

# Light:

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

LIGHT! MORE LIGHT!—Goethe.

‘WHATEVER DOETH MAKE MANIFEST IS LIGHT.’—Paul.

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## NOTES BY THE WAY.

Dr. Maxwell, in his important Paper in ‘The Annals of Psychical Science’ on Professor Richet’s experiences at Algiers, refers in a truly scientific spirit to the interference with the laws of scientific evidence by the *a priori* assumption of ‘impossibility.’ This caution is of first-rate value and importance. In discussing Professor Richet’s experiences, he courageously says, ‘I shall not inquire into the degree of probability of the alleged facts.’ That has nothing to do with an inquiry as to *evidence* respecting alleged facts. ‘We can never say with certainty that a fact is improbable or impossible because it seems to us to be contrary to the laws of nature.’ ‘The laws of nature, as we understand them, are only the expression of our past experience.’ This does not apply to abstract sciences like mathematics; but, to the natural sciences, it applies all along the line. Of these, Dr. Maxwell says:—

The laws which we discover in them are only the expressions of our experience, that is to say, of our observations. It is certain that our experience is limited, and that nature has in reserve for our researches an infinite number of new observations. In these sciences, consequently, to assert the impossibility of a fact simply comes to the same thing as saying that it has not as yet been observed; nothing authorises us to decide that it never will be observed. The history of the progress of the sciences is only the history of new discoveries, that is, of the observation of facts hitherto unobserved; the progress of the sciences is, in short, only the constant modification of the laws of nature as they were formulated at a previous epoch in relation to a later epoch. Examples of this incessant modification are too well known to need that I should stop to mention them. Besides, it seems to me that my proposition, in the measure in which I have formulated it, is self-evident.

‘Self-evident,’ yes, but how little remembered, or how little loyally trusted!

In this Paper, Dr. Maxwell cites the savage suggestion of ‘a doctor’ respecting a supposed materialisation:—

When one thinks that there is a phantom one is authorised to strike it with a dagger. If one does not do this, it is because one fears to be prosecuted for homicide, and consequently one does not sincerely believe in phantoms.

A stroke with a dagger or a shot at phantoms, or even a shower of stout blows from a stick, is the true experimental control!

Upon this, Dr. Maxwell says:—

As a medical man, I can only recommend experimenters to abstain from all knife-strokes or revolver shots; as a magistrate, I can assure them that in case of death or wounds inflicted on the so-called phantom, the aggressors would be brought before the magistrates and committed to the assizes.

As inquirers, we would add, that such a man should be kept out of the séance room as carefully as a burglar or a wolf.

‘The Progressive Thinker’ publishes a long and circumstantial communication from a correspondent (name and address given) in Michigan which, if true, is the clearest possible case of foretelling a great public event. In February, 1899, an uncle, in spirit-world, told her that some great disaster would befall California. Two years later, he said that the calamity would be caused by an earthquake. In 1903 and 4, the writer and her husband were thinking of going to reside in San Francisco. The remainder we cite in her own words:—

At the time he (the husband) was so ill, Dr. Walton (the medium) called one evening on her way to church, and again after church, to see him. We had discussed the question of going to California when she was in her normal state, and she had said that she would sell out and go with us. On the evening in question, which was extremely blustering and cold, she said, ‘Well, I don’t blame you for wanting to get away from this, and as there is a lot of cold weather before us yet, I think that I could get out of here inside of four weeks, too.’ ‘Would you go?’ I asked. ‘Yes, I will,’ she responded.

A few moments after this I looked up and saw that she was not in her normal condition, but was, as we call it, entranced. And the power, or intelligence, that was dominating her said:—

‘You tell the medium that she must not think of going to San Francisco to locate; neither must you think of it (you can visit there, if you like), but in less than three years San Francisco will be almost destroyed, and many of the coast towns and cities on the Pacific coast will be affected by it.’ ‘Yes,’ continued the guide or controlling influence, ‘the “Old Man of the Mountains” tells me to tell you this, and gives the time as in the spring, during the month of April.’

When Mrs. Walton came out of the deep trance I told her of the prophecy and she smilingly remarked: ‘I have no desire to be mixed up in an earthquake,’ and my husband and myself both concurred with her in that sentiment, and we dropped the idea of a San Francisco or a California home.

‘Reason’ throws the searchlight on the case of Dr. I. K. Funk who, though a sort of believer in the main facts of Spiritualism, ‘casts upon it a most incredulous, sceptical countenance.’ But Dr. Funk is only one of a thousand, and ‘Reason’ reasons well when it says:—

It has always appeared to me exceedingly enigmatical and most supremely inconsistent that a minister of the Gospel of our Lord Jesus Christ should be so sceptical in regard to the phenomena of Modern Spiritualism. It is passing strange that an orthodox preacher should be so hard to convince of the truth of Modern Spiritualism when he so readily and easily convinces himself of the truth of similar ancient Bible phenomena—if he really believes what he preaches. That he does not believe what he preaches or the Bible he accepts as infallible, we are justified in concluding and asserting, if he rejects the possibility or probability of the modern reproduction of ancient spiritualistic phenomena; for there is no process of reasoning that would reject the modern and admit the ancient, or reject the ancient and admit the modern.

Dr. Funk’s case, however, seems to be an exceptionally unfortunate one, as his belief in the facts of Spiritualism appears to have been disturbed only by certain puzzling happenings. As to this, ‘Reason’ says:—

Was there ever a more obstinate sceptic on the subject of Christianity? Here is a man, an orthodox preacher, who has the advantage of the Bible he preaches as infallible, in which is contained the history of ancient spiritualistic phenomena essentially the same as those produced at present, still waver-

ing as to the truth of the latter, unable to take his stand for or against them. He seems to be staggered by some contradictions recently experienced in some of his spirit communications; but the contradictions he must have long since discovered in his Bible evidently do not disturb him. He virtually announces: 'None of these things move me; none of these Bible contradictions affect me; but those I encounter in spiritual séances absolutely shock me and confuse me.'

What, then, is the matter with Rev. Dr. Funk? My conclusion is, that he has remained too long 'on the fence.' He had better jump on one side or the other and thus settle the question, at least in his own mind. The whole orthodox Church will be obliged, before many more years have elapsed, to choose between Materialism and Spiritualism. It is rapidly coming to this point. The Church cannot much longer exist without the absolute knowledge of a future life demonstrated by present-day phenomenal proof. Otherwise the Materialism within it will sink it.

Mr. Charles Dawbarn is always thoughtful and racy, and his original side-lights are as entertaining as they are instructive. His late Article in 'The Progressive Thinker,' on 'Spirit Limitations,' is no exception, though it is more than a little discouraging. Still, it is always good to be held back from excessive expectation, and to be made to go slowly and carefully: and it is especially good for the communicators with the unseen people to be reminded of the sanctity and the power of themselves. His leading contention is that the human self can do all that the spirits do; and that what they do they do through the human instrument. We doubt this as an all-inclusive statement, but there is a truth in it.

He specially instances hypnotic healing, and asserts that no spirit help is needed:—

The mortal healer (he says) needs no spirit helper, and can treat successfully thousands of cases whilst the Spiritualist is holding his séance to develop some one sensitive mortal into an instrument for use by invisibles. But, as we watch the result, we perceive that unless the mortal be educated to the full and independent use of his own powers, he will still remain the prey of superstition and ignorance. He will usually prove this by trying to tack some sort of religion on to his own normal powers, and claim that he receives divine or spirit aid, as explanation of his success. But it is not all success with either spirit or mortal. Many are the failures recorded by those who have placed their trust in the 'controls' of certain mediums. And ignorance among the mortals is perpetually blocking its own path by attempting to work without tools and a trained hand. No one boasts spirit success in surgery, and even Mrs. Eddy's disciples, though claiming divine guidance, can develop no power that will set a broken bone, or tie a severed artery. It is trained mortal skill that manhood must trust. At least he comes to grief if he does not.

This theme could be broadened to a volume, but I think the intelligent reader will have already recognised that the trained mortal has unknown and almost undreamed of possibilities in healing, while those of the spirit are and have been limited to the use of some sensitive mortal, who could have done far better himself, if properly trained.

Mr. Charles Voysey has been preaching some sensible sermons on the Education Bill, the third of which goes fully into the matter of Biblical veracity and consistency, ending with the declaration that the Bible is unsuitable as a text-book for religion and morals. In its place, he points to the living revelation of God in the spirit of man, and laments that it has been and is so much neglected. In that Bible of the spirit, he says, we read the divine lesson of love, and if we all studied it, we should know how to live:—

If the child were brought up at home to read that Bible, that little soul within it, it would come to school well prepared to spend its hours of study there in conscientious diligence and attention, in willing submission to the rules and discipline, in gentle courtesy and brotherly love to its schoolmates. And the teachers, well read in that Bible within them, would come to their arduous task full of love and duty, these sweet virtues filling the air with fragrance and making the tasks of the children more easy and turning their own drudgery of teaching into a delight. Talk about 'Religion in Schools,' you cannot keep it out if it once gets into the hearts of the teachers.

Your theological tests are no safeguard against irreligion and you will need no tests at all for those who love God and who know His Bible by heart.

This true Bible, of the spirit, is all that is needed to bring us near to God and to one another: and it is all that is needed to gladden us with the undying hope. 'So you, my friend' (says Mr. Voysey), 'carry in your own breast the everlasting truth—that the God who made you is wise, good and loving, and loves you, as if there were no one else in the world for Him to love. And all the rest of mankind can say the same. If God loves you, He will never part with you. Your immortality is certain. If He loves you, He will feel for you and bear with you all your burdens, and will share with you all your sorrows and heighten all your joys, and He will faithfully chasten and purify you from all your sins. Tell me of a richer, diviner Gospel than this and I will accept it this moment. But there is not one such in all the world.'

## A PAINTING MEDIUM.

Owing to the kindness of Professor Falcomer, well known as one of the most distinguished exponents of our cause in Italy, I had the opportunity of meeting Herr August Machner, who was in Venice for one day, and seeing his wonderful flower paintings. They appear to me to be so unique that an account of them will be interesting to the readers of 'LIGHT.' These paintings are said to be of specimens of the flora of the planet Uranus. Most of them are unlike anything we are familiar with, and are suggestive of tropical vegetation; some of them are rather like certain cactuses in blossom. One resembles banana foliage, another is rather like a large salvia, and most of them are brilliantly coloured. Were they merely emanations of Herr Machner's brain they would denote an imagination of no ordinary degree.

