

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*.

'WHATEVER IS, MAKES MANIFEST IS LIGHT.'—*Paul*.

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NOTES BY THE WAY.

Unspeakable difficulties there are in the government of the world by God,—at least to mortal thought; difficulties which have suggested to some the hypothesis that secondary spirits, well-intentioned but imperfect learners of the art of harmony, may have been entrusted, by the Supreme, with the music of our world. It is a quaint thought, and there may be something in it: and that may be behind the saying of Henry V. :—

'There is some soul of goodness in things evil.
Would men observingly distill it out.'

Blessed be Heaven if we can retain anything like that faith! for they who believe in ultimate perfection behind all discord and sin are surely, of all men, fullest of faith. The remorseless logic of pessimists, who think the Universe 'a sad sight,' and the horrific creeds of the old theology are alike due to the blindness of despair, and the despair born of narrow ignorance.

Genius rarely remains moaning in a 'Slough of despond.' Even Byron, who was a genius in spite of his morbidity, did not always suggest that Hope is a delusion: and Shelley, who was a genius in spite of his hysteria, heard the skylark's song and profited by it.

The theologians who are fettered by their old dogmas cannot see how these poets and septs, evidently entrusted with a mission, can escape condemnation: but the Jewish theologians thought the same things of Jesus Christ. He, no doubt, was a very distasteful septic to the Jews: but he helped, for all time, to 'show us the Father,' and so to explain much that was hard and bitter enough to Byron and Shelley: and yet these half-rebellious laggards 'also followed afar off,' as many do to-day.

The following, written by Archdeacon Farrar, is well worth recalling and considering at the present time :—

Your souls are a picture gallery. Cover the walls of them with things serene, noble, beautiful, and the foul and fleshly will only seem revolting. 'Hang this upon the wall of your room,' said a wise picture-dealer to an Oxford undergraduate, as he handed to him the engraving of a Madonna of Raphael, 'and then all the pictures of jockeys and ballet-girls will disappear.' Try the same experiment with your own souls. Let their walls be hung with all things sweet and perfect: the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men, the memories of golden deeds, noble passages of poetic thought, scenes of mountain and sunset and ocean. Oh, do this, and there shall be no room for the thoughts of carnal ugliness, which deprave corrupted souls.

We say many clever things concerning intelligence, but never say anything that is positively certain. How can we

when we have not the slightest idea what consciousness is, and how sensations, or, rather, vibrations, produce thought? Edison holds that the atoms are intelligent. 'Every atom,' he says, 'has an intelligent power of selection and is always striving to get into harmonious relations with other atoms.'

An atom of oxygen comes flying along the air; it seeks combination with other atoms and goes to the corn, not by chance, but by intention. It is seized by other atoms that need oxygen and is packed away in corn where it can do its work. Now carbon, hydrogen and oxygen enter into the composition of every organic substance in one form of arrangement or another. Very well, then, why does a free atom of carbon select any particular one out of fifty thousand or more possible positions unless it wants to?

Pushed home, we might be driven to the conclusion that both atoms and minds are but the instruments of intelligences behind them, and that, after all, the Universe is only a vast chess board upon which the unseen people play their endless and progressive game.

'Night and Day' (London: Dr. Barnardo's Homes Association) shows that the splendid work so long carried on by Dr. Barnardo is being pushed on with vigour. The number for March contains the following testimony to one side of the work, from Lord Stratheona and Mount Royal (High Commissioner for Canada) :—

It is a great pleasure to me to be able to give you the assurance that, almost without exception, those thousands who have been sent out to Canada under the auspices of Dr. Barnardo's Homes have proved themselves to be good and worthy men and women. To-day many of them are amongst the most respectable of the citizens of Canada. Had they remained here they most assuredly would have been amongst the unemployed if not amongst the unemployable; but out there, on the contrary, they are well off. Those who are going out under the auspices of these Homes are far, far better off on the voyage and when they get there than they could ever have expected to be in this country.—I wish every success to this Association, and trust that it may go on adding to the great benefits which it has conferred, not only upon the class amongst whom it labours and to Canada, but also to the Mother-country, in making of those who might have drifted away, those who might have become unemployable here, worthy citizens.

The Association, we understand, has just sent off 343 young people, rescued from misery, 291 boys and 52 girls; and more will follow this year. God speed them!

Turning over a pile of accumulated newspapers and journals, lately sent us from all parts, we were attracted to one containing a Discourse in memory of a good man who suffered and worked hard for the faith that was in him. The name matters not, for perhaps not one reader of 'LIGHT' ever heard of it: nor does the place of his abode matter. He is not there.

The passages that arrested our attention were an extract from a tract written by him at the age of seventy-three, and a note written during his last illness at the age of seventy-eight. They are as follows :—

Where do I now stand religiously? . . . I believe in one God, whose body includes every particle of matter in the

universe and whose soul is the life of all life. I believe in one life kinship, which includes man and all animal and vegetable life. I believe in one human brotherhood, which includes all mankind. I believe that the highest good of each is inseparable from the good of all. I believe in one church creed, which is love exhibited by beneficence. I believe that the strongest power on earth or in heaven is love. As to what may befall me beyond the grave, I leave that all to God, with this short prayer: 'Let me love; let me be loved; and let me advance.'

* * * *

How do I feel religiously on the second quarter of my seventy-eighth year? I feel more and more that God is the aggregate of all that exists; that there is an enormous amount of evil in existence, but that evil is a necessary part of good. Being a part of God, I must exist forever, and my form of existence will be the best possible to what I am. But right here I enter a depth of ignorance that makes it impossible for me to think farther. My duties nearest to me are in this life, and I am willing to leave my future in the hands of God.

What strikes us most in these two simple passages is the blending of grasp of great truths and childlike trust in a greater presence; and the best half of it is the trust. It is wonderfully good to be conscious of our 'depth of ignorance' and of our inability 'to think farther,' and perhaps the chief value of that is its incitement to 'rest in the Lord and wait patiently for Him.'

We never before heard of Ethelwyn Wetherald, but should be glad to hear of her, or from her, often if she can repeat the sense, the pathos and the humour of the following:—

THE AWAKENING.

An average man awoke one night,
And thought of his past in the pale moonlight;
At times he muttered, at times he moaned,
And once he very distinctly groaned,
At which his guardian spirit inquired
What secret cause this dole inspired?
'Alas, why ask? I'm thinking,' said he,
'About the people I used to be.'

'There's the simpleton I was when—well,
It really would hardly do to tell;
And the unutterable ass
I was when—but we'll let that pass;
And the awful idiot I was when—
No, don't let's speak of that again;
And the inconceivable fool I made
Of myself when—why don't memories fade,
Or drown, or fly, or die in a hole,
Instead of eternally burning the soul?
But at any rate, you now can see
Why I mourn o'er the people I used to be.'

The angel smiled with as undefiled
A glance as that of a little child,
And said, 'I am musing happily
About the people you're going to be:
The soul that has learned to break its chains,
The heart grown tenderer through its pains,
The mind made richer for its thought,
The character remorse has wrought
To far undreamed capacities,
The will that sits, a king, at ease.'

SPIRITUAL PRAYERS (From many Shrines.)

We bless and praise and magnify Thee, O God of our fathers, who hast led us out of the shadows of night once more into the light of day. Unto Thy loving-kindness we make our entreaty; be merciful to our misdeeds; accept our prayers in the fulness of Thy compassion, for Thou art our refuge from one generation to another, O merciful and Almighty God. Suffer the true Sun of Thy righteousness to shine in our hearts, enlighten our reason, and purify our senses; that so we may walk honestly as in the day, in the way of Thy commandments, and reach at last the life eternal. For Thou art the Fountain of Life, and in Thy light shall we see light. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON of THE ROYAL SOCIETY of BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 4TH,
WHEN AN ADDRESS WILL BE GIVEN

BY

ALDERMAN D. S. WARD,

ON

'PSYCHIC PHENOMENA, SACRED AND SECULAR.'

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

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

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MR. J. W. BOULDING, on 'Philosophy *versus* Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C., FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday*, April 9th, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday*, April 10th, at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'God and Man.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday next*, April 4th, at 4.30 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday*, April 12th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

A HAUNTED PALACE.—In 'The Annals of Psychical Science,' for March, Mrs. Helen Maclean gives the correct version of an occurrence which took place in her presence in a fourteenth-century palace at Florence some eight or nine years ago. Prince Nicholas Bagration and herself, she says, obtained communications from the spirit of a former Cardinal-Archbishop of Florence with reference to a murder which had been committed in the house in 1472. Finally, the Prince, who is clairvoyant, witnessed the repetition of the scene, in which the various participants seemed to come through doors which formerly existed but are now walled up. At the ghostly Cardinal's request a service of expiation was held on the spot where the murdered man was buried, and 'the night before this took place there seemed to be great excitement in the flat, much running about and shuffling of feet, but after the service all was quiet.' At a séance which was then held the spirit of the murderer came and said that he was now forgiven, and was happy. Incidentally, some historical details were given which were unknown to the sitters, and were afterwards found to be correct.

