case of clairvoyant diagnosis and prediction occurred recently at the rooms of the London Spiritualist Alliance. We give the facts as reported to us by a gentleman whose testimony must be considered as unimpeachable:—

'About three weeks ago I was talking to the control of Mr. George Spriggs, during one of his weekly visits to the rooms of the Alliance, when I remarked that I should like him to come to my house some time to see a lady who lives next door, and to whom I thought he might be of service. He immediately replied that he could perceive her condition; she had undergone an operation some time before, but it had done no permanent good, only prolonging the duration of her illness, to which she would succumb before long. I said that this did not apply at all to the lady to whom I referred, and turned away from the subject; but presently it occurred to me that the details given must refer to another lady, living on the other side of my house, with whom I was not on terms of acquaintance, as she apparently did not think that Spiritualists should be treated with even ordinary civility.

'We usually assume that clairvoyant perception of others' conditions requires a certain amount of sympathy in order to establish the desired rapport, but in this case the sole connection appears to have been that Mr. Spriggs has several times visited my house, and hence his spirit friends knew something of my surroundings. When I mentioned that the lady lived next door, it would appear that the control sensed the condition of the wrong neighbour!

'Events have since proved that the diagnosis and prognosis, however obtained, were perfectly correct. My neighbour, the one whose case had been pronounced hopeless by Mr. Spriggs' control, has just died—that is to say, about three weeks after it was told to me that she would soon succumb.'

It should be remarked that this was an exceptional case, for Mr. Spriggs refuses to diagnose the condition of any but those with whom he is brought into direct contact at a personal interview, on account of liability to error through extraneous influences.

SPIRITUALISM IN PAIGNTON.—The 'Paignton Observer,' of February 16th, shows that on the previous Sunday the subject of Spiritualism was well ventilated at Paignton, where Mr. R. J. Lees gave addresses afternoon and evening, and the Vicar issued his counterblast at the Parish Church on the same morning. The Vicar ran through some of the stock assumptions to the detriment of Spiritualism, but wound up by saying that, though such pernicious doctrines were to be avoided, his hearers 'would find true comfort in the Communion of Saints. If any of them desired to send a message to a loved and departed friend, let them ask Jesus—if it be according to His will—to give it to that friend.' Mr. Lees referred to the 'Daily Telegraph' correspondence on 'Do We Believe?' as a sign of the times. The fast-emptying churches showed the need of a scientific faith. Irrefutable evidence of immortality was at hand. There never had been a scientific man for the last fifty years who had taken up the study of Spiritualism who was not compelled to acknowledge that it was, if not a direct invasion from the upper world, something very near akin to it, which they could not explain with satisfaction apart from such a hypothesis.



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

SATURDAY, MARCH 4th, 1905.

## 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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### ARCHDEACON WILBERFORCE'S 'MESSAGE.'

'The Message of Archdeacon Wilberforce,' by a Member of the Congregation of St. John's, Westminster (London: Philip Welby), is a summary of the well-known semi-rationalistic, semi-mystical, teachings of a singularly attractive preacher. In our opinion a good deal of that teaching, in so far as it is expository of the Bible, is as arbitrary as it is fanciful, but, for its own sake, it is good spiritual food.

One of the Archdeacon's sermons, on 1 John iii. 16, is almost grotesque as a bit of exposition. The verse refers to the laying down of Christ's life for us, and the Archdeacon makes it mean the laying down of the life of God in the human race: and this, he adds, is the hidden meaning of the parable of the prodigal son. In this way, one could make texts mean anything, as divines in every age have done. It is ingenious, and occasionally edifying, but it cannot be called straightforward exposition.

Nevertheless, we sympathise with the concluding paragraph of this loving tribute to a stimulating teacher:—

It is the interpretation of the deeper, esoteric side of Christian doctrine, and the demonstration of its vital relation to the root principles of thought and experience, which constitute the lasting value of the teachings of Archdeacon Wilberforce. And yet, having said all this, I feel I have but imperfectly indicated the true secret of his power, for, like all spiritual manifestations, it is indefinable. The true priest stands as the link or mediator between the two worlds, lifting man to God, and bringing God to man. In this sense every spiritually-minded person becomes the microcosm, the extension, of the Incarnation. Now and again it is one's privilege to meet a soul who serves, unconsciously perhaps, but very really, this rare purpose of linking some of Heaven with the elements of earth. I will not attempt to define the mystery of this fact, but so it is, and we are grateful for the very presence of such souls, because they have somehow brought us nearer to the divine.

In our opinion, though this writer may not be aware of it, the peculiar charm of Archdeacon Wilberforce's teaching is that element in it which is contributed by our spiritual philosophy, the very soul of which is that Spirit is first and last, the Alpha and Omega, of all things. God is Spirit, and Man is a manifestation of that Spirit, may be cited as a summary of our philosophy: and this is a summary of the whole of the Archdeacon's teachings as set forth in this book. This summary we will endeavour, in what follows, to briefly indicate, using as far as possible the words of this writer, evidently a very attentive and acute 'Member of the Congregation of St. John's, Westminster.'

There are two fundamental postulates: That the Root of all things is one Life, one Force, one Being whose name

is Love: and that the manifested universe is the expression of this Life which pulses through and is parently responsible for all that is. Since all things have their origin in one Infinite Life, every aspect of the Universe must be a modification, a mode of expression, of that One whom no man hath known or can know, but who comes forth in Creation as the Logos, or God in manifestation, conditioning Himself in matter, that a universe may be, and that, through the gateway of matter, He may ultimately raise Creation to a new and divine status.

The manifested worlds, then, are the outermost expression of a hidden spiritual Universe between which there is no break of continuity, no separation into two unrelated Universes. We live ever on the borderland of the spiritual, and earth is enclosed by heaven. Thus, from the fundamental postulate of the immanence of the Divine Life in manifestation, we are led to the spiritual essence of matter, the spirituality in fact of the Universe as a whole. Hence, Man is essentially a son of God, with all the forces of the Kingdom of Heaven at his command. Because in him the one, all-pervading, creative Life is slowly finding expression, because he is, in the larger sense, the Logos made flesh, his immortality and his salvation are assured.