As far as an unbotanical person can judge, they seem to be of organic structure, whereas I am told that the best imaginary flowers yet produced, those of a certain French artist, are but rearrangements of parts of various plants. As to their artistic merit, opinions will probably be divided. They are essentially decorative, being bold in drawing. The colour of some of them struck me as a little crude, but this seems to be an argument for their spiritualistic origin, as it is probably due to the absence of any art training on the part of Herr Machner, who sees them clearly before him and copies them as closely as he can. I mean that the very vivid colouring might be beautiful in the flowers, though it is not so in pigment.

The paintings are not produced in trance, nor in a phenomenally short space of time, like the work of other painting mediums of whom one has heard. Herr Machner informed me that he worked rapidly and took about three hours to produce one of the water-colour drawings, which are about two feet by eighteen inches in size. That, I think, would be rapid but not abnormal work. He has also worked in oils and produced landscapes which have been much praised by German critics, but these I did not see. There were also pencil portraits of two Chinese, who are his guides and inspirers in the work. Some of their writing he gave to Professor Falcomer, who will submit it to a friend at the Japanese Embassy at Rome for examination.

Both Professor Falcomer and myself were quite satisfied as to the absolute sincerity of Herr Machner himself, who lives with his family, who are all mediumistic, in a quiet nook on the island of Usedom, in the Baltic, cultivating their own bit of ground and living on the produce. Herr Machner is also a healing medium, and many people come to him to be treated. He intends to complete fifty pictures and then exhibit them together. An exhibition of some of them was held at Berlin a few years ago, and Professor Ludwig Pietsch wrote warmly in praise of them in the 'Vossische Zeitung,' and their value for decorative purposes received practical demonstration by the fact that some were stolen, and the design, in a different colour, afterwards appeared in a wall-paper. Herr Machner

was a tanner by trade, and has also served some years in the German navy. He has therefore seen tropical vegetation, but it does not seem to have made any impression on him, unless on his sub-conscious mind. He is now about forty, and did not begin to paint until he was over thirty. If, as the sceptical think, he is simply a strong, original, untaught genius, I think it strange that the artistic impulse did not break into expression sooner, and that he was not more alive to the beauty of the world around him both in nature and in art. He did not seem much impressed by Venice, but said he admired the industry that had gone to produce it. His account of how he came to paint was as follows: At one of the first sésances he attended, knowing nothing of Spiritualism, he saw clairvoyantly a crowd of people in old-world costume; and one elderly man (who afterwards gave a name famous in art) asked him if he would like to paint, and told him he could do so and was to begin on the morrow, when he would have a free day. Accordingly he went next day to purchase colours, quite ignorant of which he should need, and was leaving the shop when the shopman suggested that he might want a brush. This was bought, and only on returning home did he bethink him that paper was also a necessity. Here the invisible prompter intervened, pointing out a white object that could be utilised, and which proved to be his wife's hat-box, of which the lid was laid under contribution. He got on all right till he came to the leaves but was nonplussed at finding no green in his box. Here again the 'Grey Man' came to the rescue and told him to take blue, and then to take yellow, and behold there was the green. The master tanner did not at all approve of this divagation into art and called upon him to leave it or leave his service. Herr Machner had the courage to choose the latter alternative, and then began a period of great hardship, now happily overcome; and having now enough for his needs, which are simple, he does not seek to give sésances for money or to sell his pictures.

Remembering Dr. Alfred Russel Wallace's opinion that no life can exist on the other planets, I ventured a remark as to the temperature; but he had his answer ready as given to him in response to similar objections of his own. Similar doubts occurred to me on listening to his account of visits to 'Sirius,' which I thought was a fixed star, a fiery sun, and not a habitable world.

This does present a difficulty, as Herr Machner appears to me to be of too simple and good a nature to attract those frivolous spirits who masquerade under great names and fool a medium by playing on his vanity. Whatever be the explanation, I am convinced of the perfect good faith of Herr Machner, and of the interesting character of his work.

Venice.

O. JESSIE VESEL.

**A FUND FOR PSYCHICAL RESEARCH.**—In reference to Mrs. Finch's proposal, in 'Annals of Psychical Science' for May, that a fund of £50,000 should be raised for the purpose of providing for mediums so that they should not be under any inducement to give fraudulent phenomena (as mentioned in 'LIGHT,' p. 277), the 'Review of Reviews' for June makes the following remarks: 'The essence of the above scheme lies in the condition that the investigation shall be in the hands of "provedly competent persons." At present the Society for Psychical Research seems to proceed upon the opposite principle. To choose blind men as judges of colours, and deaf men of music, would be as sensible as to entrust the investigation of psychical phenomena to men like Mr. Piddington and Mr. Podmore, who are notorious for the utter lack of psychic sense.'—But Mr. Podmore had some measure of psychic sense—once upon a time—as we showed in 'LIGHT,' of September 9th, 1905, when we quoted from his article on 'The Old Revelation and the New,' which appeared in 'Human Nature' in 1875; and the same magazine printed, in 1876, a report of a sésance with Dr. Slade, written by Mr. Podmore, in which he says that the slate was held so that he was 'sure there was no possibility of communication with the upper surface of the slate,' yet while in that position he 'heard the tiny fragment of pencil travelling over the slate.' After describing in detail the phenomena which he witnessed, he says: 'If these things be true—and they are true—the knowledge of them, the knowledge, that is, of actual present intercourse between the living and the dead, is of transcendent importance to humanity.'

## PHYSICAL PHENOMENA IN A PRIVATE CIRCLE.

AN ACCOUNT OF SÉANCES HELD AT THE HOUSE OF  
MR. J. EVANS, PLYMOUTH.

RECORDED BY W. H. EVANS.

Under the above title there appeared in 'LIGHT' of December 24th, 1904, an account of physical phenomena in a private circle, and I then promised the readers of 'LIGHT' further particulars regarding our sésances; but as the sensitive left Plymouth about that time, the sittings were discontinued until March last, when he returned here from his home in Jersey.

Although the sensitive had not sat for upwards of a year his power had not diminished, and the phenomena began again at the point where they left off. This was doubtless due to the fact that he had maintained his interest in Spiritualism and desired to complete his development.

The conditions of late have been the same as formerly, with the addition that, at his own earnest request, both the sensitive and the cabinet have been searched before each meeting. The sitters have insisted upon making a small collection weekly and giving it to the sensitive (under protest from him, as he did not wish for anything of the kind), but the amount is too small to tempt anyone to risk an honest reputation such as he has. Further, during the first six weeks of these sittings he has worked by day under the direct observation of my brother, Mr. J. Evans, and is at the present time lodging at my brother's home, and we can affirm most positively that nothing has taken place to raise in our minds the slightest suspicion of his honesty.

The light has been quite strong enough for the sitters to see the time by their watches and to observe each other's faces, and we consider that the stringent conditions and the simultaneous occurrence of many of the manifestations absolutely preclude the possibility of their being other than genuine, and the results already obtained lead us to expect that we shall eventually get what we are sitting for, viz., the fully materialised forms of spirit friends.

This record is perhaps the more interesting because it indicates the stages of progress which mark the development of the medium. The sitters at the circle have averaged about ten in number, and no stranger has been admitted to any sésance without the permission of the guides, and we have again noticed that the best results have been obtained when the circle has been small.

A preliminary sitting was held on Sunday, March 11th last. The weather was clear, the air dry and buoyant, and Mr. Hepburn, the sensitive, was in excellent health. After singing and prayer the sensitive was controlled and entered the cabinet. Faint raps were soon heard and one of the harps was struck against the wall. The guides intimated that one of the strings was broken, and, perhaps because of this, no great attempt was made by them to give us any music. A vacant chair which was next to the cabinet, between it and the end sitter, Mr. R., was then moved, and this was quickly followed by the moving of a similarly vacant chair between the cabinet and Mrs. Eveleigh at the opposite end of the circle. A dulcimer, in the cabinet, was struck with a fair degree of accuracy, accompanying the singing of 'Abide with me.' This, however, is of little evidential value. Both chairs outside the cabinet were then moved simultaneously, and the smaller harp was put out on the chair by the side of Mr. R.; it fell to the floor, and was picked up by the unseen and placed on the chair again. This was outside the cabinet, away from the sensitive. Both the harp and the chair at the other end of the circle were moved vigorously at the same time. A luminous card was put out between the curtains; it then travelled slowly across the front of the curtain, and finally fell to the floor. A few flowers which had been placed in the cabinet were thrown to the sitters, and the sésance, which had lasted for fifty minutes, terminated.

On March 19th the sensitive, with whom I was chatting for

some time before the sitting, was under strong influence for an hour before the séance began, but was not controlled, and was perfectly conscious. He was searched as usual, and everything was satisfactory. We had been told that a spirit, known to us by the name of 'Jim,' who has been with us from the beginning, would control the proceedings on this occasion, and it was soon evident to the old sitters that he was present, by the touch and the clearness with which the harp was played. A square card was put out at the centre of the curtains, which then floated slowly across them towards Mr. R., and partially back again, when it was thrown to the floor. Flowers placed in the cabinet were thrown out, and often, if one of the sitters opened his or her hand, flowers were placed in it, showing that those on the other side understood and anticipated the wish of the sitters. A bell placed in the cabinet was put out. It then moved with a peculiar rotary movement across the front of the curtains, in full view of the sitters, and was rung at intervals, while the harp was played inside at the same moment. When the bell neared the centre opening between the curtains it moved back again and slowly descended to the chair by the side of Mr. R. Two cards were shown together, one at the opening, the other at the end of the cabinet. A chair by the side of Mrs. Eveleigh was tilted until it fell over on the floor, where it was moved again in full view of the sitters, although no visible hand touched it, and in a few moments it was lifted on to its legs once more. The harp was put outside the cabinet and gently let down on the chair, where it was distinctly played. This was under the close observation of Mr. R. A few simultaneous movements of the chairs at the ends of the circle brought the séance to a close, it having lasted for one hour and twenty-five minutes. A strong north-easterly wind was blowing, and the air was clear, cold, and dry. The sensitive was in good health.