'THE PSYCHIC RIDDLE.' *

Dr. Isaac K. Funk, the author of 'The Widow's Mite,' has just produced an extremely interesting work entitled 'The Psychic Riddle,' in which he relates some psychic facts which, he says, 'are typical of a large number' that have come into his experience; among them being a record of a series of thirteen sésances, at which 'direct voices' were heard by the sitters, under the most exacting test conditions, which were intended to show conclusively that the voices were not produced by the medium nor by any confederate.

Mrs. E. S. French, a private medium, a lady of high repute, who was seventy-two years of age and exceedingly feeble, being afflicted with heart trouble, and who gave no sittings for pay, kindly travelled from Rochester to New York to place herself and her mediumship unreservedly at Dr. Funk's disposal. She was accompanied by a lady friend, Mrs. Blank, as it was unsafe for her to travel alone. These ladies followed Dr. Funk's directions absolutely, and, he says, 'it was a satisfaction to have, for testing, a medium with unblemished reputation' and 'a séance-room that made trap-doors and confederates impossibilities.' Every test that Dr. Funk or his friends could suggest was carried out. At the first séance an 'exceedingly loud masculine voice' was heard. It was that of an Indian control named 'Red Jacket.' His various 'talks' must have occupied fully an hour, and his manner, like that of another unseen speaker, 'Dr. Hossack,' was very serious, 'impressing one that their owners were intelligences of great earnestness.' 'Red Jacket's' voice, we are told, 'appeared to come from a point about four feet above the medium's head, and about three feet to the left of her as she sat facing the members of the semi-circle,' all of whom located it at about the same spot, and, says Dr. Funk, 'it is not often that one hears two voices more unlike than those of "Red Jacket" and Mrs. French.' The medium's hand was held by a lady, a keen observer, fully aware of the tricks of fake mediums, and the tests that were employed not only proved that Mrs. Blank, the lady who accompanied Mrs. French, 'had nothing whatever to do with the voices,' but also 'eliminated the theory that the medium left her seat and stood up.' Subsequent experiments equally eliminated the theory of the use of a 'megaphone,' and to get rid of the idea of ventriloquism the medium was asked to speak at the same time as the 'voice,' and 'a score of times the medium seemed to talk at the same time as did the other voices.' 'Some of us,' says Dr. Funk, 'thought yes, others of us were slightly in doubt, believing that there was a fraction of a second between the voices.' Mrs. Z., who held the medium's hand, 'was fairly sure that they were simultaneous.' Although Mrs. French was hard of hearing, it was found that 'Red Jacket' responded to questions and remarks, no matter how low the tone in which they were spoken, and Mrs. Z. declared that she could not detect the slightest tremor of the medium's hand, even when 'the loud, vibrant voice of "Red Jacket" was most earnest,' nor could she detect the slightest movement of the medium's body.

'Mrs. French,' says Dr. Funk, 'seemed an ideally refined, well-born, well-bred, and an ingenuous, big-hearted woman.'

At the well sitting, 'Red Jacket' spoke for fifty-five minutes in a voice that 'would easily have filled a hall with a seating capacity of two thousand people, while Mrs. French's voice, at its loudest,' so far as Dr. Funk had heard it, 'would not fill a parlour twenty feet square'; yet, after 'Red Jacket's' long speech, Mrs. French showed no sign of exhaustion or strain, and her pulse was unaltered. Mrs. Z. had her hands upon both of the hands of Mrs. French, and she assured the sitters that 'she covered fully each hand of the medium with her hands.' Frequently, at this sitting, 'Mrs. French replied in a natural voice that certainly seemed, at times, simultaneous with "Red Jacket's" speaking.' At the next séance Dr. Funk sat immediately in front of the medium at a little table, and was invited by 'Red Jacket' to place his hands on

her two hands; he did so, and separated her hands about twelve inches to prevent any tricks. Mrs. French's face could not have been more than two feet away, and Dr. Funk 'could hear her breathe as well as talk.' 'Red Jacket' and the other voices talked freely, and Mrs. French frequently spoke, seemingly at the same time, and Dr. Funk says: 'As nearly as it is possible for the ear to detect, Mrs. French breathed naturally and talked in her usual low tones at the same instant that the explosive voice of "Red Jacket" spoke.' Later in the evening 'a strange, laughing voice, very loud,' sounded out, seemingly some 'six or eight feet distant from the medium.' This voice was heard repeatedly, 'ten times in all, each laugh averaging possibly a dozen ha-ha's, and varying from a deep basso to almost a treble.' 'Red Jacket' said that this manifestation was permitted in order to show the impossibility 'of the medium producing these voices through ventriloquism.' 'The location of the voice,' says Dr. Funk, 'seemed to change from place to place at request'—near the ceiling, near the floor, six feet to the right of the medium, then to the left, and then immediately in front of her. The medium's 'utter physical weakness, and her exceptionally feeble voice, added to the other tests previously made, seemed almost conclusive—if not altogether so,' against the ventriloquial theory, and 'it is as easy to think of a rabbit barking like a bull-dog, or bellowing like a bull, as to think of one physically made up as is Mrs. French producing such a laugh.'

Mrs. Blank, Mrs. French's friend, always sat wedged in between Dr. Funk, or another sitter, and Mr. Z., and conversation was frequently carried on with her while the voices were speaking.

As a further test it was arranged that Dr. Funk should give the medium two tablespoonfuls of coloured water to hold in her mouth while 'Red Jacket' was speaking; afterwards, the coloured water was to be ejected from the mouth of the medium into a measuring glass which Dr. Funk was to hold. The colouring matter Dr. Funk bought while on his way to the house of his friend, where the special séance was held (in Rochester this time), and he took with him his own measuring glass. Everything 'was carried out to the letter, and "Red Jacket" spoke *within a minute after the liquid had been taken into the medium's mouth and the light extinguished.* When the light was relit, and the liquid returned into the glass, it was 'found to be of the exact amount, and was, in the judgment of all the sitters, of the same colour.'

But, alas! (as is usually the case when some seemingly perfect test is employed), Dr. Funk suggests a 'drawback,' which, however, did not occur to him until after he had left the house. He thinks that 'a very sly, tricky person might have had an empty bottle, or glass, concealed about her person,' and while in the dark might have emptied the liquid into it, and 'after speaking and before the light was relit, have put the liquid back into her mouth.' Under all the conditions he thinks this theory 'is an exceedingly unlikely one,' but that it should be guarded against in future.

It seems to us that Dr. Funk should have delayed publishing his book until he had arranged for another séance and had obtained *conclusive* evidence, if he regards all that had been done to satisfy him as being vitiated by this suggestion. Against it we will quote Dr. Funk's own words:—

'The sincerity of both these women [Mrs. French and Mrs. Blank] and their innate refinement and nobility of character have steadily become more and more factors in the problem that we have in hand. There has never been the slightest evidence of evasion or deceit. Whatever doubt we have of these ladies in their absence is wholly occasioned by the strangeness of the phenomena, and is dissipated in their presence, so straightforward are they, and simple, and perfectly ladylike in all their manners and talks. . . . As to intentional fraud of any kind, we must bear in mind that there is no money motive for fraud. The medium was paid nothing for her trip to New York.'

In 'LIGHT,' of February 23rd, we mentioned that messages purporting to be from Dr. Hodgson had been received by Professor Hyslop through Mrs. Piper, and, in this work, Dr. Funk gives some interesting details concerning these communications, which, he says, Professor Hyslop regards as 'so clear

* 'The Psychic Riddle.' By I. K. FUNK, D.D., LL.D. Funk and Wagnalls Company, London and New York, and the Office of 'LIGHT.' Price 4s. net, post free 4s. 3d.

and evidential as to lead him to believe that the speaker was his old friend and co-worker.' In one of the messages Dr. Hodgson asks: 'Do you remember what I said about praying for help?' and as Professor Hyslop replied that he did not 'recall the exact time or statement,' Hodgson explains, 'I told you if you prayed for help I believed it would be given you,' and Hyslop then admits that he remembers 'very well,' and says, 'I have tried it over and over again.' Referring to this Dr. Funk shrewdly observes:—

'When it is remembered that both Hyslop and Hodgson had been materialists after the scientific variety, and were brought to a belief in the reality of a spiritual universe through spirit communications, we have in this exhortation to prayer and assent, a significant fact for the churches to ponder. Prayer implies faith in the All-Creator. Can the Church afford to overlook anything that brings materialists to their knees in this sadly materialistic age?'