Christ is but the highest manifestation of this Logos, the unique embodiment of it which has always been immanent in every human being since the world was. He is the divinely provided specimen of that germ of sonship, that ray of God's own life, which has always been enshrined in every man. We must universalise the Christ. The Christ, who has been monopolised and fenced off with creeds and anathemas, is the monopoly of no age or sect. He symbolises the common spiritual energy which has striven for expression in all the great historic religions of the world,—the love-force immanent in matter and in man, whose purpose it is slowly to transfigure the dust of human generations into a temple of imperishable beauty for the habitation of the Eternal when the confusion which now perplexes us shall have passed forever.

The resurrection of Christ is to be interpreted in harmony with this thought of his spiritual oneness with us. His actual resurrection was not from Joseph of Arimathea's sepulchre, but from the body which he left hanging on the cross. The appearances of Jesus after his death were, therefore, spiritual manifestations in a body not of flesh and blood, though, for the purpose of manifestation to his disciples, he took upon him the semblances of wounds that belonged to his discarded body. This survival of the tragedy of Calvary, interpreted in the light of the truth that he is one with us, illustrates our survival of death, the survival of consciousness and individuality, spiritually embodied. So, in like manner, the 'ascension' of Christ, though symbolised by an aerial passage into a distant world, was in reality a passing into heaven-consciousness, and is, as such, the climax and guarantee of Christian hope. For the Christ, it must never be forgotten, is a normal, spiritual being, following normal, spiritual laws. His condition, therefore, is the goal to which Creation is winning its slow and painful way.

'REAL EXPERIENCES.'—An article on 'Real Experiences of the Supernatural,' in the February issue of the new 'Grand Magazine,' attracted an enormous amount of attention, and in the March number, just issued, the Editor states that he has received hundreds of letters 'recording actual experiences,' of which he prints a dozen or more 'of the most typical,' with the remark that 'a more striking and impressive body of evidence has never, we venture to say, appeared in print.' Had he added the words, 'in a popular magazine,' his claim would have been more correct. The cases are not particularly new or striking to Spiritualists, but their publication, under all the circumstances, is an eloquent testimony to the deep and widespread interest in the subjects to which 'LIGHT' is devoted.



## PROFESSOR RICHEL AND 'LIGHT.'

Alluding to our recent articles on Professor Richet's Address to the Society for Psychical Research, an esteemed correspondent assures us that they have been understood in certain quarters, especially amongst our French friends, as constituting a personal attack on Professor Richet, and implying that he was insincere, 'played upon two instruments,' and lacked the courage to frankly avow his convictions.

Of course, if we have been understood as our correspondent informs us, we have been grievously misunderstood. Most assuredly we made no personal attack upon the distinguished Professor and had not the slightest intention of imputing to him a want of sincerity or a lack of courage. We thought, indeed, that we had sufficiently guarded ourselves against the possibility of such a misapprehension when we said, 'We do not in the slightest degree suggest fear or disloyalty to facts.'

In his able Address Professor Richet expressed his conviction that some at least of the phenomena are due to 'intelligent forces'; that he saw 'no *a priori* scientific reason for rejecting the intervention of intelligent beings other than incarnate'; that he 'inclined to believe in the reality' of luminous forms, &c. From these and similar remarks we naturally concluded that in his heart he accepted more than, as a cautious scientist, he felt justified in absolutely affirming, and it was this consideration that we endeavoured to accentuate. So far from deprecating his services we are fully alive to the fact, and honour him for it, that Professor Richet has done what the majority of scientists have refused to do, and having, during the past thirty years, fearlessly observed and carefully considered psychical phenomena, has now publicly avowed his belief in the reality of at least a large proportion of them. He has thus done what he could to save Science from the absurd position of ignoring the existence of phenomena which have been abundantly attested during the past sixty years—a position on the part of Science which is, indeed, to quote Professor Richet's own words, 'a strange spectacle,' and in regard to which delay is both 'ridiculous and dangerous.'

## TELEPATHY DISCREDITED.

Our Psychical Research friends received but cold comfort from Professor Richet as regards their pet theory of telepathy, for he said that, in his opinion, it does not furnish 'even an approximate explanation of the phenomenon of lucidity.' . . . These words, "mental suggestion" and "telepathy," explain absolutely nothing; so that between telepathic and non-telepathic lucidity I can find only a shade of distinction,' and again, 'the theory which ascribes everything to human forces' (telepathy) 'is scarcely seductive, and appears to me difficult of acceptance.' The professor declared that the telepathic theory is 'equally' as 'improbable and irrational' as the spiritualistic, so we are in no worse case than the upholders of telepathy.

The Rev. Dr. R. Heber Newton recently expressed the opinion that while 'telepathy' may serve as 'a working' hypothesis 'it breaks down under the strain imposed upon it. He says:—

'Any one who has followed the Piper case should, it seems to me, be satisfied that the theory of telepathy as an explanation of some of these experiences is a far greater marvel than would be the theory of spirit communication.

'Some of such cases, to be accounted for telepathically, would assume not merely the communication from the mind of the sitter of what is in his or her mind to the mind of the medium—but the dragging out by the medium of the information communicated, from the minds of people not present at the séance, of people far removed in space and equally far removed by time, which would seem to me to strain the theory of telepathy to the breaking point.'

## REALITIES BEYOND THE REACH OF SENSE.

An Address given by the Rev. J. Tyssul Davis, B.A., to the Members and Associates of the London Spiritualist Alliance, on Thursday, February 23rd, 1905, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall—Mr. H. Withall, Vice-President of the Alliance, in the chair.

MR. TYSSUL DAVIS said: The present is the first occasion afforded me of speaking publicly on such a topic to a sympathetic audience. Usually my lot is to play the rôle of special pleader for a recognition of the existence of supraphysical facts of life; and I am led to think that the most profitable way of spending this hour together is to speak of my methods of procedure and compare notes with yours.

## Not a Question of Evidence.

We are well aware that a lack of belief in the unseen does not depend upon a scarcity of evidence. The evidence is overwhelming; it abounds in every age; it exists in every part of the world; it is immeasurably stronger than may be brought forward for many facts in geographical, astronomical, or chemical science which are accepted upon the word of experts. It is not a question of evidence, but a question of capacity in accepting evidence, of readiness in receiving, perhaps of constitutional predilection for or against it.

We have bodily organs by means of which we receive impressions from the outside world, affecting us as sensations. Just as for a musical instrument, the builder provides pipes and keys, and nature the wind, but the musician makes the music, so the external world provides material for the mind, and the nerve cells are the keys, but it is the thinker who creates knowledge out of this material and by means of these organs. What things are in themselves we do not know, but only in so far as they affect us. (Hear, hear.)