March 26th.—The chair outside the cabinet, at the end of the circle, where Mr. R. usually sits, was moved. The harp was played very faintly at first, but as the power increased the tone grew more full. Many hymns were played, and as we joined in singing, the playing immediately changed to tenor, producing a very pleasing effect. After about half an hour, phenomena were produced outside the cabinet. Both harps were unhung; the large one was pushed out by the side of Mrs. Eveleigh and the small one was placed on the chair at the other end of the circle, and played in view of the sitters. These manifestations were very clear and definite. The small harp was then lifted off the chair, carried along the front of the cabinet, the curtains of which remained unruffled and smooth, and at the request of Mrs. T. it was placed in her hand. The chair on which the harp had rested was then lifted into the air about three feet, and kept suspended for about three minutes, and while it was in this position the bell was shown and rung outside the cabinet at the other end. No visible hand or power touched either. After this a card was thrust out and moved across the front of the cabinet; it remained suspended against the curtain, and trembled in a manner which conveyed the impression of a magnetic needle suspended in the air, and while it was in this position another card was put out at the other end of the cabinet. The bell was also put out and carried around in the air in a similar manner, and, at his request, Mr. T. was permitted to take it. Several movements of the chairs followed this, and the simultaneousness of the phenomena was very striking. We were promised that at the next sitting efforts would be made to play the harp while Mrs. T. had it in her lap.

This sitting lasted one hour and twenty-five minutes; the weather was fine, and the sensitive was in good health.

April 2nd.—The sensitive, under control, signalled for Mrs. T. to sit in the chair usually occupied by Mr. R., and the harp was played soon after he had entered the cabinet. The ringing of the chimes on the harp was followed by the message, 'Me that rung.' This was got in the usual alphabetical manner by raps. (I should explain that during the week some spontaneous phenomena had taken place; the ringing of the chimes on the harp being heard by a lady in the house. The spirit friend named 'D.,' who claimed to have played the chimes, had been in earth life a bell-ringer. The object of the ringing

was to warn us of the passing away of someone, and on Sunday, April 1st, the brother of the lady who had heard the chiming of the bells passed away.) A small hand, like that of a child, was shown, and it held a bunch of flowers. This was followed by another hand, that of a lady, the fingers being particularly well defined. These hands were bright and luminous with the peculiar self-contained luminosity observed in our last sittings. After this a male hand was shown holding the bell, which it rang. The large harp was pushed out and put on the chair beside Mrs. T., where it was played by being struck with a stick. Subsequently Mrs. T. held the harp in her hand, when the same phenomenon took place. The smaller harp was held out between the curtains for a few seconds and then withdrawn. It was noticed that with this hand which held the harp there was shown a part of a sleeve and a cuff, but when the sensitive came out he was examined, and it was found that he wore no cuffs, neither were there any in the cabinet. The small harp was placed on the chair by the side of Mrs. Eveleigh, and Mr. T. held one end while it was played. There could be no doubt as to the genuineness of these phenomena; the curtains were held back and the sensitive was seen sitting placidly in his chair. The sitting lasted for one hour and twenty minutes. The weather was clear and bracing, and the sensitive was in good health.

The following account of the séance held on April 16th is by Mrs. T. The record of the former circles was submitted to her for comparison, she having kept an independent account, and in a note to me Mrs. T. says: 'I find our records are very similar, therefore it is unnecessary for me to add anything.' This indicates, I think, the clearness and definiteness of the phenomena.

April 16th.—The medium and cabinet were thoroughly examined. Soon after the medium had entered the cabinet our spirit friend 'Jim' rapped out the message, 'I took pencil from his' (the medium's) 'pocket.' (This had reference to the writing on a paper given to Mrs. T. at the last séance from her brother Jim.) The curtain opened in the centre of the cabinet, and a form was seen (although not distinctly) by some of the sitters. Mr. J. Evans then asked if a materialised hand could be shown, and afterwards a hand appeared, said to be that of the medium's daughter, 'Winnie,' and waved to the sitters; a male hand and arm then appeared, said to be that of Mrs. T.'s brother; it was closed, all except the forefinger, which was pointed at the sitters; then a lady's hand was shown, said to be that of Mr. P.'s wife, holding a card which was given to Mrs. T. Both harps were then played together, one inside and the other outside the cabinet, followed by the harp and the dulcimer together, with the bell ringing on the outside of the curtain. Also manifestations with chairs, cards, &c.

Séances such as these, with the cumulative force of the evidence piled up week by week, lead the thoughtful mind to realise the force of the evidence for spirit presence and action; and the answer to those who ask 'What is the good of it all?' is surely that the phenomena demonstrate the fact of human survival after bodily death.

We, the undersigned, declare the above record to be a true and faithful account of the séances held at the house of Mr. J. Evans, Plymouth.

JOHN HENRY EVANS.	S. T. TALL.
MISS MUTTER.	FLORENCE EVELEIGH.
ROSALIE T. . .	LYDIA BROOK.

TO CURE MENTAL DEPRESSION.—Mr. R. J. Ebbard's book on 'Mental Depression' (L. N. Fowler and Co.) proceeds much on the lines of his larger work, 'The Bedrock of Health,' reviewed in 'LIGHT' for April 14th last. The significance of the author's application of his diet and compress cures to mental cases lies in the fact, which he brings out very clearly in his opening chapters, that mental health depends on the state of the physical brain just as bodily health depends on the mental state. Since body and mind act and react, the first and most obvious method of cure is to relieve the deranged state of the brain and nerves caused by a vitiated blood-supply. This relief is effected by diet, and it enables the brain to reassume control over the whole of the organism. This reasoning disposes of the fallacy of those 'scientists,' 'Christian' and otherwise, who expect a depressed mind to rise dominant and superior to everything, at a moment's notice.

# SOME RECENT EPISODES.

BY 'AN OLD CORRESPONDENT.'

In the beginning of June my clairvoyant daughter informed me that her new control, 'Dr. R. R.,' who has for two years taken the place of 'Dr. S.' (who has gone to a higher plane), was to write me a message; and in the evening of Monday, June 4th, she brought me a letter signed 'R. R.' in the same caligraphy as formerly, although a trifle more 'rugged' than on the last occasion. This epistle covered four pages of note paper; it dealt entirely with our family affairs, and I note several points:—

1. 'Dr. R. R.' complains of the medium's inattention to some recent verbal directions he had given her as to dietary and health, and says she must give more heed to them.

2. He complains in pretty strong and contemptuous language of the incompetency and careless diagnosis of a medical man attending a relative of mine, and again he calls him a 'Bob Sawyer sort of medico.'

3. He tells me that although my wife cannot write me she visits me often in my bedroom during the night.

This is simply confirmatory of what my wife has often told me through Mrs. Treadwell, at the same time lamenting that I cannot feel her presence near me.

4. He informs me that my brother-in-law usually visits us on Sunday. This may be so, but the clairvoyante sees him but seldom.

5. He informs me that he has power now to write for four days, and if I have any questions to put I can do so by letter during that period.

6. He apologises for his caligraphy by saying he 'is very shaky to-night.' This is corroborated by the clairvoyante, who says he was so shaky that he took all the power out of her body, for the time being.

7. He mentions that 'Dr. A. M.,' our former family doctor, was present when this message was written. This is corroborated by the clairvoyante, who saw 'Dr. A. M.' in the room.

8. He cordially approves of the health resort in North Wales, at which I had taken a house for August, as being bracing and healthful.

Other family matters were discussed; but I have given the leading points of the message.

To this letter I penned a reply next morning, giving my views of the topics dealt with in the letter and explaining that the doctor of whose want of skill he had complained had attended my relative for many years, was kind and attentive, and could hardly be dispensed with without good cause, but if a specialist was desired I had no doubt it could be arranged; but the malady seemed to me to be chronic. I also inquired as to the prospects of recovery of a relative now in a rest home for a severe attack of neurasthenia, and regarding whose fitness for business in the future I was somewhat anxious, for financial reasons. Other topics were dealt with, and the letter was simply an interchange of opinion between us. It was handed to the medium on Tuesday, June 5th, that she might show it to 'Dr. R. R.' on his next visit to her.

To-day (June 8th), on my arrival in town from my house in the country, the medium handed to me another epistle from 'Dr. R. R.,' in reply to mine, in which he deals with the several matters referred to in my letter to him. I note the following points:—

1. He modifies his expressions regarding the medical man referred to in his last letter, admits his attention and kindness; but still reiterates his opinion that in diagnosis of disease he is very ineffective.

2. He says no specialist is required in treating the chronic malady my friend is labouring under.

3. He apologises for delay in replying to my letter, but says the medium's time has been much taken up during that period, which is quite accurate.

4. He alludes to the fact that my wife is pleased that I am staying in the country during the summer months. This is quite accurate, as I am living twenty miles out of town for a couple of months, and coming to business daily.

5. He informs me that 'Dr. S.' (the former control) will write me a message in a day or two. This is to me very satisfactory, as this former control's messages have always been convincing and satisfactory.

6. He enters at considerable detail into the question I put to him regarding the present and future financial condition and state of health of a relative suffering from neurasthenia, and for whom I was under certain cautionary obligations, and simply confirms to a large extent my own views on the subject.

7. He informs me that my brother-in-law has just gone to a higher sphere in the spirit world. The rest of the letter is personal and unnecessary to be dealt with.

The letter concludes thus: 'Excuse my writing, am as shaky as ever.' The medium confirms this and says: 'Again he took all the strength out of me when writing.'

Quite recently I had two sésances with Mrs. Treadwell, and have arranged for other two sittings with her soon. Should anything noteworthy occur, it will be sent to 'LIGHT' for publication. Meantime I have dealt with my recent correspondence at this stage with a view to chronicling any further developments which may take place.

## MR. GOLDWIN SMITH ON RELIGION.

The 'Westminster Gazette,' in a review of Mr. Goldwin Smith's recent book 'In Quest of Light,' complains that the 'Spectator' has taken the author to task on the ground that 'any man who sees grave reason to doubt the conclusiveness of the Materialist attack on religion, and who is convinced of the moral efficacy of Christian teaching, is bound, as a good citizen, to declare himself positively on the side of Christianity,' and reminds us that it is a question of what is meant by Christianity.

Mr. Goldwin Smith combats the assumption that 'if ecclesiastical dogma departs, nothing of Christianity will be left us,' and states that 'the essence of Christianity, as it came from the lips of the Author, seems to be belief in the Fatherhood of God and the brotherhood of man.' The inference of Science, that man has evolved, not fallen, he regards as fatal to dogmatic Christianity, but by no means so to the 'essence of Christianity.' Physical evolution, according to Mr. Goldwin Smith, as read by the 'Westminster Gazette,' will not explain and does not conflict with the spiritual instincts of man, and we run great risks if we insist on treating it as a sufficient theory of the life which is not physical.' He finds a sanction for religion in the human conscience, and says:—

'If this life ends all, I do not see how conscience can retain its authority. The authority of conscience, it seems to me, is religious. The sanction of its awards appears to be something beyond and above temporal interest, utility, or the dictates of society and law. In the absence of such a sanction, what can there be to prevent a man from following his own inclinations, good or bad, beneficent or murderous, so long as he keeps within the pale of the law, or manages to escape the police? One man is a lamb by nature, another is a tiger. Why is not the tiger as well as the lamb to follow his nature so far as the law will let him, or as he has power?'