It will not be uninteresting to observe where the author stands in relation to Spiritualism. He defines a Spiritualist as one who holds as true these two propositions: '1. That intelligences who are foreign to us, that is, who reside beyond our five senses, can and do communicate through the physical sense organs with those—or with some of those—who are living in the flesh. 2. That these intelligences can and do identify themselves as those who once lived in the flesh.'

The first of these two propositions Dr. Funk has no hesitation in accepting, but he says that he 'has seen no sufficient reason for believing the second to be true.' He exclaims:—

'Let none misunderstand—I believe in the world of spirits, I believe in "the communion of saints," and for that matter in the communion of sinners. What I do not know for a certainty is whether there is any way open for physical communication between the spirit world and this—a way whereby spirits can surely identify themselves through our physical sensories—and whether they are doing it after a method that can be *scientifically demonstrated*. . . I do say that such a demonstration is to my mind, after nearly thirty years of investigation, far more likely than are the probabilities that Spiritualism is not true; that the proofs in favour of its truth are much stronger than those against it; that to-day, as the proofs stand, a man is more logical, more sane, in accepting the spiritualistic belief of the communion of spirits through the physical sensories than he is in rejecting it. In my judgment he to-day is wrong in either accepting or rejecting it.'

All this may be strictly and conservatively 'scientific,' and it *may* possibly make it more easy for 'trained scientists' to take up the work of helping to solve the psychic problem, and we would not in the slightest degree discourage careful and thorough investigation, but too often the 'trained scientist' (so-called) approaches the problem in the Sherlock Holmes spirit, and, to use phrases coined by Dr. Funk himself: 'An inch of confidence is at times worth many a yard of suspicion in solving this class of problem'! and again, 'It is very important that a chief aim be that of truth-finding instead of fraud-finding.' Further, we may well ask who are the 'trained scientists' whom Dr. Funk is so anxious to help over the stile? and it may not be out of place to remind him—in his own terms—that 'those scientists who are experts in handling physical forces *may not* be experts in the investigation of psychic phenomena.' Perhaps Dr. Funk will pardon us if we suggest that we are more than a little weary of the 'trained scientist,' who almost invariably regards himself as a sort of Columbus, and utterly ignores all those who have been before him and scoffs at their convictions as 'immature,' 'unscientific,' or 'credulous.' Even Dr. Funk himself has found this out, for he exclaims, 'It is curious how little credit one is apt to get for common-sense in affairs of this kind!' No wonder that Spiritualists grow tired of the 'Researchers,' who ignore all the testimony of experienced investigators and insist on beginning all over again, as though nothing had been discovered, or proved, before they came upon the scene! No wonder Spiritualists object to this sort of treatment, especially when they find that these 'clever,' 'trained,' and 'scientific' observers invariably finish up their roundabout researches by publishing testimony which merely supplements and confirms the conclusions which they themselves had reached before these tyros deigned to condescend to look at the subject at all!

Dr. Funk's study of 'The Psychic Riddle' is valuable as far as it bears testimony to facts which indicate the presence and power of spirit intelligences and their identity with people who once lived upon earth, but it is unsatisfactory, hesitating, and lame when it fails to follow those facts to a logical end, and to admit, as a working hypothesis at least, the spirit origin of the phenomena. The attitude assumed by Dr. Funk is, it seems to us, open to the condemnation which he himself utters when he says, 'I fear, through our many objections, we are not giving the ghosts *the ghost of a chance*.' However, readers will find much that is thought-provoking and stimulative in this book, and will doubtless draw their own conclusions as to the value of the evidences presented. We can but regret that on pp. 71 and 199, where reference is evidently made to 'LIGHT,' the name of this journal is spelt 'Life.'

KIND WORDS FROM DR. CORSON.

'Do you see the London "LIGHT"?' writes Professor Hiram Corson, Litt.D., Ph.D., of Cornell University, to me in a private letter under date of March 1st. 'It is the best of all Spiritualist papers published in English. The last number I have received (February 16th) is full of interest.' Referring, then, to the publication of the Address of Madame d'Espérance before the London Spiritualist Alliance, Dr. Corson adds: 'Madame d'Espérance is the greatest, perhaps, of living mediums, especially as a materialising medium. She is the author, as you no doubt know, of works entitled "Shadowland" and "Northern Lights," and some others.'

'Human nature will assert its wholeness, however long it may be about it, and it is now asserting the spiritual elements, and the Church must see to it that it is not left entirely in the rear. The Church has not in itself the principles of progress. All forms of progress have originated outside of the Church. Her creeds have been stereotyped. She must learn that they must be provisional, subject to reconstruction, as are all scientific creeds, and she must learn (perhaps it will be in the far future unless outside sources compel it to be earlier) that she will be better off without creeds as a condition of membership, the only condition being a spiritual life and all that this involves. "Seek ye first the kingdom of God" (within yourselves) "and all other things shall be added unto you." Upon this command the Church must act. . . The aim of a religious education should be *the life of the spirit*, unconditioned by creeds and formulas. The Church of the future will be, I opine, *one* spiritually and *multiform* intellectually. *Sed hæc haftenas.*'

The temptation to quote from Dr. Corson is so overmastering that, without permission, or even the knowledge of this great and learned man—one of the masters of all ages in his spiritual insight and noble philosophy—I am permitting myself to share with the readers of 'LIGHT' these passages so helpful to us all. Dr. Corson has recently been lecturing again on Browning in Baltimore (U.S.A.). In 1883, '84, and '85, in a series of lectures before Johns Hopkins University, he first introduced the people of that city to Browning. Two clubs to study the poet were organised as a result of these courses of lectures. In America Dr. Corson has long been *facile princeps*, our one greatest interpreter of Browning's poetry, and he is, in reality, our one noblest leader in all that pertains to living the life of the spirit.

In Rome 'LIGHT' has an especially distinguished friend and constant reader in the distinguished American sculptor, Mr. Franklin Simmons, whose splendid studios in the Via Nicolo di San Tolentino are a centre of artistic resort. Those who are endeavouring to live 'the life of the spirit' may well study the lofty creations of Franklin Simmons. In 'The Promised Land,' 'The Angel of the Resurrection,' 'The Genius of Progress Leading the Nations,' and other noble sculptures, are portrayed in marble the noblest ideals of life.

Hôtel d'Italie, Rome.

LILIAN WHITING.

March 19th, 1907.

FUND TO HELP MRS. SPRING.—Mrs. W. P. Browne desires to acknowledge 10s., kindly contributed by Mrs. Ridley and a few of her clients to the fund to help Mrs. Spring.

LONDON SPIRITUALIST ALLIANCE, LTD.

The annual general meeting of the Members of the London Spiritualist Alliance was held on the afternoon of Friday, March 22nd, at 110, St. Martin's-lane, W.C., to receive the annual report of the Council and statement of assets and liabilities; to elect Members of the Council; and generally to discuss the business of the Alliance.

Mr. Henry Withall, vice-president, occupied the chair, and in opening the proceedings he said that he felt sure that the members would very much regret, as he did, the absence of the president, Mr. E. Dawson Rogers, through illness, and that they would be glad to know that his health had considerably improved within the last few weeks. Mr. Rogers, as most of them knew, was one of the founders of the Alliance, and by his unfailing interest and influence had undoubtedly contributed largely to its success. He then reviewed the work of the past year, paid a high tribute to the ability of the controls of Mr. G. Spriggs, and to the work of the various speakers and mediums who had served the Alliance, and he expressed the hope that the work in the coming year would be even more successful than in the past.

The notice convening the meeting and the minutes of the last meeting having been read, the annual report and the financial statement were unanimously adopted.

The following is a copy of the report:—

The Council of the London Spiritualist Alliance, Limited, in presenting the eleventh annual report (being the twenty-third annual report since the establishment of the society under the name of the London Spiritualist Alliance), have much satisfaction in being able to record a further substantial increase in the numbers of Members and Associates, whose unabated interest in the work of the Alliance is indicated by the fact that they have taken full advantage of the lectures and séances, and of the large and valuable library, which now consists of upwards of two thousand volumes.

The meetings in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, have been unusually varied, interesting, and helpful, and have been largely attended.