When objects lie near at hand, and are in liquid or solid condition, we gain acquaintance with them through taste and touch. When particles flung off from objects are too fine to be tangible, we may become aware of them through the sense of smell. Of a still finer world, in a gaseous state, we become aware through an aerial organ, the ear, if its motions are within a range of vibration from 40 per second to 40,000. A high soprano note would be 2,000. A bat's cry, which is inaudible to many, is computed to be 30,000. At 40,000, sound becomes to the average man inaudible. Beyond that limit, there is a gap.

Of a world of still finer material we become aware through an etheric organ, the eye, by response to certain vibrations if they are within a range of from 456 billion times per second to nearly 700 billions. The colour-blind have a still narrower range. At this stage, we may ask whether it is more legitimate for the normal man to assert that there are no vibrations beyond his capacity, than for the colour-blind to assert the superior sensitiveness of normal vision to be delusion?

## Sense Limitations.

Now, what of the existence of matter filling up the gap between the highest aerial vibration to which we can respond and the lowest etheric vibration? What of the world between hearing and vision, too fine to be heard, too coarse to be seen? Again, what of the world beyond our highest vision, that world of matter, vibrating at the rate of from 700 to 7,000 billion times per second? Have we any warrant for denying the existence of these intra-sensuous and supra-sensuous worlds? Nay, have we any warrant for supposing that when we have touched, tasted, smelt, heard and seen an object that we have exhausted the knowledge to be furnished by that object? Has not the object other facets, other aspects than the tangible, audible, visible?

The humility meet for one who has realised the limitations of his senses is confirmed by the promulgation of the scientific principle that Nature never makes a leap, that her process is gradual, and by easy stages and not by jumps.

In the second place, discoveries of physical science have abundantly proved these limitations. The telescope, spectro-



scope, and microscope daily testify to the narrowness of our range of vision. We do not see a myriadth part of the physical world. Rare forms of matter also are continually compelling admission of their existence. The following is a table of vibrations now dealt with by men of science:—

Vibrations.		No. per Second.
1.	Hertz waves (electrical) ...	a few millions.
2.	Heat waves Infra-red ...	100 billions and upwards.
	Light waves { Red ...	400 billions.
	{ Violet ...	700 billions.
	Actinic waves ultra-violet ...	up to 2,000 billions.
3.	Becquerel rays. ...	
4.	Röntgen or X rays ...	possibly trillions.
5.	'N' rays. ...	

Sounds inaudible to our ears can be detected by a sensitive flame; and light invisible to us can be made visible by some fluorescent substance, or demonstrated in chemical action, but to many of these waves normal man has no responsive organ. Nevertheless, there must have been organs, now disused, corresponding to the intermediate range of vibrations from the highest audible to the lowest visible, by reason of the fact that all our organs of sense have been developed out of touch. A microscopic study of the evolution of the eye will establish this fact. If Nature never makes a leap this large tract between the aerial and the etheric worlds must have been traversed by a sentient organism before the eye evolved. The energy that once ran in that direction has since been concentrated upon a more useful field, that of vision. Our whole physical organism responds to heat waves. We feel them as a massive sensation. We have lost certain tracts of sensibility which were more useful to humanity in a savage stage. Yet these are not so much lost as relegated to portions of our sympathetic system. But history is continually repeating itself with a difference, and faculties which were once exercised unconsciously and lost sight of, are being recovered and consciously used. (Applause.)

#### The Lower Psychometry.

I take it that the lower forms of psychometric sensibility belong to the realm between the aerial and the etheric—between hearing and seeing. Such, for example, is the sensitiveness of the *dowsers*, or water-finder. The description given by dowsers, to the effect that, in proximity to underground water, they feel a peculiar sensation of shock or quiver in the epigastric region, seems to confirm the assertion of the Seeress of Prevorst, that this sensibility is localised in that portion of the physical organism called the solar plexus in our independent sympathetic nervous system. If this sensitiveness to emanations given out by water, by metals, by crystals can be demonstrated, how much more feasible is the theory of sensitiveness to human emanations! Of the latter, a recent experiment made by W. T. Stead in sending a lock of hair from Mr. Lloyd George's head to a psychometrist who was able to delineate correct characteristics of his personality, could be cited as an illustration.

That we have lost in a general way sensitiveness in other directions is indicated by a superior acuteness in certain animals. The dog has a keener scent and a keener hearing; owls and cats have keener vision, and their power of 'seeing in the dark' is a susceptibility to rays that do not affect us. Thus ants, as shown by Lord Avebury, are sensitive to the ultra-violet rays beyond the spectrum, invisible to normal man. These rays affect ants in such a way that they will run away to the comparative darkness of yellow rays to hide themselves.

#### Extended Vision.

We find, however, a similar extended range of vision among a considerable portion of the human race—a range which extends beyond normal vision, as normal vision extends beyond the vision of the colour-blind. One could multiply instances of this extended vision. Nowadays, at even a twopenny show, some of these possessors of lucidity will tell the number of coins and their dates, or describe other articles lying in one's pocket. They call it X-ray vision, and try to make out it is only a trick, for it is not respectable even for showmen to dabble in the

occult. That this faculty is dormant in all, and abnormal only in its exercise, seems to be proved by the fact that under mesmeric influence the ordinary man becomes aware of things hidden from him in waking life.

Thus at the Salpêtrière Hospital in Paris, numerous cases have been recorded of mesmerised patients who have correctly described the condition and method of successful treatment of diseased organs.

#### What's in a Name?

But the scientific name for this clairvoyance is 'medical introvision' or 'internal autoscopy'; no connection with any other firm, of course. The secret of diplomatic evasion resolves itself into the art of calling the same thing by a different name. One may thus claim the honour of discovering things which have been in existence for æons. Never allow yourself to say 'mesmerism' but 'hypnotism'; do not say 'clairvoyance' but 'X-ray vision'; do not say you 'saw your dead friend,' but 'suffered from a veridical hallucination.' Never speak of 'identity' but always of 'coincidence'; never breathe the word 'occult,' which on scientific authority has a taint of charlatanism about it, but call yourself a student of 'metapsychics,' and thus preserve the repute of wisdom of stable lovers of knowledge. (Laughter and applause.)