The 'Westminster Gazette' thinks that Mr. Goldwin Smith will most appeal to his readers 'when he dwells upon the subjective evidences of the continuity of man's life, the intimations from within which suggest that existence is an ascending curve which will prolong itself beyond our present vision.' Quite so. That is one of our teachings as Spiritualists, apart from the evidence afforded by phenomena.

**SPIRITUALISM IN NATAL.**—The Durban Spiritualist Society held its third annual meeting on May 19th last. Mr. W. Utton, the president, read a very encouraging report of the last year's work, alluding to the labours of Mrs. Griffiths and Mr. Shaw, who have left for Johannesburg. Outlining the far-reaching effects of the mission of Mrs. Ellen Green, he said it had resulted in the creation of a deep interest in Spiritualism, and the establishment of societies at Pretoria and Kimberley. Mrs. Green was then in Maritzburg, and hoped to spend a few weeks in Durban before returning to England. Mr. W. Utton was re-elected as president and Mr. G. Cartwright, secretary, in place of Mr. W. T. Utton, whose resignation has occasioned great regret.

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## Light,

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### GOETHE AND A FUTURE LIFE.

We do not wonder that Dr. Carus, in 'The Open Court,' has revived the question of Goethe's spiritual attitude as to Immortality: for we have just arrived at a point where that attitude of his becomes vividly interesting. As Dr. Carus reminds us, Goethe was not so much a philosopher or a psychologist as a poet. He could not have been a conventional believer in the Future Life of the ordinary conventional Christian, still less of the business-like Briton with his Heaven and Hell, all officially arranged, for the accepted and the rejected, the submissive and the free-thinker.

He was a believer as a poet. Every time he discusses it there is a certain blend in it of rapture, or of mental music, which is not friendly to mere exposition, or argument, or criticism. 'It was an axiom with him,' says Dr. Carus, 'that no thinking being could think its own non-existence, and thus he felt convinced that every one carried the proof of his own immortality in himself. However, an attempt to reduce it into dogmatic statements he deemed inadvisable because he thought that it would merely lead to contradictions.' That is a fruitful thought. The appeal merely to the head concerning a future life must lead to contradictions. How can one merely reason about an altogether unknown and inconceivable condition of existence? Primarily it must be a matter for aspiration, instinct, poetry, love.

Goethe's cry was, 'Let us only come upon the Orientals. There we find remarkable things.' But his Orientalisms were blended with his sane German sense: and, in truth, it is the excellence and the charm of Goethe that his fine poetic temperament and poetic expression had for their substance this sane German sense. His flights were the flights of mind, though his longings and his wings were those of the imagination. He was a universalist, too, and not merely an Oriental or a German. Dr. Carus calls him a Greek, because the true Greek was cosmopolitan, and the genius of Greek antiquity was identical with Humanitarianism. His Heaven was not the Heaven of the Book of the Revelation—a Heaven of selfish ease and splendid seclusion. It was rather a Heaven of fuller development and more strenuous life: the Heaven of Tennyson,—"Give me the glory of going on." But, as we shall presently see, this ideal Heaven was strangely complicated with earth, and for reasons that we shall hope to disentangle.

He knew nothing of the grotesque absurdity of a physical resurrection: that was a huge anti-climax and

blundering contradiction. It is the spirit-self which persists, and he cares not to know how this can be. For him, it is sufficient that this spirit-self asserts it, claims it, and will secure it. The absurd notion of the resurrection of the body lies altogether in a region as much beyond religion as beyond reason, and is really fatal to the idea of a future life at all. It has led poets and artists captive, but poetry and art are not its parents. It was born of gross and earthly sense.

Dr. Carus gives us translations of snatches of Goethe's poetry in which he affirms the immortality of the soul, but, unfortunately, he attempts to put these into the dress of English rhyme, and the effect is not good:—a rhymed translation into English of German poetry never is. We will venture upon a prose version of some of these lines:—We must resist all suggestions of dissolution, and aim at immortality. That is our being's end. Fling out of life the very thought of the transient: that only enervates. Brave deeds of old live in the present, and tend to fuller life: and thus life persists as cause, and works through man to permanence. This is the abiding pledge and sign of immortality: and he best wins this who fills his life with hope and action, binding himself to the abiding.

Goethe, says Dr. Carus, denied immortality in a Utopian heaven, as an imaginary state of bliss where every thing would be perfect, where battles were no longer to be fought, tasks no more to be done, dangers not to be encountered, and no sufferings to be endured. He believed in activity, in doing and daring. Hence his quaint clinging to a sort of reincarnation. 'I am sure,' he said to Falk, 'that I, such as you see me here, have lived a thousand times, and I hope to come again another thousand times': but we think this was struck out of him by the longing for active life; and, unfortunately, he knew nothing of the Spiritualist's modern discovery of a spirit-world every bit as active and energetic as this. If Goethe could have been saved from the sickly or horrible pictures of the conventional Heaven and Hell that alone existed in his day; and if he could have attained the vision of Heaven and Hell as we know them, he would not have been content to paddle back into this earthly backwater in order to find activity. His glorious sense of onwardness, his passion for evolution, his love of action, would have found full satisfaction in the thought of a life of service, of inquiry, of progress beyond this little pent-up scene.

This lack of knowledge of the worlds beyond led him, notwithstanding his animated faith in a future life, to cling to this world as with clipped wings. Thus, in a passage from 'Faust,' quoted by Dr. Carus, and again unfortunately rhymed, he makes one of his characters say:—

Enough for me this earthly sphere: the view beyond is hidden. He is a fool who looks up there with blinking eyes. Let him stand firmly here and look well around. This world suffices: the wise can gather here what here he comprehends.

Put side by side with his ardent expectations of life beyond, this, in so far as it expressed his own thought, is manifestly a case of clipped wings. It was a pity that he was not able to push his way past the doll Heavens and Hells of his day, and find the New World beyond.

AT THE MOMENT OF DEATH.—'Luce e Ombra' for June gives a well attested case of 'telepathy' which occurred at the death of a medical man at Riva, on the Lake of Garda. Having a presentiment that he would not recover from an operation, he telegraphed to his family at Pizzolo, forty miles away, in order to prepare them for his end. At the moment of his death, at 4 p.m. precisely, his daughter, at Pizzolo, gave three loud cries, and then fell into a swoon. Half an hour later a second telegram arrived, announcing that the doctor had breathed his last at four o'clock precisely, the very time at which his daughter, a girl of twenty, had cried out. An uncle of hers, also a doctor, who was present, said that it was a new and most interesting case of telepathy.

## ARE MEMORIES INHERITED?

The Rev. Forbes Phillips, whose recent experiment in the field of sacred drama aroused considerable discussion, contributes to the 'Nineteenth Century and After,' for June, an article on 'Ancestral Memory,' in which he reviews certain singular mental phenomena, and makes 'a suggestion' with regard to their explanation. The phenomena are not new, but they are well described by Mr. Phillips, who says:—

'There are few people who have not at times been startled by some vivid reminiscence when visiting some entirely new locality, or while viewing some scene which they have never seen before. A key has been somehow turned, a bolt shot back somewhere within the inner temple of their consciousness; a secret flashed in upon them, a thrill of insight has possessed them, and they feel for a moment that a new light has broken over them. Words of amazed recognition rush to their lips, as a full current of new thought is switched on. For an all too brief space the recollection is there; when it is gone, they struggle to recall it as one would recast a dream. At other times the vision lingers sufficiently to enable us to get hold of something fairly definite.'

Mr. Phillips illustrates his meaning from his own experience. Visiting Rome for the first time, he found that 'again and again within the city there came these flashes of recognition.' The obvious explanation that he was recognising the originals of pictures and photographs will not, he says, hold good for the dark underground windings of the Catacombs. He continues:—

'A few days later I was out at Tivoli. Here again the whole place was as familiar as my own parish. I found myself struggling with a torrent of words, describing what it was like in the olden days. I had read nothing of Tivoli. I had seen no views; only a few days previously had I heard of its existence; and here I was acting as guide and historian to a party of friends who concluded that I had made a special study of the place and neighbourhood; then the vision in my mind began to fade. I stopped like a man who has forgotten his part, and I could say no more. It was as if a mosaic had dropped to pieces.'

On another occasion, near Leatherhead, where he had never been before, a friend remarked that there should be a Roman road near, and Mr. Phillips replied at once, 'I know,' and he says, 'I led the way with certainty in my mind that I knew where we should find it, which we did; and there was the feeling that I had been on that road before, riding, and that I had worn armour.' A clergyman one day asked Mr. Phillips to go with him to some Roman ruins, and said that he had a recollection of living there and holding some priestly office in Roman times. Mr. Phillips says:—

'One fact struck me as significant. He insisted on examining a ruined tower which had been bodily overturned, and said: "There used to be a socket in the top of it, in which we used to plant a mast, and archers used to be hauled to the top in a basket protected with leather." We found the socket he had indicated. I urged him to publish many things he told me that day, but he shook his head. "The time is not ripe," he replied.'

Mr. Phillips says that he frequently asks the question, 'Have you ever felt on seeing a place for the first time that you have been there before?'—and that in quite thirty per cent. of the answers he gets something which bears directly on the theory of a racial memory. These phenomena, he says, differ altogether from sudden flashes of memory referring to former events in our own lives. He shows that the same facts were known in the East, in Egypt, to the Jews, and to Plato, and were often explained by reincarnation. But Mr. Phillips thinks that they can better be referred to ancestral memory, and says:—

'That a child should present certain features of his father and mother, and reproduce certain well-known gestures and mannerisms of his grandfather, is looked upon as something very ordinary. Is it not possible that the child may inherit something of his ancestor's memory, that these flashes of reminiscence are the sudden awakening, the calling into action of something we have in our blood, the discs, the records of an ancestor's past life, which require but the essential adjustment and conditions to give up their secrets? If so, then we have in ancestral memory a natural answer to many of life's puzzles, without seeking the aid of Eastern theology.'