Addresses were delivered during 1906 by Mr. E. Wake Cook on 'Christian Science in the Light of Modern Spiritualism'; by Mr. Frederic W. Thurstan, M.A., on 'Some Things we Want for Ideal Investigation'; by the Rev. Lucking Tavenor on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts' (with Lantern Illustrations); by Mr. J. W. Boulding on 'Shakespeare and Spiritualism, with Illustrations from Personal Experiences'; by the Rev. J. Page Hopps on 'The Holy Ghost the Comforter'; by the Rev. J. Hunter, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural'; by Mr. L. Stanley Jast on 'The Spiritual Significance of Symbols'; by A. Wallace, M.D., on 'A Critical Survey of Modern Spiritualism, Theosophy, and Psychical Research, and their Inter-relations'; by J. Stenson Hooker, M.D., on 'Christo-Spiritualism and all that it means'; by the Rev. John Oates on 'Tommyson, the Man, and his Message in relation to Evolution, the Divine Immanence, and a Future Life'; by Mrs. Page Hopps on 'Cross Currents in Passive Writing'; and brief accounts were given by Mrs. W. P. Browne, Mrs. M. H. Wallis, Mr. Geo. Spriggs, Rear-Admiral W. Osborne Moore, Miss McCreadie, Mrs. Fairclough Smith, 'Clairibelle,' Mr. Ronald Brailey, Mr. J. J. Vango, and Mr. Alfred V. Peters, of their most noteworthy personal and mediumistic experiences.

A Conversation was held in the Throne Room of the Holborn Restaurant, on October 4th, at which Mr. E. Dawson Rogers, President of the Alliance, gave an interesting address on the progress which has been made by Spiritualism since its rise in 1848. A successful social gathering was held in the Essex Hall, Essex-street, Strand, and a Reception was given, at 110, St. Martin's-lane, to Dr. J. M. Peebles, the 'Spiritual Pilgrim,' who is on his fifth journey round the world.

Owing to the increasing interest in the various gatherings which were being held at the Rooms of the Alliance, at 110, St. Martin's-lane, it was felt that the meeting room was too small, and in consequence the Council decided upon certain structural alterations, by which two rooms were thrown into one, and a lecture room, capable of seating about one hundred persons, was thus secured. Afternoon social gatherings, for Members and Associates, thus became possible, and in addition to the Reception to Dr. J. M. Peebles already mentioned, an 'At Home' was held early in October.

Since the last report the Council have to record the passing to spirit life of one of the vice-presidents, the veteran George

Wyld, M.D., who rendered much valuable service to Spiritualism and allied movements, and the Rev. W. S. Grignon and Mr. E. Bertram, Members of the Alliance.

The Council desire to record their hearty appreciation of the kindness of Mr. George Spriggs, who has generously continued to place at their disposal his valuable services for the clairvoyant diagnosis of diseases, and many Members and Associates, and others, have availed themselves of his mediumship in this direction. His valuable assistance has been very beneficial to those who consulted him and also very helpful to the funds of the Alliance.

Mr. Frederic Thurstan, M.A., has kindly continued to conduct his Classes for Psychic Self-Culture for the benefit of the Members and Associates, many of whom have profited by his helpful instructions and counsel; and Mrs. E. M. Walter has rendered valuable assistance, having conducted a developing class for Members and Associates.

The séances for illustrations of clairvoyance and psychometry, held on Tuesday afternoons, have been well attended, and the services of 'Clairibelle,' Mrs. Atkins, Mrs. Hamilton Izard, Mrs. Place-Veary, Mrs. Fairclough Smith, Mrs. A. Webb, Mr. Ronald Brailey, Mr. A. V. Peters, and Mr. J. J. Vango, have been much appreciated.

The Friday afternoon gatherings for 'Talks with a Spirit Control,' through the mediumship of Mrs. M. H. Wallis, have been continued, and a large number of interesting questions have been dealt with, the replies affording to the inquirers much useful and helpful information.

Meetings on Wednesday evenings, from 6 to 7 o'clock, were commenced in October last, for Members, Associates, and friends, especially for those who are unable to attend the afternoon gatherings. The trance and inspirational Addresses delivered by Mrs. McLennan, Mrs. Agnew Jackson, Miss Violet Burton, Mrs. M. H. Wallis, and Mr. E. W. Wallis, have been much appreciated by good audiences.

To the above-mentioned co-workers and mediums the Council tender very cordial thanks for their efficient services.

There are many indications in the recent conclusions of scientific men that the old materialism has had its day; their new views regarding matter confirm in a large degree the position of the Spiritualist, just as the newer thought of the age in regard to theology is in the main an acceptance of his long-cherished ideas. There is, therefore, every reason for hopefulness; yet the progress which has been made does not lessen the responsibilities of Spiritualists. Larger opportunities necessitate increased activity, and it is hoped that the year now entered upon will be for the Alliance one of continued success and usefulness.

Signed on behalf of the Council,

E. DAWSON ROGERS,

February 21st, 1907.

President.

The Hon. Percy Wyndham, Mrs. W. P. Browne, and Mr. George Spriggs, the retiring Members of Council, having been nominated for re-election, the Chairman, in the absence of any other nominations, declared them again duly elected.

An interesting conversation then ensued regarding the development of the work of the Alliance, and Mr. W. P. Browne referred feelingly to the absence of the president, and said that those members who recollected the early days of the Alliance must feel how deeply indebted they were to Mr. Rogers for his wise and capable administration when they contrasted the meetings which were then held in the small room at Duke-street with the large and successful gatherings of recent years. He felt that they would all send out sympathetic thoughts and good wishes to Mr. Rogers and unite with him in the hope that he might be spared to continue to give the Alliance the benefit of his guiding influence; he therefore proposed:—

'That this meeting, sympathising with the President, Mr. E. Dawson Rogers, in his long illness, hears with pleasure of the improvement in his condition, and recalling the announcement which he made at the *Conversazione* in October last of his possible retirement, hopes that the Council will use its influence in inducing him to continue to act as President of the Alliance.'

The resolution was heartily seconded by Mr. Thos. Blyton and unanimously adopted.

The meeting terminated with a hearty vote of thanks to the Council, to Mr. Henry Withall for his able services as honorary treasurer and chairman, to the staff, Mr. G. Spriggs, and the various mediums for their efficient services.

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SATURDAY, MARCH 30th, 1907.

EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

Light,

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THE RESURRECTION OF JESUS.

Once again, with varying degrees of understanding, Christendom, from end to end, will keep its Easter Sunday in memory of its founder who, on that day, it is said, arose from the dead. But Christendom was never as divided as it is to-day respecting that resurrection;—how it happened and what it really was.

Many still cling to the old belief of an actual physical resurrection. Others hover about the notion of a recovery from an imperfect crucifixion and a swoon. Others have awakened or are awaking to the spiritual idea of a re-appearance of Jesus on or from the spirit-plane, in the absence of a physical body.

Mr. R. J. Campbell, in his sensational book on 'The New Theology,' while quite awake to this spiritual idea, stands hesitating half way between a physical resurrection and a resurrection of the body on a new dimensional plane, a sort of transformation of the body from the physical to a semi-physical plane, and thence finally to an entire dissipation of the earth body.

He begins with the frank confession that the Gospels are mutually inconsistent, but also with the decided opinion that a resurrection of some kind there must have been. Somehow 'the disciples must have been convinced that they had seen Jesus face to face after the world believed him to be dead and buried': and it is also pretty evident that this occurred in connection with the belief on their part that he was really physically dead. But 'defeat and failure were somehow turned into victory and success: they had seen Jesus again.' How are we to account for it?

Referring back with more confidence to certain 'spiritual positions' indicated in previous chapters, he starts, with some indications of half conviction and half speculation, the theory we have mentioned. He holds that the philosophy underlying the New Theology is 'monistic idealism,' and 'monistic idealism recognises no fundamental distinction between matter and spirit. The fundamental reality is consciousness. The so-called material world is the product of consciousness exercising itself along a certain limited plane. The next stage of consciousness above this is not an absolute break with it, although it is an expansion of experience or readjustment of focus.' If

we admit that individual self-consciousness persists beyond so-called 'death,' it only means that such consciousness is being exercised along another plane, in another dimensional world: and 'this new world is no less and no more material than the present; it is all a question of the range of consciousness.'