Human clairvoyance is no discovery of modern times, as you are fully aware. There is no body of ancient literature that does not attest to its exercise. There is no people, at whatever stage of evolution, that has not exhibited the faculty, in the Zulu phrase, of 'opening the gates of distance.' During the Boer War Basutos described engagements taking place many miles away, which despatches afterwards confirmed.

Unbelieving travellers in Africa have related how, upon the loss of their companions, they had been persuaded to consult the wizard or medicine man, who told what had befallen the absent, what vicissitudes they had met, though they were then two hundred miles away; and have added how these descriptions afterwards turned out to have been correct in every particular.

If the unbeliever rejects the theory of the occultist, the burden is laid upon him of showing the reason for the existence of such records among peoples otherwise so diverse as Chinese and Welsh, Lapps and Zulus, Romans and Melanesians, Hindus and Highlanders, Yaos and English doctors of medicine. An unprejudiced man will draw the conclusion that there must be a reality of human experience behind these records, to give them this persistence and universality. (Hear, hear.)

This vision extends from the larger-sightedness inherent in the sensitiveness of the ants to the ultra-violet rays, to mental clairvoyance of ideas of present and of past, yea even to sight of those eternal ideas which Plato saw, the archetypes or patterns in the heavens of which physical things are but shadows.

#### Experiments of Reichenbach.

Psychologists are wont in their text-books to deal with instances of exaltation of sensibility, technically termed *hyperæsthesia*. A long rest communicates a healthy heightening of sensibility. Thus Baron von Reichenbach discovered that if some persons were shut up for hours in the dark they became able to see a luminous shower emanating from a magnet. They could also see a similar phenomenon in connection with the hands of a mesmerist. We may take this as a starting point of our inquiry into the invisible nature of man. There are numerous people whose vision is extended sufficiently far to see the human aura. There are numerous people of restricted vision, whose solar plexus is sufficiently astir to feel the magnetism of the person who has just vacated the chair they occupy, or the book just dropped from that person's hands. In some experiments in spirit photography a photograph of an empty chair brought out the faint shadowy outline of one who had recently sat in it. The name *eidolon* has been given to this. Putting these facts together we have the suggestion that man gives forth a magnetic or etheric emanation sufficiently palpable to affect others, and to shadow a sensitive photographic plate. The extrusion of these *eidola* by a human being while in the body, as independent of strictly physical



conditions, suggests the possibility of the existence of their fertile source itself apart from the body.

### The Wraith.

There is ample evidence of this. A man's *doppel-gänger*, a man's *wraith*, has been seen in the field while he is sitting at rest in his chair at home. To accept the value of that evidence at its lowest estimate, one could here multiply cases of 'phantasms of the living' as collected even by those who deny their worth as proofs of *post-mortem* survival. A strong thought sent between sympathetic persons is sometimes attended by one of these *eidola*, which seem to be composed of etheric matter. Beings who dwell on the borderland between the physical and supraphysical worlds seem to be clothed in this substance, and by their thoughts they seem capable of building up forms from the same material: as when a dead daughter appeared with wings which she explained to be assumed by intention, in order to please the anticipation of an orthodox father. 'You have only to think of such things in order to have them,' she said. (Applause.)

A good clairvoyant will sometimes describe the presence of beings clothed in finer material than this etheric matter, which some call spirit-essence. This is evidently the 'luminous body' of Hierocles, the 'astral body' of mediæval mystics, the 'spirit-body' of Modern Spiritualism. Does science offer any confirmation of a luminous seat of the passions and affections? A recent 'discovery' of 'N' rays affords independent testimony.

A doctor of medicine, J. Stenson Hooker, has supplied an account in the 'Lancet,' and in public lectures, of his three years' experiments upon emanations from the human system. These rays are visible to himself and some of his fellow experimenters, but not to all, so that the doctor must be endowed with considerable power of clairvoyance. Sir Oliver Lodge declares one must be a Celt to see 'N' rays, and we know that second sight is in operation among all sections of the Celtic race.

Dr. Hooker found that in passing these human rays through a prism their spectra varied with the person experimented upon. Some 300 experiments brought results that pointed to an extraordinary unanimity. The chief psychological value of these conclusions is the demonstration of a close connection (advanced by the mystic as existing) between colour and character.

Thus rays emanating from a passionate man have a deep red hue; one whose keynote in life is to be good and do good, throws off rays of pink; orange marks the ambitious man; the deep thinker emits deep blue rays; the compassionate devotee, light blue; a lover of culture abounds in yellow; an anxious depressed person is revealed in sober grey.

This is, of course, no new discovery, but is at least as old as Heraclitus, who described the passions and affections as dense and coloured mists.

But this modern form of the old thought will help people to understand some 'superstitions' and find a reason for the fact that blue is sacred to our 'Blessed Lady' among Catholics, and how none but the pure and holy are deemed worthy to wear a blue sapphire gem among the Buddhists. It will help men to understand why 'seeing red' is the description of an angry man among savages; why red was the military symbol of Assyria, as the red dragon is of Wales.

The mystic doctrine is that the emotional nature of man reveals its condition to the seer by the hues that flash across it, and now a medical testimony affirms the same teaching.

### Discovering the Well-known.

Some facts have a peculiar leaning to getting themselves discovered for the first time every now and then. They largely tend to uphold the theory of human originality. We hear of human inventiveness, of scientific and literary imagination, of creative power, but their results are no more discovered than a target discovers a piece of lead shot at it. R. L. Stevenson was an imaginative man, but he has left on record where he got his stories from. They were related to him in his dreams. He probably met the characters; and judging by the terror with

which he sometimes awoke, clinging to the bed-posts, and by the somewhat bloodthirsty and morbid nature of the incidents described, he must have wandered night after night, led by a fearsome curiosity, into some of the lower spheres of the invisible world next to our own. To imagine, is to come into unconscious contact with persons and events belonging to other worlds. Emerson has said 'our thinking is a pious reception.' Wordsworth also sang:—

'Nor less I deem that there are Powers  
Which of themselves our minds express;  
That we can feed this mind of ours  
In a wise passiveness.'

Above the 'meddling intellect' he extols 'a heart that watches and receives.' (Applause.)

As it is advisable to stick to scientific analogies, we will take, for example, wireless telegraphy. Here is the demonstration of the possibility of transmission of an electric force without visible medium across a space of many hundred miles, and then duly received, and upon a predetermined code, made a means of communication between sender and receiver. That in itself would suggest the possibility of thought vibrations being similarly transmitted. But before the discovery of wireless telegraphy, thought-transference was already established.