Mr. Phillips refers to the many involuntary movements, especially in cases of sudden alarm or emotion, which recall

the traits of our early ancestors, and says that the dreams we often have of things we have never experienced in our waking moments may be 'a kind of free play of this ancestral memory.' But one of his illustrations, at least, does not seem applicable to this theory. He tells us that in his ministrations as a clergyman he has on more than one occasion heard a man on his death-bed say, 'I feel somehow that all this has happened before in my life.' Now if memories can be inherited, surely this can only refer to things experienced by the parent before the birth of the child; how can a child inherit his father's death-bed experiences? Another illustration, in explanation of 'the common form of ghost story,' seems equally unsatisfactory. If a man sees the ghost of his ancestor in a certain place, it is, according to Mr. Phillips, because 'some member of his house, back in the centuries, did actually witness such a scene, and the impression was handed on to a later scion of his house.' But are ghosts never seen except by those whose ancestors saw their living originals under similar circumstances? This is a little too much to believe.

We fully share Mr. Phillips' hope that 'the great discoveries of the new century will be in the direction indicated,' and that the 'wealth of material lying ready to hand' can be used to 'push back the circumference of that which encloses us'; for, as he rightly remarks, 'every mystery is a great possibility.'

## CASTS OF SPIRIT HANDS.

On p. 168 of 'LIGHT' for April 7th, we published a letter from Signor Eugenio Gellona, of Genoa, mentioning some recent phenomena obtained at his house through the mediumship of Eusapia Paladino. 'Luce e Ombra,' for May, contains a full account of this sitting, which was held at the request of M. Serge Youriévitich, a member of the Russian Embassy, and secretary of the Institute of Psychology in Paris, in order that he might see how imprints in clay, and plaster casts from them, were obtained. At this sitting all precautions were taken, as though it was an 'official' experiment. Signor Gellona says in his article:—

'An entity presented itself who claimed to be the father of M. Youriévitich. It stood behind the curtain and pushed it forward, so as to bring its head near to M. Youriévitich, whom it answered in Russian, a language unknown to the medium and the other persons present. While M. Youriévitich spoke aloud, the entity answered in a low tone; I heard it distinctly without understanding the words, and M. Youriévitich translated part of what was said. The entity promised, as a sign of recognition, that it would shake hands in a particular manner, and this promise was kept. At other times the entity replied by means of blows struck on the side of the cabinet.'

Signor Gellona states that he saw this materialised entity by red light, while it displaced the curtain; it was arrayed in white drapery. Although there were three blocks of prepared clay within the cabinet, the form chose to leave the imprint of its hand on a block outside the cabinet and near to M. Y. This imprint was made in the light of a red lamp, while M. Y. held Madame Paladino's hands with his own, and almost all the manifestations were made for him, in order that he might take back to Paris the confirmatory evidence afforded by the casts. When the entity informed the sitters that it had made an imprint, they turned on the white light and found the impression as mentioned. Signor Gellona continues:—

'After noticing that in the imprint the nails appeared to be long, I asked M. Y. whether his father used to keep them so, and he confirmed the fact. It should be observed that none of us, including Eusapia, had long nails. We at once took four plaster copies of the impression, and in all of them we could see, with a lens, the very fine spirit fabric.'

In the various casts obtained by Signor Gellona, the hands are almost always enveloped in a veil of extremely fine substance, which leaves its impression on the clay, without, however, interfering appreciably with the sharpness of the cast. In this case, as in others, Signor Gellona suggested that a trial should be made with a living hand enveloped in fine gauze, or Irish cambric, and in every case the fabric appears in the cast much coarser than the spirit fabric ever does. The presence of an intelligent operator, distinct from the medium and sitters, is thus demonstrated.

## MESSAGES FROM THE OTHER SIDE.

The following extracts are from a series of messages given through a lady in a private circle, partly through 'Ouija' and partly through automatic writing. Many of the messages were of a personal nature, giving good advice to the sitters, but some of the later ones, being of a more general character, are, we think, likely to be helpful to our readers.

### II.

#### COMFORT FOR THE BEREAVED.

September 17th, 1904. R. wrote to one of the sitters who had recently lost his daughter, and was feeling his bereavement very keenly:—

'Dear heart-broken friend M., be at rest, be reconciled. Your affliction is great, but it is only, as it were, for a moment, and your loss is only her eternal gain. Just to see her as we do would lift for ever the load of grief from your hearts. The sweet child is well, well in a degree transcending earthly happiness, and she is so perfectly happy. She wants her daddie, and longs for the bliss of having you all with her again, never to be separated. She longs for her darling mother and Nelly and Harry, and for Ethel.

'Dear friend, you are quite right, God did not send this affliction. God is love, love passing man's understanding. Causes and effects in an endless chain brought about this terrible tragedy. God does not will to afflict the children of men. These afflictions are bound up in the laws which constitute the government of the Universe. Fire burns, and if anyone should place his hand in the fire he must not charge God with burning him. God does not change the nature of fire to prevent the catastrophe. In His ineffable wisdom He permits no miraculous interference with the operation of these laws. But He is love, and that love in your heart which death, so-called, cannot quench, is born of Him. Be comforted, your earthly pilgrimage is but of short duration, and will presently give place to the eternal joys and realities of life everlasting. Gird up the loins of your spirit and place yourself in the hands of God, seeking His wisdom and the guidance of His Holy Spirit so to live the few years of your earthly sojourn as not to imperil your life eternal here on this side the veil.

'We must now leave off, but set your own house in order and fail not to hold with us these sweet communions. Your darling is with J., and with all her and your loved ones, and she is with us too. So far then, dear friend, you will not begrudge us this, for your loss is our gain.'

September 24th.

'Friend M., your feelings are very sore and I can easily see that your heart is up in rebellion and defiant against what has taken place. I cannot blame you, for it is not in human nature always to stand up erect in the face of such desolating trouble. Do not despair; pray and fight strongly against the corroding influence of such an attitude of your tortured soul. I sympathise fully with you. The clouds are so dank and so thick that your naturally optimistic spirit is oppressed and seemingly crushed out of you. But this will all pass away and the sun will arise with healing effectual for all your wounds. Do not brood, life has not been swallowed up in death. You see, my dear friend, I know the utter futility of those customary platitudes offered kindly enough, but still with that complacency which belongs to grief which is not shared in, because it is not their own case, but another's. I understand the unwisdom of all such attempts at consolation.

'Well, friend, you must even bide the bitterness of this cruel bereavement. We assure you of our constant affection and help. But God only can administer fully to the great needs of your suffering spirit. He knows your necessities before you ask or think, and you are in His loving care. So many are in the same bonds of affliction as yourself and are oppressed with the same hopeless feelings which beget the same defiant opposition of mind and heart to the inexorable fate which has befallen you and them.'

October 8th.

'The question in your mind, M., will come pertinently to the purpose of our present meeting. It is far from easy to distinguish between what is in your own thoughts and what we impress upon you. The personal equation powerfully affects the whole, and we have to guide ourselves in a great degree by it. The immense issues depending upon holding communication make it imperative that you should not too readily accept everything as wholly and unadulteratedly from us. Under the conditions which you yourselves furnish, and these are saturated through and through with your own personality, unless your minds were held absolutely unconscious,

we could not give you wholly our own thoughts. This is, of course, very confusing, in that it leaves you uncertain how much and how far you can accept as definitely and truly from us. We understand the difficulty, and urge on you the important and solemn duty, while assuring yourselves of the undoubted fact that we do communicate with you, carefully to discriminate and to realise that much mixed up with it is supplied from your own inner consciousness. Trance conditions apart, it could not be otherwise. And now comes a most important consideration. Spiritual advancement needs that you should be conscious and zealously co-operating in the work. We want your active participation and not laid down useless as a log in unconscious trance, which at the best can only give evidence and be of advantage to outside third persons, so to speak. Such would not be intercourse in its real sense. Unconscious mediumship is frequently the highest form of spiritual gifts and should be sacredly cherished and guarded. What if people do say that it is all from your own consciousness—is wholly your own imagination; what even if in your own mind you have serious misgivings about it? Do but persevere, and like a muddy stream which slowly clears when the storm is past, you will soon realise our co-partnership in this sweet communion. Friend M., you have been greatly exercised on this very question and felt strongly in your love for little Charlotte, that it would be sacrilegious to expose yourself, and her also, to miscarriage of truth concerning her existing being and lot. You are quite right; jealously guard the incomings and outgoings of your spiritual understanding, and rest assured that this will, in nautical phrase, "clear the decks," for our action. And we can work all the better when your minds are resolute against imposition.'

### THE SPIRITUAL SOURCE.

One of the greatest and most palpable arguments in support of the evolutionary hypothesis of creation is that drawn from homology. The similarity in structure which impresses every observer of animal life can only be accounted for by the theory of common descent. We have all heard of the spiritual laws which obtain in the natural world. It is owing to the fact that all things that live and exist had a common origin that we see the same laws operative alike in the physical, mental, moral, and spiritual realms. The discovery of this 'correspondence' will always be associated with the name of Swedenborg, and it is solely in virtue of its truth that symbols have meaning.

Perhaps one of the finest symbolic pictures extant is that in the Bechstein Hall, London. The artist has attempted to portray the means by which humanity is supplied with the necessities of life. In the foreground, on the right, is pictured a seer intently transcribing his ideas into words upon a roll. On the left, as his partner, is one playing upon a lyre. On each side of these are two beings, of human form, holding aloft, one a bunch of fruits, and the other a cruse of water. The four are shown as acting under the guidance of the rays of light and power proceeding from the dazzling splendour of Deity, which, under the artist's brush, evolves itself into a revolving ball of fire, bursting into tongues of flame, and shooting out beams of divine glory into the blue heavens. The dazzling glory issues in the eternal Christ, through whom humanity has access to the Father; and the 'Logos,' the Divine Son of God, under the form of humanity in which he became incarnate, is portrayed as throwing forth those rays of power, truth, and harmony, which, through the mediumship of man as leader, seer, painter, and musician, have lifted humanity nearer and yet nearer to God. Nor is this all; the divine Mind, synonymous with truth, and which is ever present in idea, is symbolised in wings of cherubim which ever and anon wheel round the ineffable centre of glory. It is a picture with a message. The painter reveals the origin of music, and the parent of those thoughts which, sweeping through the human mind, speak of eternity, and which compel the heart and mind alike to worship. Everything that is good and true and beautiful is there seen to have the ever-living, the eternal Spirit ('Jehovah') for its source. G. W. BUCKTHORNT.

MR. JAM. COATES, of Glenbeg House, Ardbeg, Rothsay, kindly writes the following words of appreciation: " 'Lianth' to my mind, is so fair, calm, clean, and well-balanced that one has no hesitation in either posting or giving copies to intelligent persons who are not acquainted with the subject of Spiritualism."