Following this up closely, we can scarcely tell whether Mr. Campbell wishes to suggest that the physical body of Jesus was actually transformed into another dimensional body, or whether the liberated spirit-self of Jesus was or had such a body. But that does not matter: what matters is the affirmation of a real persistence after death, and the mode of accounting for it. 'The all-important thing after Calvary was to make the disciples aware, beyond all dispute, that Jesus was really alive, more alive than ever, and that His murderers had been helpless to destroy Him.' The mode is not the important matter; but Mr. Campbell's suggestion is that the resurrection and reappearance of Jesus was the case of 'a being whose consciousness belongs to the fourth-dimensional plane adjusting Himself to the capacity of those on a three-dimensional plane for the sake of proving to them beyond dispute that—

Life is ever Lord of death,
And love can never lose its own.'

Following this up, the so-called 'ascension' is explainable: and here Mr. Campbell seems to hold by the difficult (and unnecessary) hypothesis, that it *was* the actual physical body which was transformed from a three-dimensional to a four-dimensional plane, for he says: 'In consonance with this idealistic view of the subject, the ascension becomes understandable: it only means that when Jesus had done what He wanted, the body was dissipated.' The primitive Christian regarded it as a real ascension, and he supplied a cloud, but what happened was something less naïve.

Now it is to be noted that what happened to Jesus, in perhaps a different way, happens to everybody: that is to say, there is no death: there is only a change of plane, an alteration of the mode of consciousness. Mr. Campbell is quite clear about this in our sense. 'Physical death,' he says, 'is not the all-important event which theologians have usually made it out to be: it is only a bend in the road. My own impression is that when we individually pass through this crisis we shall find the change to be very slight. It will mean the dropping of the scales from the eyes, and that is about all.' We shall be what we have been: and we shall have what we are.

Meanwhile the evidence for all this is rapidly accumulating. 'It seems to me, probable,' says Mr. Campbell, 'that before very long it will be impossible to deny it. The mass of evidence for the persistence of individual self-consciousness after death is increasing rapidly, and is being subjected to the strictest scientific investigation.'

So the process of enlightenment goes on, and we all go on with it. It is impossible to avoid it. The great world of mind is a kind of self-acting machine; and its action does not depend upon human votes or human wills.

SPIRITUALISM ALONE EXPLAINS ALL THE FACTS.—The test of any hypothesis is whether it will include all the facts which it is called upon to explain. It is in this particular that the telepathic theory so signally fails and that the spiritistic hypothesis commends itself. Not only does the latter theory embrace all the facts, but they become a consistent and intelligent whole when thus viewed; for, as Dr. Hodgson has said, 'The complex mass of manifestations falls into systematic order if we relate them to the supposed still existing personalities of the dead, and they fall into no systematic order in relation to the consciousness of the living.'—JOSEPH STEWART, LL.M.

INSPIRATION OR AUTOMATISM?

In that interesting record of primitive Christianity called the 'Acts of the Apostles,' we find two accounts of certain elections which took place in the Christian community. The first was entirely ancient in character, the second entirely modern; the first was such as we expect still to find in use among races yet in their childhood, the second befits developed and matured humanity; the first was automatic, the second inspirational. Between the two events only a few years elapsed, perhaps but a few months even; spiritual growth, however, is not measured by time but by experience, and in that short interval the Christian community had gone through a great experience, a baptism of the spirit, of light, of fire.

On the first occasion about one hundred and twenty men and women met together to choose one who should fill the place of the traitor Judas. They were men and women full of faith; they knew that the Master who had broken bread with them after he had risen from the dead, was verily and indeed alive, and guiding them by his unseen presence. But how should they avail themselves of his guidance? How should they recognise his choice? The question must have been earnestly debated among them, with the result that they had recourse to casting lots, praying that the lot might be put into the hand of the right man. It was the automatic method, and Spiritualists would be the last to suppose that the lot may not have been really spirit-guided.

If unseen intelligences can direct the automatic movements of a pencil, or the pointer on an 'Ouija' board, there is no reason why they should not equally dispose a selection by lot. The disciples seem to have been satisfied at the time with the method employed in their election of Mathias.

Never again, however, do we hear of their having recourse to this method. Why not? In the sixth chapter of the Acts an account is given of another election, one which, as we have said, was entirely modern in character. Seven deacons had to be chosen to minister in the Church. This time there was no question of a lottery. 'The twelve called the multitude of the disciples unto them and said, Look ye out . . . from among you seven men of good report, full of the Spirit and of wisdom.'

What evidences there were of right choice in the first election we are not told. Mathias may have been a good, worthy man (though we have often thought that Paul was really destined to be the twelfth Apostle, and that if the election of Mathias had been postponed until after Pentecost it would never have taken place at all); but we do know that the results of the second election were admirable, and that it brought into prominence a noble, adventurous young spirit whose influence far outlived the brief space of his earthly life. Which method was the highest? Can we doubt the answer? To be directed mechanically by any intelligence higher than our own *may* sometimes be an advantage; but to be influenced and inspired to use aright the discernment, the judgment, and the reason with which we are personally endowed, is vastly better.

It is quite conceivable that the Master *may* have sent an angel to guide the lot to Mathias, but if he did so it was doubtless as a concession to the unenlightened minds of his disciples: this was not to be his usual method of guiding them. He had told them very clearly what that should be. 'When the Spirit of truth is come He will guide you into all truth. He dwelleth with you and shall be in you. . . He shall teach you all things.'

This blending of the mind of Christ with the mind of the disciple became, after the Pentecostal outpouring, an assured experience of the disciples, 'We have the mind of Christ,' exclaimed St. Paul: 'If any of you lack wisdom let him ask of God,' said St. James.

The comparison of these two elections is instructive, and not least so to Spiritualists. For undoubtedly there is a tendency among less experienced Spiritualists to over-estimate the value of automatism, to think that what reaches them without the co-operation of their own intelligence comes with authority, and is necessarily more worthy of consideration than inwardly realised guidance. Needless to say we do not belittle the experimental studies which are made in automatism, neither do we ignore the fact that the evidential value of these automatic experiences is sometimes considerable; what we deprecate is, not their use, but the false value that is often attached to them; and the fact that they are often substituted for a loftier kind of spiritual guidance.

Mankind prefers, on the whole, the path of least resistance; it is easier to pay a medium a guinea and get an opinion by which to steer one's course than to listen for the still small voice, and, bringing all the faculties of reason and discrimination to bear, to make what seem to be our own decisions, but which are often decisions due to the inspired thoughts which have been given to us by lofty and loving counsellors appointed for us by the Most High.

God is educating sons and daughters, beings who shall image His own pure Reason and His loving Wisdom; He does not desire that we should become human automata. Therefore it is better to depend for guidance on that inspiration which, while it enlightens, only does so by bringing into activity the best faculties of the individual mind rather than to seek in perplexity for guidance by automatic messages whereby to determine our course. Often this latter method ends in mistake and disaster, but even apart from its uncertainty, it is likely to enervate the judgment and hinder spiritual development. Every offer of advice and guidance made by such means should be as carefully considered as advice given by a friend in the flesh, even more carefully in some cases; because the incarnate correspondent cannot be as easily cross-questioned and identified. Messages of this sort can only be healthily utilised by minds which are in touch with inspirational wisdom, and are therefore capable of discerning the spirits, of what sort they be.

H. A. D.

'GOSPEL OF THE GNOSIS.'

On Friday evening, the 22nd inst., Mr. G. R. S. Mead delivered a fine Address on 'The Gospel of the Gnosis,' to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, vice-president, in the chair. There was a good, appreciative audience, and at the close, after a few interesting questions and remarks, a hearty vote of thanks to the lecturer was passed unanimously. We hope to give a report of Mr. Mead's Address in the next number of 'LIGHT.'

IS SPIRITUALISM A CHERISHED FAITH?—How much do we love our Spiritualism? Love seems to have been much the same in all ages, and the sense of responsibility, of right and wrong, and of the duty to do right, glimmered in the consciousness of the race in its childhood as it does in the individual child of to-day. These innate ideas have possessed men rather than been possessed by them, and there is nothing so tyrannical as an idea. What will not men do or suffer for a cherished faith? For home, country, truth, honour, right, love, religion, God, men have felt it their duty to dare all and bear all, even to martyrdom—sacrificing life itself for the sake of the principles they cherished—for the God of their worship! How much are we prepared to suffer or do for Spiritualism?

PROFESSOR HYSLOP AND PSYCHICAL RESEARCH.