Thought is also a force, a more swift and subtle force than any electric energy, and if it can be sent to ride forth on the unseen ether, independent of the physical body, it is more than possible that its powerful creator and generator may transcend the physical body with which it is now associated. That the generating of thought is accompanied by an electric discharge has been shown by the application to the brain of a sensitive galvanometer, yet in order that the thing sent should arrive as intelligence something more than etheric vibration must accompany it.

(To be continued.)

### ANGELS IN OUR HOMES.

Though I had always believed in guardian angels, it was as a beautiful, misty dream of childhood, never, as I thought, to be realised on earth. But the deep truth of the matter was brought before me in the following manner:—

'Mother, there is a beautiful angel here, and she wants me to tell you that she is going to help you in all your work and troubles.' It was thus that my little girl, eight years of age, suddenly addressed me about a year ago. As I make it a point never to contradict my children's little speeches, for I think that much wisdom often comes through the little ones, although I felt surprised, I merely said: 'Is there, dearie? What is she like, and what is her name?' 'Oh! she is beautiful, mother, with lovely golden curls; she has on a pink robe, and there are a lot of pink roses in her hair. The roses are covered with dew, and every time she shakes them, mother, tiny golden drops fall to the floor. She is smiling at me, and says she has come to help you to gain prosperity and happiness, and that you must not grieve at all; and that her name is "Dewy Rose."'

This took place about a year ago, and since then I have had real help through 'Dewy Rose.' She told me, through my little girl, when and where I should get 'twice three golden sovereigns.' I did actually get that very sum under very singular circumstances, and as foretold by 'Dewy Rose.' On another occasion, when I was prevented from keeping a business appointment, and was feeling greatly distressed, my child, Irene, suddenly exclaimed: 'Don't fret, mother, "Dewy Rose" is standing by you, and she asks me to tell you that to-morrow, at noon, you shall have that money you are thinking of put into your hand.' The prophecy turned out to be absolutely correct; the precise amount I was to have earned was paid to me at the very moment 'Dewy Rose' foretold. Again, a small debt was overdue and I did not know just then how or where the money was to come from. Once more 'Dewy Rose' appeared by my side and assured me that all would be well and that I should have the money in good time. True enough it was absolutely put into my lap by a lady to whom I was then a total stranger. Moreover, two young



friends of this lady were on the verge of a grievous separation through want of money and influence on the young man's part. This fact coming to my knowledge, I suggested an appeal for help to 'Dewy Rose,' and the parties concerned, though not Spiritualists, readily consented. This kindly ministering spirit brought about in a truly marvellous way, and within a very short time, all that was desired. On Christmas Eve last I received a letter from South Africa containing many expressions of gratitude to 'Dewy Rose' for her kindly offices in this matter, and soliciting her further guidance and direction in the lives of my young friends.

An artist friend of mine had been quite unable to finish a painting, and was in a quandary about it. 'Dewy Rose,' in response to a request for her help, introduced to us her friend 'Urania,' who gave an inspirational light and tone to the picture, and it was beautifully finished. I had been greatly puzzled for some time to know who this 'Urania' was, and have only recently discovered that a spirit of that name was the celestial guide of Milton. It is 'Urania' who, he says:—

'Dictates to me slumbering, inspires  
Easy my unpremeditated verse.'

(Of course there may be many 'Uranias,' and ours may not be Milton's; but our 'Urania,' who was robed in white, with a gold band round her head in Greek fashion, is so full of classical charm and beauty and devotion to the cause of humanity that she makes one think that Spiritualism has possibilities far beyond the ken of our age and race, and can furnish the world with the truest perspective of human destiny.)

My eldest boy, who is six years old, had been very ill, having hurt his leg severely. An abscess formed over the place where it was sprained, as large as a good-sized tomato and of a bright red colour. If a doctor had seen it he would certainly have lanced it and have caused the child great pain. But while I was bandaging the leg one day my boy smiled and said he could see 'Dewy Rose.' She told me what to do and helped me to do it, and in a short time the abscess dried up completely, leaving no mark. 'Dewy Rose' and two of her friends remained with the child all the time, and amused him and kept him from feeling pain.

What I really most want to show in this paper is that communion can be held here and now with ministering spirits who can help us in everyday concerns of life. They are wise, and the best of us are often foolish and wayward; they can see and interpret to our very great advantage the lights and shadows of our environment, as well as every turning along the pathway of life. We should, therefore, be very careful and considerate in all our judgments and criticism of unseen people, and constantly thank God for His continuous revelation through them. The knowledge and experience they have gained in the passage through death and after may enable them to bring us the sacred manna wherewith we as spiritual babes are sustained and prepared for the better life to come.

M. T. WALLACE.

MR. G. R. S. MEAD, B.A., M.R.A.S., is announced to give a series of four lectures during March, in the Lecture Room of the Theosophical Society, on 'Some Studies in Hellenistic Theosophy.'

CHESTERTON, STAFFORDSHIRE.—Interesting séances are held at the home of Mr. Turner, Miss Ethel Turner being the medium. On a recent occasion, after an address and clairvoyant descriptions had been given, the medium was controlled by a soldier, a brother of one of the members of the audience, and a very affecting scene ensued. The medium is an invalid and is ordinarily unable to stand erect as she did while under this spirit's influence.—S. J. P.

'METAPSYCHICAL PHENOMENA.'—The 'Daily Chronicle,' of February 24th, states that Messrs. Duckworth will shortly publish an English translation, by Mrs. Finch, of Dr. Joseph Maxwell's book "Les Phénomènes Psychiques." It will contain additional material and prefaces by Professor Richet and Sir Oliver Lodge. The book is probably the most important contribution of recent years in the way of a scientific and methodical examination of the phenomena variously known as "spiritistic," "occult," or, to use the term now suggested by M. Richet, "metapsychical." The English title is "Metapsychical Phenomena."

## PROFESSOR RICHEL INTERVIEWED.

The 'Westminster Gazette,' of February 25th, says:—

'The nomination of M. Charles Richet as President of the Society for Psychical Research has been received in Paris with a satisfaction which is little short of enthusiasm. That a Frenchman, and not a German or Italian, should have been chosen for the post of honour which Mr. Balfour and Sir W. Crookes have occupied rouses even the dignified "Temps" to expressions of fervent delight.