## A SENSATIONAL REPORT CORRECTED.

Some time ago a sensational report went the rounds of the psychical journals to the effect that Dr. Elmer Gates, of Washington, had succeeded in rendering visible, on a prepared screen, the shadow of the soul of a rat as it left the body. Dr. Gates, in 'Annals of Psychical Science,' for June, explains that he merely used the idea as 'an instance of what he would consider to be adequate proof of another kind of existence.' Such a demonstration would only be possible in case some form of rays or wave-energy could be found to which the dead body of an animal is transparent, but to which the almost infinitely tenuous matter of the soul (if it exists) is opaque. As this may seem at first sight impossible, Dr. Gates reminds us that no known substance is transparent to all the various forms of undulation already known, and it is probable that there is no known substance but that it is opaque to some of these rays. If the soul was thus opaque to certain rays, the living body would cast a shadow (because the soul was still in it), but upon the death of the animal the body would become transparent and the soul, as it emerged, would cast a moving shadow on the screen. But all this was given merely as an example of a possible scientific method. With regard to the probability that some such method will ultimately be found, Dr. Gates says:—

'It is inconceivable that, if we continue to live after the death of the present visible and atomic body, we could do so without having a material organism, but not, of course, of the ordinary kind of matter. An absolute absence of matter would be a real vacuum—a mere void—an empty space incapable of acting on anything or of being acted upon. If we continue after death as a "personality" or a "mind," we must be functionally active, and the existence of functions without functioning structures is impossible. I repeat, that if we live after death it must be as an organism of some kind, and if such is the case it would not seem improbable that in the scientific laboratory there will some day be discovered means of physically detecting and studying it. If immortality is a fact in nature, the laboratory will be quite likely to be able to discover it, and the method I have proposed is full of promise.'

What Dr. Gates has really done is to discover 'that certain wave-lengths of electrical waves (not X-rays or ultra-violet light, as reported) pass more freely through the body of a dead man than of a living organism,' and he proposed this as a test of death. But 'this greater transparency after death was found to be due to the absence of the normal electric currents which are always present in functionally active nerves and muscles; and not, so far as there is any evidence, to the passing away of a soul.' Dr. Gates has discovered also that 'the living body gives off electric waves in proportion to the degree of its muscular or mental effort or activity,' and that the increase or decrease of these waves becomes a measure of the subjective mental state. Moreover, a sudden variation in these psycho-physical measurements indicates the approach of disease long before the first symptoms are felt or diagnosis would reveal it. Dr. Gates has organised special departments for these researches at his Washington laboratories.

TO CORRESPONDENTS.—'Arjuna,' Basil Cuddon, and others. Next week.

'THE SEEKER.'—This little quarterly magazine, which was started last year by the Rev. G. W. Allen, of St. James's Vicarage, Bradford, at the suggestion of some of our friends who are interested in the mystical side of religion, has now been enlarged to forty-eight pages, at the price of 2s. 6d. per annum, post free. Philip Welby is the London publisher. The last number contains articles on 'The Secret of Power,' by the Editor; 'The Fixing of Good Habits,' by Mrs. M. E. Boole; 'The Unity of Life,' by Rev. C. R. Shaw Stewart; 'The Science and Art of Prayer,' by Rev. A. R. Loster; and an important and interesting discourse on 'Auto-Suggestion,' by Archdeacon Wilberforce. The aim of the magazine is to encourage spiritual perception, the opening of the 'spiritual eye which would show us all things from the divine point of view,' and 'help the world to the true solution of the problems of life and conduct' by 'building up a character in harmony with the divine,' for which purpose we must 'develop the spiritual faculties and catch the divine point of view.'

## 'TO HELP MADAME MONTAGUE.'

In response to Mr. Samuel Hopgood Hart's suggestion in 'LIGHT' of the 2nd inst., that a relief fund should be raised to help Madame Montague, and in addition to his offer of books (to the value of £1) to be sold for that fund, we have, up to the present, received the following subscriptions:—

	£	s.	d.
Mrs. S. K. Coates ... ..	5	0	0
'Some Eastbourne Friends' ... ..	1	14	0
Mr. E. Dawson Rogers ... ..	1	1	0
Mr. Morell Theobald ... ..	1	1	0
Mrs. Swanston ... ..	1	1	0
Mr. and Mrs. Hipkins ... ..	1	1	0
Mrs. M. S. Allen ... ..	1	1	0
Miss C. Elphinston ... ..	1	0	0
Mr. James Hopgood Hart ... ..	1	0	0
'E. D.' ... ..	1	0	0
'C. L. S.' ... ..	0	10	0
Miss F. Hider ... ..	0	5	0
Miss Wormald ... ..	0	5	0

We shall be pleased to receive further contributions to this fund and to forward them to Madame Montague.—[Ed. 'LIGHT.']

## MILTON'S CONTINENTAL FOLK-LORE.

The opening of the Simplon Tunnel gives additional interest to a little work by Mrs. Fanny Byse, of Lausanne (published by Elliot Stock, 62, Paternoster-row, E.C.), in which the authoress traces Milton's journey on the Continent in 1638, and believes that, in his famous twin poems, 'L' Allegro' and 'Il Penseroso,' he has recorded many of the impressions formed during that journey. It is known that he visited Galileo at Florence, and Mrs. Byse believes that the lines,

'Or let my lamp at midnight hour  
Be seen in some high lonely tower,  
Where I may oft outwatch the Bear  
With thrice-great Hermes,'

refer to this visit, and that Galileo was then at Arcetri, in the house adjoining the Torre del Gallo, but she applies the name of Hermes as denoting Galileo himself, whereas the reference to the Hermetic writings is as plain as the allusion to Plato immediately following.

Mrs. Byse considers that the lines beginning 'Tow'red cities please us then,' and indicating a brilliantly intellectual Court, can only refer to Paris in the palmy days of the Marquise de Rambouillet and Mlle. de Bourbon. But the main purpose of her book is to show that on his way from Italy past the 'low-browed rocks' and 'ebon shades' of the Simplon Pass, 'where the night-raven sings,' Milton must have tarried at the small town of Bex, just where the gorge of the Rhône, very narrow between Martigny and St. Maurice, opens into the wide valley at the head of the Lake of Geneva. She even identifies the 'towers and battlements . . . bosomed high in tufted trees' with the old Tour de Duin, a fragment of the ancient Castle of Bex. With reference to the folk tales in 'L'Allegro,' Mrs. Byse says:—

'That Milton met with Swiss fairy lore in the conversation of the peasants of Bex, we may conclude by his lines on the "lubber fiend," or goblin household drudge, in French *Le Servant* or *Le Vouivre*. It is true that this fellow is not unlike his cousin the Scotch brownie, Lob-lie-by-the-fire, but he is placed here in the upland hamlets, where the cream-bowl is set by night on the window-sill as guerdon for his pains.

'Some seventy years ago the old women of Les Ormonts would tell you of the unseen hauntings of their chalets. Woe to the niggardly cowherd who should neglect to provide for their needs; all his cattle would fall into the precipice as they went to the watering. These Good People hid and found objects with malicious intent, dogging the footsteps of the mountaineer, with good and evil omen, all his days.

'After the dance and the spicy beverage of the twilight hour, the peasants begin their stories of the invisible—how Fairy Mab ate the junkets (French, *jouche*, cream-cheese), how the wife was pulled and pinched by invisible hands. The husband calls to mind the wonderful night in which the goblin had threshed for him more corn than ten paid labourers would have done, in order to earn his dish of cream; the wood-fire was still flickering, and his form could almost be discerned

as he stretched before the hearth; yet at earliest dawn he had fled.'

Although it is admitted that similar legends are known in Russia and elsewhere (not to speak of England), there is a suggestive point in localising so many of Milton's references to fairyland in this romantic country, where, as Dean Bridel says, 'imagination roves at will and peoples the scene with fantastic shapes so soon created by waters, forests, winds, silence, solitude, and the mysterious shades of night.' Mrs. Byss tells us that fairies are much in credit in that part of the Alps, where they have their ballroom, their rock, their den, their fountain, their resting-place, in the popular nomenclature of the district. Mrs. Byss is, no doubt, a believer in the Unseen, for her husband has done much to make Swedenborg's writings known in France and Switzerland. S.

### PROSECUTION OF MR. F. F. CRADDOCK.

The hearing of the charge against Mr. F. F. Craddock, which was opened on the 13th inst., was resumed on Wednesday last, at Edgware Police-court, before Mr. Irwin E. B. Cox, and a full bench of magistrates. Mr. R. W. Turner appeared for the prosecution and Mr. Ralph Bankes, instructed by Mr. E. R. S. Skeels, for the defence. Three summonses had been taken out under the statute of 5 George IV. cap. 83, sec. 4, and Mr. Craddock was charged with having attempted to deceive Lieut.-Colonel Mark Mayhew and others, on February 27th and March 13th and 18th, by using 'certain subtle craft, means, and device, by palmistry or otherwise,' and professing to produce, or 'call up,' the spirits of certain dead persons. Mr. R. W. Turner, for the prosecution, said that Mr. Craddock carried on business as a medium, and charged 7s. 6d. each person on week-days and 10s. 6d. on Sundays for permission to attend his sésances at his home at Pinner. Colonel Mayhew gave evidence that on February 27th he heard voices of a ventriloquial character which proceeded from behind the curtains which did duty for a cabinet, and that faces appeared which wore false beards and moustaches. One form gasped out the name of 'George,' and purported to be his (Colonel Mayhew's) uncle, but he never had an uncle of that name. Some of the 'appearances' were closely draped, and one, said to be 'Sister Amy,' had a peculiar appearance about the upper lip, as if it were covered with a fabric—Mr. Craddock has a dark moustache. Similar proceedings took place on March 13th, when a voice, said to be that of 'Joey Grimaldi,' said 'I think there is a little child here for Mrs. Mayhew,' and after some slight movements, which were heard going on behind the curtain, the voice continued, 'Let him go to his mother.' Colonel Mayhew said he had not lost a child—his child was alive and well. Another form appeared wearing a black woolly beard, which, however, Colonel Mayhew had no hesitation in saying did not form part of the man's face. He paid for admission to the sésances through Mr. Sinclair. On March 18th he and Captain Carlton carefully examined the room and a small table which was inside the curtains, the drawer of which contained only some sheets of plain paper. Joey's voice said that Colonel Mayhew's mother was present and sent him her love. His mother was, and is, alive and well. The voice similarly intimated that Captain Carlton's mother was present, and sent him a message of love, whereas she, too, was alive and well. A face then appeared without beard or whiskers, but wearing a light-coloured, frizzy, turned-up moustache, evidently of a theatrical character. Col. Mayhew then related how he seized the form by the shoulders and was dragged forward by it as it threw itself backwards, both falling to the floor within the curtains. Captain Carlton, who had an electric light with him, switched it on, and it was found that he (Col. Mayhew) held Mr. Craddock, who was afterwards assisted to his chair. Craddock then began to speak as Dr. Graem, one of his 'controls,' and said, 'Let everyone be quiet and be seated, and the sésance may continue.' Col. Mayhew said that Rear-Admiral Moore pointed out to Mr. Craddock that he had rendered himself liable to grave suspicion of fraud, from which he could only clear himself by allowing himself and Mrs. Craddock to be thoroughly searched to prove