Professor James H. Hyslop's recently published 'Borderland of Psychical Research' (London: G. P. Putnam's Sons, price 6s., or post free from office of 'LIGHT'), is not intended as a sequel to his other two works on 'Science and a Future Life,' and 'Enigmas of Psychical Research,' but rather as 'a preparation for the consideration of supernormal problems,' and as indicating the methods used in psychical research and 'the means of discrimination between the normal and the abnormal, and between both of these and the supernormal.' In this book, though there are chapters dealing with some of the ideas of Spiritualists and others with regard to survival, the main theme is the human consciousness in its more remarkable and often abnormal phases of action.

The first subject taken up is sense-perception, which the majority of people regard as a matter of course, because it is such a familiar experience. But in reality the problem is highly complex, because the impression has first to reach the eye or ear, by light or sound waves, then to be transmitted to the brain, or sensorium, and finally to be perceived by the mind or consciousness. Discussing the Realist and Idealist views as to the existence of an external reality, Professor Hyslop points out that whether our sensations represent an outward reality or not, there are certain relations between different sets of sensations, concurrent or sequent, which afford a practical means of distinction between the 'real' and the 'illusory.'

A cautious balance between credulity and scepticism is apparent all through Professor Hyslop's book, we might say through all his writings. If he does not go as far as we might wish in accepting certain phenomena as supernormal, he at least gives little handle to the materialistic school of physiologists. Thus, dividing memory into four processes: retention, recall, representation, and recognition, he says, with regard to the first, that 'we know absolutely nothing about the manner in which impressions on sense affect the brain. The molecular activity of which we speak so glibly, in reference to the brain, is purely conjectural, . . . the result of a demand to offer an explanatory theory of the phenomenon instead of confessing our complete ignorance in the case.'

Illusions and hallucinations are discussed at some length, and the views of different schools of thought are contrasted. Professor Hyslop regards coincidental dreams and apparitions as 'definite visual and auditory phantasms in connection with the actual or supposable thoughts of others at a distance,' and continues:—

'In any case they represent extra-organic stimuli of a delicate type, and most probably, in many cases most certainly, coincidental with the thoughts of definite persons so indicated in the experience. If thoughts of the living can produce hallucinations at a distance, it is but a step to the supposition that the dead, if they actually survive death, can produce similar effects. Of course, we have first to produce evidence that they do survive before we can explain any individual instance of apparition of the deceased by such capacities. But it will be only a matter of the frequency of them, of the conditions under which they occur, and of the supernormal information communicated by them, to prove that personal consciousness does survive, and the evidence for this may carry with it the indications of the phenomena which I am discussing. . . . Assume that telepathy is involved in coincidental dreams and apparitions of the living, and the theory that hallucination is the effect by which the identity of the person or event is manifested becomes a foregone conclusion, and the most natural interpretation which would follow for apparitions of the dead would be that they were telepathically initiated hallucinations instigated by the deceased.'

It will be observed that Professor Hyslop uses the word 'hallucinations' in the sense of any perception resembling a sense-impression but not due to any assignable external cause. Taken in this sense there is nothing offensive implied, although in its ordinary use the word 'hallucination' denotes a disordered intellect, and to be subject to hallucinations is one of the grounds on which a certificate of lunacy can be granted!

A chapter on 'Pseudo-Spiritistic Phenomena' is rather inconclusive, because it lays stress on the difficulty of exact

observation and record of what has occurred, and the ease with which certain phenomena can be simulated by jugglery. The one on 'Sub-conscious Action' deals largely with secondary personalities. Professor Hyslop defines personality as 'a stream of consciousness kept continuous by memory,' and says:—

'Personality is thus a group of mental states or experiences which constitute a unity, or "person." But certain facts observed in mental experience seem to show the existence of activities which are not known or remembered by this normal consciousness, and when this independent group of mental states assumes the semblance of another "person," we call it "secondary personality," (to denote both that it belongs to the same "person" or organism as the normal or primary consciousness, and that it simulates the reality of an independent "person." But it is only a separate group of mental states not connected by memory with the primary personality, though it may show a memory of its own. The important point in the definition of it, however, is its relation to the same subject or organism as the primary personality, and its apparent independence. It may exhibit many or all the traits of another "person" or human being than the primary personality, and yet be a functional activity of this same subject or person.'

As Professor Hyslop goes on to say, this definition excludes or replaces the spiritistic interpretation of these incidental personalities, but we think that this may easily be pushed too far. In the case of Miss Beauchamp, which is mentioned, the two main alternating personalities were successfully combined into a balanced or normal one, free from the extremes shown by each; but the one known as 'Sally' could not be so combined, and was unable to influence the recombined personality. In this case we hold, as we said when reviewing Dr. Morton Prince's book on this remarkable case, that 'Sally' was really a spirit control, though Professor Hyslop does not accept this view.

In a chapter on 'Mind and Body' Professor Hyslop discusses the admitted influence of the physical on the mental, and of the mental on the physical, in our nature, and this leads up to a discussion of 'Hypnotism and Therapeutics;' but here again he complains of a lack of accurate scientific knowledge, although we are glad to note his contention that suggestion should 'be the subject of a more patient scientific investigation from the psychological point of view than is usual in medical institutions.'

Discussing 'Reincarnation,' Professor Hyslop considers that it 'is not the most rational view that we can take of the cosmic order as an ideal one,' and thinks that 'memories of past lives' are 'illusions of memory,' giving instances in which persons thought that they remembered as facts things which had only been impressed on their imagination. A final chapter on 'Reservations and Morals' tells us that 'a critical examination of normal sense-perception or sensory experience shows the existence of a supersensible world,' though we may be unable to determine what its nature is, because everything beyond sensation is a matter of inference, not of direct knowledge. Still, 'the doctrine of a future life needs recognition, not for the possibilities of communication with a spiritual world, but for the protection of ideals that will not live without it.' 'The evidence for a future life is sufficient to make it the only hypothesis to account for the facts,' even if we have not 'reached that amount of scientific proof which is necessary to make the belief general in the minds of the intellectual classes,' and to effect a 'resurrection from the materialism of all our present life.'

'The Sunflower' of March 16th contains a report of a long interview with Professor Hyslop, the following passages from which will be of interest to the readers of 'LIGHT.' Professor Hyslop, referring to Dr. Hodgson, said:—

'Before my friend's death we had discussed the subject often, and had made a compact that the one who should die first should communicate to the other upon the first occasion when conditions should make it possible. So when Mrs. Piper and four others were able to transmit the message which came to me from Dr. Hodgson, I was gratified, but in no way surprised. I had had such communications many times with others, and have since been in communication with a friend who passed away on December 14th, the medium in that

instance being the wife of an orthodox minister living six hundred miles away, who had never known the man who died.

'Dr. Hodgson has sent me confirmatory messages through other sources than Mrs. Piper, and has been able fully to identify himself to me in such a manner that *no doubt* whatsoever has for an instant entered my mind that I have been talking with my old friend.

'An amusing incident came to my knowledge some weeks ago, when a wealthy woman, a member of one of the largest churches of this city, went to a medium, and after her visit told the medium never to divulge the fact that she had visited there, as her minister might be offended. I happened to know that this minister, to whom she was afraid to divulge her interest in spirit communication, firmly believed in it himself, and was at that time secretly working along the same lines.

'There are hundreds of thousands of believers to-day where there were only dozens a few years ago. There is nothing uncanny, nothing that is not Christian or that should not be accepted by the most logical of scientists in the principle of Spiritualism, and the day is coming when that fact will be generally admitted. . . . It is only twenty-five years since Spiritualism has been seriously recognised, but I predict that in another fifty the world will find that communication with the dead is as true as some of us—the pioneers—now know it to be.'

The statement that it is 'only twenty-five years since Spiritualism has been seriously recognised,' that is, of course, since the '*Researchers*' took up the subject, illustrates what we say in another column with reference to Dr. Funk's book. All the serious investigations of the pioneers—Professor Hare, Sir William Crookes, Cromwell Varley, and Professor Zöllner among them—are ignored; yet it was the labours and sacrifices of these same pioneers that made the Psychical Research Society possible, and the '*Researchers*' are merely confirming their conclusions. The real 'pioneers' are nearly all on the other side now. How amused they must be!

'CARDIFF PROPHETESS.'

On Saturday, the 23rd inst., the '*Daily News*' gave the following communication from its Cardiff correspondent:—

'A week or ten days before the White Star liner *Suenie* stranded on the Lizard Rock, Mrs. Ellen Davies, of Splott, Cardiff, called at "The South Wales Echo" office in regard to a vision she was reported to have had. This she denied.

'She declared, however, that she had foretold the disaster to the cross-Channel steamer *Berlin*, and added: "That is not all. I can tell you something else. There will be an accident to a White Star liner."

"How do you see these things?" Mrs. Davies was asked. "Do you go into a trance or anything of that sort?"