'The choice, it is true, is most judicious (says the "Temps"), for in Dr. Charles Richet all desirable conditions meet. A scientist of the Laboratory, a minute experimenter to whom we owe valuable discoveries, one of the pioneers of hypnotism, the organiser of the "Dictionnaire de Physiologie," and with all this the ingenious mind, fertile in hypotheses.'

Professor Richet explained to an interviewer that he suggested the term 'Metapsychical Sciences' as a substitute for 'Modern Miracles,' and the interviewer expressed his delight with the new term, and said:—

'We can adapt it to all abnormal or super-normal phenomena as to the authenticity of which there is any doubt.'

'But that is where the difficulty begins,' replied M. Richet; "nothing is true and everything is true—that is to say, all things are possible; nothing has been demonstrated. During the last thirty to forty years we have had a considerable number of carefully collected experiences, and this treasure grows from day to day, thanks to the labour of conscientious workers all over the world. But it is almost impossible to admit anything in an irresistible and definite manner. There remains always a fissure through which hesitation penetrates. The *experimentum crucis*, as the alchemists said—that is to say, the irrefutable proof—remains to be found.

'Then, do you think that we are the victims of an absolute mystification, and that the happy term 'metapsychic' can only be applied to a heap of tricks and illusions?'

'No, no; that is very far from my thoughts.

'Then," interrupted the interviewer, 'what would you say are the proven facts at this point?'

'First, let me tell you,' replied M. Richet, "I have no faith in the two best known hypotheses by which these strange phenomena are explained. They say there are three classes of spirits—those of the deceased, angels, and demons—who appear at séances. This does not seem acceptable to me. They say also there are human effluvia. I do not believe in this either. What to me seems proved is (1) that there are in Nature unknown forces, capable of acting upon matter; (2) that we have other means of knowledge apart from reason and the senses. I will only point out to you a positive fact of recent date, which, if it has been told already, has been badly told.

'I had invited two friends to my house at Carqueiranne, Professors Myers and William James, both psychologists. They were to experiment out there, in that quiet place, with a very interesting medium, Mrs. Thompson. I telegraphed to my friend, M. Montouini, at Nice, to join them, as their studies attracted him. But as I was detained in Paris he did not go. Mrs. Thompson, who knew nothing of this, had been for a short visit to the Riviera. At the Monaco gardens she saw a gentleman and a lady with a little dog on one of the seats. To her astonishment she saw, with her spirit-eyes, the word 'Carqueiranne' on the man's hat. Notwithstanding her natural timidity she began a conversation with the couple, so much was she puzzled. She did this by means of talking to the little dog. Presently she asked of its master, 'Do you know Carqueiranne?' My friend, somewhat surprised, answered, 'Indeed I do. I ought even to be going there these very days in order to make the acquaintance of a medium.' 'I am that medium,' replied Mrs. Thompson.'

TO CORRESPONDENTS.—Communications from 'Bidston,' E. Wake Cook, E. D. Girdlestone, C. Williams, H. H. Knibb, F. Thurstan, and others, are necessarily held over for another issue.

'TALKS WITH A SPIRIT CONTROL.'—The séances held at the Rooms of the London Spiritualist Alliance on Friday afternoons for 'Talks with a spirit control,' through the mediumship of Mrs. M. H. Wallis, are always interesting, and on Friday, February 24th, those who were present realised a more than usually exalted spiritual influence. Harmonious conditions and good questions afforded the unseen operators an opportunity, of which they fully availed themselves, for an exceptional 'outpouring of the spirit,' and much regret was expressed that a shorthand report had not been taken of the eloquent and valuable utterances through the medium.



## LETTERS TO THE EDITOR.

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

## 'Walking on the Water.'

SIR,—I am much indebted to Mrs. C. Jessie Vesil for the suggestions she has made in 'LIGHT' of February 18th in regard to the date at which the account I referred to was likely to be met with in your pages. With their help I have found the account which I had in my mind, and to which Dr. Abraham Wallace wished to have the reference. It is in the 1892 volume of 'LIGHT,' in the number (616) dated October 20th, p. 520, and 'LIGHT' acknowledges it as taken from the 'Neue Spiritualistische Blätter' for October 13th, Lucian Pusch having sent it to that journal, and having been present at the incident which he narrated.

It happened in Russian Poland, at the Golden Spring, near Czenstochan. During a séance in which Frau G. was the medium, raps informed the sitters that a century earlier one Xavery Gazer had been drowned by a smith. Thereupon Frau G., still entranced, ran out and led the sitters to a pond outside, pointed to the water, walked on its surface as if it were smooth ground, and on reaching a point near the middle sank into the water. Soon she reappeared with a skull in her hand, and returned to the séance room, where through her hand was written: 'This is my head, Xavery Gazer + 1792.' Present on the occasion were two Catholic priests, a landed proprietor, a cousin of the medium's, and two professors from St. Petersburg, besides the narrator.

Touching another question lately raised in your columns—that of physical peculiarities in mediums—it may be noteworthy that A. J. Davis mentions in his 'Magic Staff' that he has met 'several persons, especially very light or very black haired females,' who most easily glide without sleeping into a state of conscious and spontaneous clairvoyance.

E. D. GIRDLESTONE.

Sutton Coldfield.

## A Vision of a Dog.

SIR,—Perhaps an incident that happened to me on the 26th of last month may be of interest to your numerous readers who are fond of dogs. I was passing from my bedroom into that of my daughter, which leads out of my own, when I became conscious of a peculiar, I may almost say an uncanny, feeling, and I called out, 'Oh! what is it? There is something *skipping* towards me.' I had just time to see that it was a dear little dog who had been my inseparable companion for more than fifteen years, and who died on August 30th last. On this occasion my daughter's room was only lighted by a candle at her bedside, so that the apparition seemed to come out of comparative darkness. I had only just time, before it disappeared, to see that my dear little friend's ears were raised as in joyful expectation, that the colouring and markings were the same, and that he seemed (I can only so describe it) semi-transparent.

It has been suggested to me that my thoughts had been much occupied with my dear little dog, *but it was not so*; on the contrary, I had been much occupied on a totally different subject, and I never expected to see my little dog again in this life. Many years ago I wrote to 'LIGHT' giving some experiences of my own, and then signed myself, as I do now,

PLAIN FACT.