that they had no false beards, moustaches, or other suspicious articles about them—and, further, that if he refused to grant permission, only one conclusion could be drawn. Craddock replied, 'You can conclude what you like, I will not be searched,' and threatened to violently resist anyone who laid hands upon him for that purpose. 'Mrs. Craddock asked what right we had to cause such a disturbance in a quiet, respectable house, and our answer was that we had paid to be there, and did not expect to be subjected to fraud. Someone suggested that our money should be repaid, to which Mrs. Craddock agreed, and our money was returned.' Col. Mayhew then related how Captain Carlton and he found an electric torch in the drawer of the little table behind the curtains, which had formerly been empty.

In his skilful cross-examination of Colonel Mayhew, Mr. Ralph Bankes elicited the fact that Colonel Mayhew was prosecuting at the instigation of the 'Daily Express.' 'Oh,' said Mr. Bankes, 'I see, you are supplying the public spirit and the "Daily Express" the cash.'

Further, Colonel Mayhew admitted that after the first sésance he was convinced that fraud had been practised and that when he wrote to Mr. Craddock that he and Mrs. Mayhew wished to see more of his 'marvellous powers' and would be 'delighted to attend,' his letters were hardly truthful—that he intended Mr. Craddock to get one impression while he meant quite another. He believed that many of the truths held by Spiritualists were 'possibilities.' Where sésances were genuine he thought the use of prayer would not be blasphemous, and so far as he knew the sitters on the first and second occasions believed the appearances were genuine. He thought that if he seized a genuine spirit form it would gradually melt away. He admitted that no garments or conjurer's apparatus were discovered by him and that Mr. Craddock did not hold out to him any hope of being able to produce any materialisations.

Mr. Ernest Sinclair said that he had attended a number of sésances with Mr. Craddock and was a firm believer in his powers as a genuine medium. Colonel Mayhew had asked him to introduce him to Mr. Craddock, which he did, and had transmitted the fees for Colonel and Mrs. Mayhew, together with his own. He could not see any trace of false beards, and thought the sésances on February 27th and March 13th were quite genuine, and although he had heard that Craddock had been seized by Colonel Mayhew on March 18th, he still believed that Craddock was a genuine medium.

Mr. Maskelyne was called as an 'expert,' but was not permitted to give evidence, the bench deciding that the law does not take cognisance of the validity of Spiritualism. They had no power to try the scientific proof of the truth or falsity of Spiritualism. The law said that those who profess to have dealings with spirits were guilty and must be punished. The salient point was that when the figure was seized Craddock was found, and that he had assumed and pretended to be someone else.

Captain Dudley Massey Piggott Carlton, late of the 9th Lancers, who said that he was a Spiritualist, gave evidence corroborating that of Colonel Mayhew, as to switching on the light, and finding Craddock on the floor with Colonel Mayhew on the top of him.

No witnesses for the defence were called, and Mr. Bankes, in a very able and forcible speech, said that before the reign of George IV. people who took part in sésances would probably have been burnt, but since then the law had become milder, and, no doubt, some day all fines would be abolished, and Spiritualists would occupy as high a position as other scientific persons. He submitted that there was no offence because Craddock had not held out any false representations and there was no evidence that anyone had been imposed upon. Colonel Mayhew had admitted that after the first sésance he expected, and went prepared to find, fraud, and therefore he had not been deceived, and Mr. Carlton had seen nothing wrong at the first two sésances which he had attended.

'I am not going to say one word about the genuineness or otherwise of these spiritualistic sésances,' said Mr. Bankes, adding that a week's investigation had showed him there were 'more things in heaven and earth' than he, at any rate, dreamed of in his philosophy. Who would dare, after the writings of Sir William Crookes and others, to have brought

those distinguished people before the court? That fate was reserved for humbler people like Mr. Craddock. According to books by eminent persons, the theory was that the spiritual body came out of the medium, and that if anyone broke the circle the spirit was dissolved and the atoms were reunited with the body of the medium again. Therefore, it was inevitable, if there was any truth in the theory, that the medium must be found in the grasp of the sitter in the circumstances of seizure as by Colonel Mayhew. Craddock naturally refused to be searched, because he felt that his house had been outraged.

The magistrates then retired for about ten minutes, and on their return the chairman stated that the first two charges were dismissed, but on the third the sentence was a fine of £10 with costs, amounting to £5 5s., or a month's imprisonment with hard labour. A week was allowed for payment.

## 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.*

### 'Good Causes and Bad Arguments.'

SIR,—I do not wish to convince your correspondent, 'C.,' whose letter appears in 'LIGHT' of the 16th inst., but I do want him to convince himself by thinking out his subject. Having seen animals and birds killed by primitive methods in England and Australia, I again assert that in all cases death was instantaneous and painless; a single blow with a club, poleaxe, or spear rendering the animals unconscious. Fowls were as speedily despatched; so I again assert that they suffered little or nothing compared with the pain of natural death by old age and the accompanying starvation. This is patent to anyone who will give the matter a moment's thought; and to expect me to prove the obvious is too bad. So all suffering actually inflicted is unnecessary suffering.

Do vegetarians realise what would happen if their strictest creed were universal? Even milk is tabooed by some. If this were done then all domesticated animals would have to be exterminated, or would be kept at the expense of the poor who need the land. A few might be kept at the 'Zoo,' or in parks. Even then the superfluous ones would have to be killed. If milk were not tabooed and the cows allowed to live, then the greater number of the male cattle would have to be killed, or suffer something worse than death, or we should be overrun with dangerous bulls. Vegetarians must admit these things, or admit that they have not seen beyond their noses regarding a difficult subject on which they have ventured to speak so strongly.—Yours, &c.,

20, Fairlawn-park, W. E. WAKE COOK.

### How do 'Ghosts' Speak?

SIR,—I am in a little perplexity, from which, perhaps, some of your readers will free me.

In 'LIGHT,' June 9th, p. 268, you remark that 'the bodily form which appears as a "ghost" is not the real spirit, it is the immaterial counterpart of the bodily frame which was the means of expression for the spirit during earthlife.' I can quite see how this theory may explain a 'ghost's' form and features, and also his clothes, so that the latter may be considered the immaterial counterpart of the 'habit' in which he lived.

But I cannot see how it explains the 'ghost's' voice. When a 'ghost' appears and speaks, it is difficult (for me at any rate) to understand how any objectively audible voice can be produced by the 'immaterial counterpart' of vocal organs.

In 'Borderland,' Vol. IV., part 4, Mrs. Russell-Davies, in a fascinating article, 'Ghosts I have met in Hampton Court,' relates how the 'ghost' of Queen Catherine Howard appeared to her, and spoke to her at some length. Mrs. Davies not only understood what the Queen wished to communicate to her, but was struck by the actual tone of the 'ghost's' voice, noticing its peculiarly youthful timbre. 'Immediately I heard the tone of the voice the thought again occurred—This is a child—a young girl—not a woman.'

Could a mere 'immaterial counterpart' of a voice thus affect its hearer? It seems more like a 'direct' voice. Which was it?—Yours, &c.,

Alderton Vicarage, Wilts.

C. E. HUTCHINSON.

[In the article on p. 268 of 'LIGHT' we referred to apparitions in general, not to materialised forms. To produce the 'direct voice' it is necessary that vocal organs should be materialised. In some cases, however, the voice is heard clairaudiently, as in Mrs. Russell-Davies' experiences in Hampton Court, but in those cases the voices are not what our correspondent terms 'objectively audible.'—ED. 'LIGHT'.]

### 'Fraud in Mediumship.'

SIR,—I presume that the lamentable recent exposures are the basis of the article in 'The Annals of Psychical Science,' by Mrs. Laura I. Finch, and, as a public medium, I trust the matter may have full publicity with a view to raising the fund suggested and considerably increasing the amount if possible.

I fully believe Mr. Craddock is a genuine medium, although I only attended at one séance, when Mr. Thurstan was also present. On that occasion I was very violently used, for the purpose, I assume, of contributing force to the controls. A Greek female passed round the circle, and her gossamer robes rested on my knee and leg while she spoke in husky whispers to myself and wife. I was not permitted to touch her, but the icy coldness of the spirit robes, which chilled my whole being, satisfied me there was a materialised, or partially materialised, spirit before me.

The trouble is the conjuring accessories of beard and mask, &c. I am able to give a rational explanation even of this. All mediums sooner or later are put to great trials in the way of temptations. Poverty is the great trial, and here it is that so many fall through lack of faith in God's munificence. There are spirits who will play upon the fears of the medium, pandering to whatever ideas may cross his mind. They will go so far as to urge him to do what is eventually his downfall, giving all sorts of specious reasons for the necessity. As I have been so used myself, and because, in comparing notes with other mediums, I find their experiences are on similar lines, I believe the spirits themselves are responsible for these acts of personation. These spirits state that they are compelled by a higher authority to carry out such work, often for the sake of the medium; sometimes to break up the immediate connections of the medium because the séances have degenerated into mere amusing spectacles to a select few. Many illnesses are spirit punishments which none are allowed to cure; and fully bear out the curse on the unborn unto the third and fourth generation. Mediums so often practically worship their guides that a sharp severe lesson in deception is often used to check the evil, which is too likely to lead to vanity and subsequent purging.—Yours, &c.,

A HEALING MEDIUM.

### 'My House shall be called a House of Prayer.'

SIR,—There are many more Spiritualists in the world today than have avowed themselves as such, but these unavowed and devout believers in the holy communion of the living and the deceased stand aloof from the Spiritualist fraternities and societies, because Spiritualists, as a whole, have failed to recognise the intensely sacred and truly spiritual nature of their gifts and of the movement generally. There are various spiritual planes, and a medium functions in those regions that correspond to his nature, disposition, and character, and it is therefore a perilous thing to encourage any who are not 'manifesting God in the flesh.'