"A trance? Nothing of the kind," replied Mrs. Davies. "I see these things just as I see you before me now, and I tell you there will be an accident to a big liner. She will be a White Star boat. She will go on the rocks and it will be in a fog, and she will be coming home when it will happen."

'Nothing more was thought of this piece of clairvoyance, and even when the telegrams reported the stranding of the *Suenie* it was not recalled until afterwards, when Mrs. Davies again called at the "Echo" office.

'Mrs. Davies's prediction is no after-date story. It was told and published a week or ten days before the *Suenie* stranded.'

SEPARATION OF CHURCH AND STATE. In reply to a reference in '*Notes by the Way*' ('*LIGHT*, March 9th) to the progress in Switzerland and elsewhere of the idea of separation between State and Church, an esteemed correspondent at Geneva writes that the reference to 'the Superior Council of Geneva' is not strictly correct, as that body is an ecclesiastical council, which has every interest in receiving continued subsidies from the State, and that 'the proposal for separation was put forth by a Catholic by birth, who has now repudiated all forms of religion, and has recently become a member of the *Conseil d'Etat*, the administrative authority of Geneva.' As party politics enter largely into questions of progress in general, our correspondent cannot foresee what will be the result. From a recent issue of the '*Literary Digest*' we learn that in the canton of Neuchâtel a proposal for ecclesiastical independence was rejected by a majority of two to one of the voters. It should be borne in mind that each Swiss canton acts independently in ecclesiastical matters, and that there is no national Church for the whole of Switzerland.

'HE DESCENDED INTO HELL.'

One of the most illuminating passages in the New Testament is too frequently ignored by orthodox readers because they do not understand it, and because it does not fit in with their views of the state of the departed. Jesus, it is said, after his death, went and preached to the spirits in prison. This, by inference, implies that such ministry was for the good of those spirits, and that they could profit by his teaching. Jesus would not go to them to taunt and torture them; his message would be one of love and hope, and its effect upon those who listened understandingly would be to set them free and put them on the path of progress. Jesus would assuredly point them to the way out and up to higher and freer conditions of life.

Modern Spiritualism from the first has proclaimed this gospel of progress after death, and spirit people have continually stated that among the many employments of the 'after-death states' of humanity that of endeavouring to render helpful and sympathetic service to less fortunate brethren continually engages the thought and endeavour of the more spiritually unfolded. There is no 'gulf fixed' between the several spheres of spirit life, save the gulf of ignorance, wrong-doing, pride, hardness of heart, and exclusiveness. Whenever repentance and desire for better things can be aroused in the mind of the earth-bound one, loving and compassionate spirits will find a way by which they can render him help and blessing.

There is a sense wherein a person may be dead, dead to spiritual understanding, because of 'trespasses and sins,' for prolonged periods of time: aye, and imprisoned in the sphere of ignorance, of spiritual blindness, perversity, or of mental and theological slavery. Those who doubt this have to account for the phenomena of hauntings, and should read Gerald Massey's '*Tale of Eternity*.' The subject is too large to be exhaustively treated, but one thing at least may well be borne in mind, which is that 'We see only what we have the ability to see.' Ignorance, prejudice and selfishness are bonds which fetter the spirit; knowledge, large-mindedness, sympathy and love open the eyes to see, and strengthen us to walk in the way of freedom, and render us responsive to helpful influences.

The question is sometimes asked, 'Why do not spirit friends help other spirits who are in prison?' to which inquiry they reply, 'Because many spirits do not realise that they are in prison; because they refuse help; because they are not ready, not open, not receptive, not repentant'; and not until spiritual awakening, or second birth, takes place, and the desire for higher and better things becomes a predominating force in their lives, will they make much effort for self-improvement.

Is it not true that a man must be aware that he needs the light? Must he not want the truth before he will search for it, and in a sense 'become as a little child'? Must he not, in a teachable spirit, provide the conditions to be helped before sympathetic friends can befriend him? Is not this true on this side of the grave?

But where there is a sincere desire for better things, following upon true repentance for past follies and wrong-doing, help is always forthcoming. Wise and sympathetic treatment by those in the beyond, who have grown luminous, of those who stand in need, accelerates the process of emancipation for those who are ready to rise, and therefore the work of the philanthropist, the teacher, the nurse and the reformer is not finished by any means when death transplants them to a fairer clime.

If spirits are to be believed at all, if there is a word of truth in the messages they have delivered to the world (and it is not possible to gain any reliable information concerning life beyond the grave except by what they tell us who return, then the after-death LIFE IS SEQUENTIAL, consciousness with all its attributes and possessions continues, progression is the law there as here, life is real, active and beautiful, a continuous ascent nearer in understanding and spirit to the God who understands.

B. G. E.

THE 'NEW THEOLOGY'—REV. R. J. CAMPBELL, M.A.

By A. WALLACE, M.D.

This truly inspired preacher has, during his short winter holiday, written a more or less comprehensive and systematic monograph of the teaching which he has been promulgating for some years from the pulpit of the City Temple.

Many of the theological views therein expressed are what Spiritualists have for long regarded as reasonable and in accord with their own religious experiences, and with what has been revealed from behind the veil through our inspired and trance mediums. This book, called 'The New Theology,' has been, in the few days since its publication, subjected to criticism from many points of view, and most of these critiques, especially from within the various churches, show that the writers have advanced but little from the narrow and more or less pagan dogmas of mediæval theological scholasticism.

In his introduction Mr. Campbell boldly states that he does not 'see why a man should be ashamed of confessing that he does his own thinking instead of letting other people do it for him.' In regard to most of the perplexing questions of theology, he shows distinctly that he not only thinks for himself, but expresses his opinions with a clearness that is intensely refreshing and almost unique in ecclesiastical circles, and he is to be congratulated on his courage. Note, for example, the following quotation: 'The terms with which we have to deal are Deity, Divinity, and humanity. A good deal of confusion exists concerning the inter-relation of these three. It is supposed that humanity and Divinity are mutually exclusive, and that Divinity and Deity must necessarily mean exactly the same thing. But this is not so. It follows from the first principle of the New Theology that all the three are fundamentally and essentially one, but in scope and extent they are different.'

Then further, as to the question which the churches, when placed face to face with it, resolutely shirk, or refuse straightforwardly to answer—that of the Deity of Jesus—Mr. Campbell says: 'As a matter of fact . . . this question, too, has long been settled in practice. If by Deity of Jesus is meant that He possessed the all-controlling consciousness of the universe, then assuredly He was not the Deity, for He did not possess that consciousness.' Also as to the humanity of Jesus, he, anticipating the orthodox critic, says: 'But you make Him only a man! No, reader, I do not. I make Him the only Man—and there is a difference. We have only seen perfect manhood once, and that was the manhood of Jesus. The rest of us have got to get there.'

I am not qualified to criticise the work as a whole, but these extracts will, I trust, stimulate readers of 'LIGHT' to read 'The New Theology' for themselves. I desire more especially to draw attention to that part of it which deals with 'the life to come,' as I am disposed to think that the esteemed writer would benefit by some attention to the subject from the spiritualistic point of view, for he formally admits, while referring to the important fact of the evidence of the persistency of the individual self-consciousness after what is called death, that he knows 'very little about it at first-hand,' but he emphasises the fact that the knowledge obtained by scientific methods, that is, by experience and experiment, will have to be taken into consideration by the scientific world in general. At present Mr. Campbell builds his 'belief in immortality on the conviction that the fundamental reality of the universe is consciousness,' and that it is an 'unthinkable supposition' that 'any kind of being which has ever become aware of itself, that is, has ever contained a ray of the eternal consciousness, can perish.'

How much more convincing, it seems to me, would be his position if he added to his faith that knowledge of persistent personality which the Apostle Paul acquired when he had direct communication with the spirit form of Jesus! Every honest Spiritualist may receive a similar experience by personal investigation under satisfactory conditions in the spiritualistic séances of the present day. Knowledge thus obtained will demonstrate that the spiritualistic hypothesis is the one

that most consistently explains and elucidates the *post mortem* appearances of Jesus, and gives present-day scientific evidence instead of past testimony to the fact that not only Jesus of Nazareth, but every son and daughter of the human race is the heir of immortality.

A GOOD TEST OF SPIRIT IDENTITY.

Among the psychical experiences narrated in Dr. Funk's new work, 'The Psychic Riddle,' the story of what happened to Walter Hubbell, an actor, in the Spiritual Temple, in Boston, where Rev. Mr. Wiggin was officiating as speaker and medium, is extremely interesting. It had been stated that Mr. Wiggin is controlled by the spirit of John McCullough, whom Hubbell had known in the flesh. So Hubbell took a piece of blue paper of a peculiar shade, and with purple ink wrote these words upon it:—

'John McCullough, do you remember this: "Does no one speak? I am defendant here!"'