## Wanted: Honest Sitters.

SIR,—Mr. Horseman's report, in 'LIGHT' of February 25th, of a séance at Bradford is painful reading. Could a more complete illustration be devised of the folly and futility of promiscuous dark séances? The unholy atmosphere of suspicion and distrust, and the lack of faith in their own 'tests' on the part of the séance holders (exemplified by the breach of trust in opening the door), all show the unspiritual tone of the proceedings. Evidently it was presumed that the medium would try to trick, and some one, with or without the consent of others, acted dishonestly towards the medium and the rest of the company who sat in good faith! As mind acts on mind, a passive sensitive may be impelled by the predominating mental influence at a séance to do just what he is expected to do, and what else could happen in such conditions as existed at the séance in question? Surely failure and dissatisfaction were inevitable, and one can but feel sympathy with and pity for the poor medium! So much is said about dishonest mediums that, judging from this and other similar occurrences, it is time, if tests are to be employed at all, that some test should be devised to secure *honest sitters* as well as honest mediums!

PSYCHE.

## 'Capital Punishment.'

SIR,—I see with regret that a correspondent has come forward, in 'LIGHT' of February 25th, to support the taking of life, and I cannot understand how such a plea can come from one who has made a study of the various aspects of life here and hereafter.

Probably we all believe (who are thinkers) that we are here for a purpose, to achieve something, whether it be our own salvation or other peoples', or both at once. To kill the murderer is to break the thread of his life here, just as he broke the thread of some other person's life. Even if there were any gain in his laying down his life, that is not what the executed murderer does. On the contrary, nine times out of ten he dies protesting; he does not give his life, it is forcibly wrung from him. How far better were it for the murderer to live, and in the truest sense to give his life for the one he took!

I remember reading, many years ago, the story of a man who, having been cruelly deceived by the girl he loved, slew both her and her lover, hid the bodies, and made good his escape. By degrees his guilt became clear to him, and he loathed it and himself. Instead, however, of giving himself up to 'justice' he conceived the idea of saving lives, to make up for those he had destroyed. I can only give the story crudely, but it was forcibly written, and I always felt intense sympathy for this heroic sinner who had the courage to confess his sin to himself and to God, and to strike a sort of barbaric bargain with the Maker of himself and his victims, to the effect that if He would only let him live long enough he would atone by saving lives that would otherwise have been lost. His wish was granted. He came in contact with a lady doctor and a band of nurses on their way to fight a pestilence. He implored them to let him join them, and the doctor, at first unwilling, consented finally, perceiving that behind the earnestness of this uncouth man lay a soul's tragedy.

He went, and with fierce, feverish energy devoted himself to the fearful task. With love and patience and zeal he worked, feeling himself in league, as it were, with God; and, after saving many lives, wearied in body and weakened, he succumbed to the disease he had fought so well for others.

It is only a story, but it presents an ideal. It is an illustration, to my mind, of the fact that the finest atonement we can make for *taking* life is to *give our life* and not to throw it away on the gallows.

E. M. BEEBY.

## 'The Mystery of the Soul.'

SIR,—The Rev. J. Todd Ferrier, in his address reported in 'LIGHT' of February 25th, affirms that man stands in need of redemption, and that the first act of the redemptive process is 'the beginning of moral consciousness,' which he characterises as 'the real awakening of the soul.' If it be the latter, how can it be the former? If it be 'necessary' that each one should consciously experience the deepest 'pain and sorrow and loss'—as these *cannot* be experienced save as the results of ignorance, passion, folly and crime—then it is equally necessary that ignorant, foolish, vicious, and criminal people should exist, that poverty and pride should exist, and consequently life's miseries are not deplorable but divinely instituted. For are they not all part of the process of the evolution, awakening and development of the self-conscious human intelligence? What then of right and wrong?

The reverend lecturer declared that the soul's regeneration takes place 'when it has accomplished all its labours—has passed entirely out of the ordinary human conditions of living'; that its 'spiritual memory does not fully awaken until nearly all its labours have been accomplished,' and that these deeper things of the soul can only be communicated 'to another soul direct' and 'only if such a soul is on the same plane.' May I respectfully ask, how does Mr. Ferrier know all this? He has not passed 'entirely out of ordinary human conditions of living,' otherwise we might infer that he had received the tidings direct from 'one who has arrived at the plane of the Divine Spirit'—or, can it be that we are to understand that he is on the same plane?

Mr. Ferrier's contention that the spirit messages which do not endorse his assertions, are unimportant, and 'only show the limitations of the spirits who communicate,' is more ingenious than ingenuous!

Where and who are those exalted souls who, having 'realised their own divinity,' cannot be prevented 'from coming away from the planes of celestial joy' and taking once more 'the form of man' to labour amongst men as teachers? Surely, if Mr. Ferrier's ideas are correct, after all the ages of past experience, there must be many who have attained Christhood, but where are they? Not on *this* earth assuredly, for he says that 'the regenerate soul' is a stranger here, 'a sojourner in a weary land,' and that 'its form does not belong to matter, but is



so translucent that the soul can reveal itself through it.' I would like to meet such an one.

We ought, I suppose, to be exceedingly grateful to Mr. Ferrier for explaining to us 'the whole process of the human soul from its first inception and polarisation to its final realisation of divinity,' and for teaching us what 'true Spiritualism' is; but, like the lady who asked the first question at the close of his address, I would like to ask Mr. Ferrier—'how do you know?'  
LISTENER.

#### Another Clairvoyant Infant.

SIR,—I record the following incident as it supports the experience of W. Graham, given in your issue of February 11th, and may interest some of your readers.

A lady and her husband, living in Devonshire, had arranged with my husband to meet a London clairvoyant at our house, of which fact I was never informed. At the time of their arrival I was out. On returning home I was surprised to learn from 'Buttons' that Mr. and Mrs. N. were in the drawing-room. My baby, then some two or three years old, climbed into my arms and was cuddling and kissing me quite happily as I went straight from the door into the drawing-room. As I entered the room I found to my surprise that a third party was there and that a séance was going on. Instantly my baby began struggling to get me out of the room. In response to my questions she screamed in terror, as she pointed at the back of the medium, 'Black woman, mamma, black woman.' On returning to the room alone I learned that the medium had been controlled by a spirit who had described herself as an Indian squaw, dressed in a blanket. My baby was evidently clairvoyant and saw the squaw, whose acquaintance I afterwards made and who, later on, did that same baby a very timely and kindly turn.