Viewing spiritualistic phenomena purely as natural phenomena, the word 'spiritual' is hardly correct, for psychical phenomena are not spiritual, but mental and physical, being spiritual only in so far as 'spirit controls' have to do with them. The ordinary use of the word 'spiritual' is that which relates to the spirit, and generally applies to the Divine Spirit, which lives in the soul. The body and mind are the vehicles of spirit control; they are the instruments of spirit mediation. But in ordinary mediumship the soul and divine spirit of the medium have little or no part, they are asleep for the time being. The medium is under 'possession,' or 'control,' by spirits other than, and apart from, his own spirit. Wherever mediumship is conducted on worldly, mercenary, or frivolous lines, by those who profess to practise the occult gifts for reward, or for notoriety, or who in any way pander to the greed, the frivolity, the follies, the sensation-hunger, and the superstitious ideas of those who resort to them, there the mediumship is impure and evil, and such mediumship should be discountenanced. True mediums will employ their powers for none but the highest and most beneficent and wise purposes, and, to the honour of many mediums, it can be said that this rule is followed.

There were 'Schools of the Prophets' in olden days, which were truly seminaries for the cultivation of spiritual, psychic, and mystic gifts. And, if some such institution for psychic and spiritual culture were adopted, then could we have a true and sound Order of Mediums, Prophets and Seers, as in the olden time. Such a school and order would seek, first and foremost, to purge the mind and body from all corruption, all evil and world-elements, to isolate the body from the world-environment, and bring the mind, by definite instruction, by meditation, prayer, and mental exercises of concentration, into rapport with the divine spiritual forces in the upper world.

Then would the body become a 'house of prayer,' a 'temple of the Living God,' and mediums would be 'oracles of God,' inspired by the highest spiritual controls; and perplexed and struggling men and women would have oracles to resort to, who would respond with the authoritative voice of angel and spirit messengers of peace, answering and satisfying their inmost seekings and questionings. Surely it is time that Spiritualism cut itself loose from mammon, from the world, from sensationalism, from self-seeking, and rose to a sense of the divinity of its mission, showing forth the Soul-Christ which is in every man, and leading humanity in the path of its evolution towards maturity.

The Rectory, Turk's Islands, W.I.  
Easter Day, 1906.

H. E. SAMPSON.

### 'Human Magnetism.'

SIR,—I have just been reading a book strongly recommended as a guide in spiritual matters, which contains the statement that sick or aged persons can draw magnetism from their friends and nurses to such an extent as sometimes to cause the death of the latter from depletion of vitality.

This is so contrary to the spiritual teaching I have received from my friends beyond the veil, and also to my own personal experience, and seems to me so fraught with evil in encouraging selfish and unsympathetic feelings that I cannot help calling attention to it.

I have always been taught that anyone freely giving his vital strength to another, unselfishly and generously, will have all that he may lose given back to him from the spirit side of life, and, over and above this, still more of life and health, and all things needful. So that both the sick and the well will be gainers when the spiritual laws governing the matter are understood and acted upon.—Yours, &c.,

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.

**HACKNEY.**—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. J. Adams gave an address on 'Spiritualism and Religion,' and Madame Cope kindly sang a solo. On Sunday next, at 7 p.m., Mrs. Place-Veary, of Leicester, will give clairvoyant descriptions. Speakers on Sunday, July 1st, Mrs. Law and Mrs. Bently.—R.

**CHISWICK.**—110, HIGH-ROAD, W.—On Sunday last, at the morning circle, several mediums were controlled. In the evening Dr. Deane's address on 'What is Truth?' elicited instructive and interesting criticism. On Sunday next, at 10.45 a.m., choir practice; at 11.15 a.m., circle; at 7 p.m., Miss V. Burton.—H. G. H.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday evening last Mr. E. W. Wallis's earnest trance address on 'I Believe in the Communion of Saints—and Sinners' greatly pleased a very appreciative audience. Mr. Geo. Spriggs ably presided. On Sunday next, at 6.30 for 7 p.m., Mr. A. V. Peters will give clairvoyant descriptions; silver collection.

**CAMBERWELL NEW-ROAD.**—SURREY MASONIC HALL.—On Sunday last, morning and evening, a rich blessing of spiritual power and peace was enjoyed by appreciative audiences. On Sunday, July 1st, at 6.30 p.m., Conference speakers. Mr. Aaron Wilkinson will give clairvoyant descriptions. Early attendance will be necessary.

**TOTTENHAM.**—193, HIGH-ROAD.—On Sunday morning last Mr. Barnes's address on 'Some Aspects of Socialism' was well discussed. In the evening Mr. J. Conolley gave an elevating address on 'Guardian Angels,' a subject chosen by the audience. Speakers on Sunday, July 1st, at 7 p.m.: Mrs. Batie, of Halifax, Mr. Yates and Mrs. Burchell, of Bradford.

**FULHAM.**—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On June 13th we had an enjoyable time with Mr. Bibbings. On Sunday last Mr. R. Boddington gave a thoughtful address on 'A Scientific Basis of Immortality.' On Sunday next, at 7 p.m., Mr. G. T. Gwinn. On June 27th, at 8 p.m., members' meeting.—W. T.

**SHEPHERD'S BUSH.**—73, BROOKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last, in the absence of Mrs. Ball, Mr. and Mrs. Imison's addresses and clairvoyant descriptions were much appreciated by a good audience. Speaker on Sunday next, Mr. F. Fletcher. On Monday next, at 2.30 p.m., Nurse Graham (ladies only), and on Thursday, the 28th inst., Mrs. Atkins.—E. A.

**BRIXTON.**—8, MAYALL-ROAD.—On Sunday last Mr. T. B. Frost's address on 'Unity' delighted the audience, and a good after-meeting was held. On Sunday next Miss A. V. Earle will give a trance address.—J. P.

**BRIGHTON.**—THEOSOPHICAL LODGE.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday, July 1st, at 3.30 p.m., Mrs. Effie Bathe will lecture upon 'Psychometry.' Visitors cordially invited.

**BRIGHTON.**—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last Mr. F. Fletcher's addresses were very much enjoyed; in the evening, 'The Science of East and West' was treated from an occult standpoint. Speaker on Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington, who will also give clairvoyant descriptions on Monday next, at 8 p.m.; silver collection.—A. C.

**OXFORD CIRCUS.**—22, PRINCE'S-STREET.—On Sunday last Mrs. M. H. Wallis's address was one of the most impressive yet delivered here, and many expressed heartfelt thanks. On Sunday next, at 6.30 p.m., trance address by Mrs. Fairclough Smith on 'Light in the Darkness, or the Soul's Progress.' Vocalist, Madame Grace Wike.—B.

**PECKHAM.**—CHEPSTOW HALL, 139, PECKHAM-ROAD.—The Sunday morning circle here, under Mr. Underwood, is growing in numbers and influence. On Sunday evening last Mrs. Effie Bathe delivered a grand address on 'Death and the so-called Dead,' and ably answered numerous questions. On Sunday next, at 11 a.m., Mr. Underwood; at 7 p.m., Mr. J. Osborne, July 1st, at 7 p.m., Mr. J. J. Parr and Mrs. J. Greenwood.

**CLAPHAM INSTITUTE, GAUDEN-ROAD.**—On Sunday last Mr. A. V. Peters, after a splendid address on 'Ancient and Modern Spiritualism,' gave excellent clairvoyant descriptions, all recognised. Mrs. Boddington presided. Sunday next, at 11.15 a.m., Lyceum and public circle; at 7 p.m., Mrs. Boddington, address and clairvoyant descriptions. Thursday, at 8.15 p.m., psychometry. Silver collection.—H. G.

**BALHAM.**—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mrs. Morley gave fine clairvoyant descriptions. In the evening Mr. Morley spoke on 'Jehovih moveth upon the waters of the deep,' answered questions, and gave clairvoyant descriptions. On Wednesdays, at 8.15 p.m., and on Sundays, at 11.15 a.m. and 7 p.m., public services are held for Faithist teachings and clairvoyant descriptions.—W. E.

**LUTON.**—On Sunday last Mr. A. Punter gave a fine discourse on 'Mankind's Greatest Need,' also convincing clairvoyant descriptions.—C. M.

**READING.**—8, BLAGRAVE-STREET.—On Sunday last Mrs. J. W. Adams, of London, gave an interesting and helpful trance address to a good audience.—D. C.

**STRATFORD.**—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. G. Tayler Gwinn gave a stirring address on 'Spiritualism,' and ably answered questions from the audience.—W. H. S.

**LEICESTER.**—SOUTH ALBION-STREET.—On Sunday last, morning and evening, Mr. John Lobb gave splendid and highly appreciated addresses to large audiences on 'The Ministry of the Living Dead' and 'Talks with the so-called Dead.'—H. W.

**STOKE NEWINGTON.**—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday evening last Mrs. Powell-Williams gave a fine address on 'What is True Spiritualism?' followed by clairvoyant descriptions, including several remarkable tests.—S.

**PORTSMOUTH.**—LESSER VICTORIA HALL.—On Sunday last Mr. W. Fitch Ruffle gave addresses which could not fail to convince his hearers that Spiritualism is worthy of searching investigation. His psychometric readings were very successful.

**LINCOLN.**—UPPER ROOM ARCADE.—On Sunday last Mr. F. Smith, of Nottingham, gave excellent addresses on 'Man's Influence on his Fellow Man' and 'Can a man by searching find out God?' followed by striking clairvoyant descriptions, full names being correctly given.—H.

**LITTLE ILFORD.**—CORNER OF THIRD AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Jones gave a practical and helpful address on 'Healing,' and Mrs. Jones' clairvoyant descriptions were all recognised. Mr. H. J. Abel presided and conducted the after-circle.—A. J.

**BOURNEMOUTH.**—21, CHARMINSTER-ROAD.—On Sunday last Mr. H. Boddington's address on 'Spiritualism Pure and Simple' was well received by a large audience. The after-circle was addressed by the president and the secretary of the Derby Spiritualists' Society.—A. %.

**GLASGOW.**—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last Mr. Young delivered an instructive address on 'Science and an After-life.' In the evening Mr. J. MacBeth Bain, who has had large experience as a mental and spiritual healer, delivered an inspiring address on 'Christ the Healer.'—R. K. G.