Mrs. N. told me in after years that it was this unlooked-for confirmation by my little one of the presence of the control that assured her of the possibility of spirit manifestation being genuine.

(MRS.) C. LEIGH HUNT WALLACE.

38, Russell-square, W.C.

#### 'The Art of being Kind.'

SIR,—The pages of 'LIGHT' being devoted to the search after truth, I think that no apology is needed for the following remarks. In 'LIGHT,' of January 7th, a correspondent quotes a short piece of rhyme concluding with this sentiment:—

'While just the art of being kind,  
Is all this sad world needs.'

Is it true that all the sadness of the world would be removed by kindness? It is very pretty, no doubt, and suitable for a Christmas card; but it is not true! It is simply a piece of sentimental thoughtlessness!

It is Wisdom—intellectual and emotional intuition—that banishes all sin, sorrow, and suffering (which are caused by ignorance), and with them sadness. Kind-heartedness, unless controlled by the helm of Wisdom, often leads to shipwreck. It is necessary, therefore, that each one should harmonise himself with the spheres of Wisdom, and rise above all sin and suffering, and be happy and God-like.

A. K. VENNING.

Los Angeles, Cal., U.S.A.

#### SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Savage spoke on 'God's Message to Man,' and gave psychometric delineations. On Sunday next, at 11.30 a.m., discussion; at 7 p.m., Messrs. Anderson and Lock; address and psychometry. Thursday, at 8 p.m., Mr. Wrench.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held, and in the evening Mrs. Checketts gave a very inspiring address. Sunday next Mr. Lewis, from Australia, will lecture on 'Spiritualism among the Blacks.' Thursday, at 8 p.m., public meeting.—A. P.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last the first and second resurrection were discussed. In the evening an eloquent address was given on 'Faithism.' In future, in addition to Sunday services at 11 a.m. and 7 p.m., there will be a public service on Wednesdays, the Faithist Sabbath Day, at 8 for 8.15 p.m.—W. E.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Fielder, after a solo on his Japanese fiddle, gave a fine address on 'Life's Drama.' Mr. Adams, president, made a few hopeful and encouraging comments. A public circle followed. Sunday next, Nurse Graham, the Northern Seeress, will give her 'Life's History.' Monday next, at 8 o'clock, Nurse Graham, clairvoyance.—C. S. H.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday, February 19th, and Wednesday the 22nd, Mr. Ronald Brailey gave clairvoyance and psychometry with his usual success. On Sunday last Mrs. Atkins gave twelve clairvoyant descriptions, of which eleven were recognised. Sunday next, at 7 p.m., Rev. F. O. Matthews. Members' seats reserved until 6.45. Silver collection.—W. T.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last Mr. W. J. Leeder, of Nottingham, under spirit influence, answered nine written questions from the audience in a clear and concise manner. Miss Laughton beautifully rendered a solo and Mr. F. Spriggs officiated as chairman. On Sunday next, at 7 p.m., Mr. J. W. Boulding will give an address.—S. J. WATTS, Hon. Sec.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last a convincing and earnest address was delivered by Mrs. Boddington on 'Love, a Natural Law.' At the after-circle, and also the Thursday evening circle, convincing tests were given. Sunday next, at 11.15 a.m., circle; at 7 p.m., service. Thursdays (Room 3), at 8.15 p.m., psychometry. Saturdays, at 7.30 p.m., social meeting. Tickets 1s., including refreshments.—H. Y.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mr. R. Dimsdale Stocker gave an excellent lecture on 'Do we Worship our Ancestors?' followed by answers to questions. Next Sunday Mrs. Russell-Davies will occupy our platform. Hall open every Tuesday from 3 to 5 p.m. Inquirers and investigators attending then should not trouble the people of the house, but should pass through the main entrance and hall, and down the stairs at the end which lead into Compton Hall.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Wednesday, February 22nd, Mr. J. Lobb was unable to attend, but Mr. Butcher presided, and Mr. Underwood gave an interesting trance address. Good clairvoyant descriptions were given by several mediums. On Sunday evening Mr. Priddle presided; Mr. Underwood related interesting experiences, and Miss Bixby gave good psychometric delineations. The morning and after-service circles were both successful. Every Wednesday, at 8 p.m., public circle. Sunday next, at 11.15 a.m., circle; at 7 p.m. Miss A. V. Earle.—C.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Saturday last, at the annual general meeting, Mr. P. Smyth, president, and Mr. J. Imison, vice-president, were unanimously re-elected. Mr. H. G. Hearn was elected hon. sec. The society is in a satisfactory condition, and special efforts are to be made to promote the spread of Spiritualism in the neighbourhood. A thoroughly successful social meeting followed. On Sunday evening last Mr. Connelly gave a spirited address on 'Christian Science from a Spiritualist Point of View.' Mrs. Podmore's clairvoyant descriptions on Monday were very satisfactory. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m. Mr. J. Mackenzie on 'Materialisations.' Monday next, at 8 p.m., 'Discussion.'

HACKNEY.—The seventh anniversary meeting of the Spiritualists' Society, which was held in the King's Hall (Hackney Baths) on February 21st, was a grand success, about eight hundred persons being present, including ministers and members of public bodies in the district. Mr. John Lobb, C.C., the president, referring to departed honoured men, said they were doubtless present in spirit, and delighted at what was being done to combat the materialism of the times. Seven years ago seven Spiritualists banded together and persevered in spite of difficulties and obstacles, and six of them on this side, and one in spirit life (Mr. Neander) now saw that their labours were appreciated. The Rev. F. O. Matthews gave a stirring address and clairvoyant descriptions, and Messrs. W. E. Long, R. Boddington, and H. A. Gatter took part in the proceedings.—At the Sigdon-road School, Dalston-lane, N.E., on Sunday last, Mrs. Roberts delivered an eloquent address on 'Spiritualism,' and Mr. Roberts gave clairvoyant descriptions. Mr. John Lobb, C.C., presided. Madame Cole gave a solo. On Sunday evening next Madame Burchell will give clairvoyant descriptions, and Mr. John Lobb will preside.—L.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last many spirit descriptions and messages were given. At the evening service the subject, 'Communion with God,' attracted a large audience, who were deeply interested, and experienced a regular revival of spiritual life.