Mr. Wiggin sat blindfolded in the centre of the stage when Mr. Hubbell entered the hall. The various questions sent up by the audience were turned out of the baskets upon the table in front of Mr. Wiggin, and after he had given a number of answers to the writers, Mr. Wiggin stopped for a moment, and said:—

'Friends, I wish to say that I, the spirit of John McCullough, the actor, control this medium, and that some person in the audience has written some words I often spoke upon the stage in earth life, upon a piece of paper, asking me if I remember them. I know the person who asks this question well, and he has appeared upon the stage with me. The words he asks about I spoke for years before Appius Claudius in the Forum scene, of the fourth act of 'Virginius,' after my return from battle, and they are: "Does no one speak? I am defendant here!" The paper containing them is now upon the table, and I have not touched it.'

Mr. Hubbell says:—

'I replied that this was all correct. He then addressed me and said: "And you have been in that same play?" To which I replied: "Yes, but not with you, John, but with another." He answered, or rather affirmed my statement, by saying: "Yes, I know that." All of which is the truth, I having appeared with him in "Coriolanus," "Jack Cade," and "The Gladiator," but never in "Virginius," appearing afterwards as Appius Claudius, when another man played Virginius after John had passed away.'

CLAIRVOYANCE OR SPIRIT TRAVELLING—WHICH?

Mrs. Georgia Gladys Cooley is a medium who is well and favourably known in America, and during a recent visit to Buffalo, N.Y., in which city the late Rev. Moses Hull was for some years pastor of the leading Spiritualist church, Mrs. Cooley had a striking experience in connection with the funeral of Mr. Hull. It is reported in the 'Progressive Thinker' by Mrs. Martha Johnson, of Buffalo, in whose home Mrs. Cooley was a guest at the time. They had heard of the transition of Mr. Hull and wondered where his body would be buried, but had no information as to where or when the funeral would take place. Later in the day, when Mrs. Cooley came from her room, where she had been resting, she remarked, 'Moses Hull's funeral has just taken place.' She then stated that she had had a strange experience; that she had been out of her present surroundings and

'found herself in a larger room, or what might be taken for a small hall, and there she saw a coffin which contained Moses Hull's body. Mattie, his wife, was standing beside it, talking to a company of people, saying, "Moses looks just as though he is asleep." Mattie was in a white garment, but a vapour of finer white substance, or ether, surrounded her entire form.

'Mrs. Cooley went into full details, and said, "Let us watch for a report of his funeral, and see if it agrees with this experience."

'In the meantime we related the experience to friends, but no one had heard of the burial; but the following week's paper brought us the news, which corroborated Mrs. Cooley's statement in every respect—the day and hour were exact, allowing for the difference in time between New York and California.'

LETTERS TO THE EDITOR.

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

'Imperator' on Daniel.

SIR,—‘Stellarius,’ in ‘LIGHT’ of February 23rd, deals ably with an extremely important question and says truly, that if ‘Imperator’ was right in his assertion of the genuineness and inspired character of the Book of Daniel, then the critics must be decidedly wrong. Everyone knows that since, in the early centuries, Porphyry attacked it, and set it down as a composition of the Maccabean period, though without making any impression on the Fathers, so in recent times the necessity of acknowledging a miraculous element, either in its clear prophetic accomplishment or its testimony to imperviousness to fire and lions, forms an insurmountable obstacle in the eyes of Wellhausen and his English disciples. Canon Cheyne regards the story of Elijah being fed by ravens as one which few thinking men can believe, and the miracles of Moses and Christ are, to Kuenen and Wellhausen, as mythical as those ascribed to Mahomet. The statements of Spiritualists, such as that of Archdeacon Colley respecting ‘White Dove,’ or the well-proved cases of the fire test in Home’s career, would be by them simply classed in the same category. The essayists and reviewers, of whom Rev. Baden Powell was a good specimen, denied prediction and miracle, but spiritualistic literature is full of authenticated instances of both. Huxley, in his New Testament criticism and discussions with Dr. Wace and Gladstone, denied obsession, but when politely requested to investigate, he replied, in his trenchant way, that the matter did not interest him; ‘séance gossip was worthy of the old women and curates of a cathedral town.’ Now no one can prove Stainton Moses to be wrong, at least with our present knowledge, but the records of similar facts happening in the last fifty years prove these men utterly wrong in their assumption that the things hitherto deemed miraculous cannot happen. Facts are stubborn things, and will remain when these men and their theories are forgotten.

Huxley treated theologian and Spiritualist alike, holding that they were both equally to be pitied, on exactly the same grounds—their credulity. The mightier mind of Sir Isaac Newton found in the Book of Daniel what Spiritualists had found in the book of nature, ample proofs of prediction; and Fleming in his commentary (a hundred years before it happened) by his calculations of the 1260 years, gave the absolute date of 1870 as the end of the temporal power of the Papacy.

Professor Sayce’s work on the Hittite monuments says: ‘The allusions to the Hittites, which had been doubted by a sceptical criticism, have been shown to be fully in accordance with the facts, while the Rev. Dr. Titcomb, Bishop of Rangoon, in his ‘Critical Doubts,’ states: ‘Belshazzar was pronounced a myth, and his narrative unhistorical.’ Happily among the recent discoveries in Babylon, a cylinder has been found which plainly settles the whole difficulty; for it states that Nabonidos, the last King of Babylon, had a son named Belshazzar to whom he entrusted the command of the city. This can be seen at the Museum, together with many other evidences of over-hasty criticism. Over-hasty criticism has not been restricted to words in the Spiritualist’s case unfortunately, as Mr. Jones tells us it cost the cause in 1877 nearly a thousand pounds to defend prosecutions of people with psychic gifts. It must not be forgotten that Josephus, who had prophetic gifts, and also Swedenborg, regarded Daniel as a true and gifted prophet.—Yours, &c., D. D. S.

Spiritualism in the Highlands.

SIR,—Many people are under the impression that Spiritualism came into vogue within a modern date. In the Scottish Highlands tradition affirmed that the belief prevailed there for hundreds of years. In the ancient Gaelic Ossianic poems numerous references are made to ghosts and spirits, viz.: ‘On the heath the dreadful strides of ghosts are seen,’ ‘Spirits leave the earth in their wrath,’ ‘The ghosts of the lately dead were near,’ ‘I hear the spirit of dismal Loda.’ The perusal of ‘LIGHT’ recalls incidents which took place in our parish as far back as the year 1835, and since, when mediums were termed wizards and witches. A Cailleach Ruadh communed regularly with ghosts—could foretell deaths to the day and hour. Cod, ling and herring fishermen used to consult her where to set their lines and nets in the offing for successful hauls. She could also predict the coming of gales with wonderful accuracy. Another elderly witch lived

in a sod hut, from which neighbours could hear gruff and shrill voices alternately, but, on entering the hut, no one could be seen except the old lady reclining on a heather couch, with a grey cat purring by her side. She was much noted as a successful healer, as many could testify. When a youth I received a severe stroke on the arm, which swelled, and suffering intense pain, I went to her. She removed my arm gently from the sling, took hold of the wrist, muttered a Gaelic incantation—with tongue between her lips—which sounded like tu-tu-tu-tu, and said, ‘Tog do lamh’ (lift your hand). The pain was all gone. ‘Seall air do gairdean a nis’ (look at your arm now). I did so; the swelling and colour had completely disappeared. On scanty diet she lived happy and contented, in daily communion with her departed friends. Her timekeeper a motley rooster, which punctually crowed four times daily, and when a person appeared whom the old lady detested, the chanticleer acted most frantically, crowing furiously. In passing the hut the hated scorners used to shout, ‘Oh! Bhana Chuidseach aingidh, gairm do coileach ca n’uilig m’uil e’ (Oh, you wicked witch, the crowing of your rooster my blood can’t endure), as if the poor ‘witch’ instigated the rooster’s wild antics.—Yours, &c.,

Auckland, N.Z.

OLD HIGHLANDER.

[Our correspondent suggests that the quotation of the Gaelic sentences might enable some of our readers to call the attention of unbelieving Highlanders to the subject.—ED. ‘LIGHT.’]

Dean McNeile.

SIR,—I hope your correspondent ‘M.’ who, in ‘LIGHT’ of the 16th inst., reported a manifestation from the Dean of Ripon through a medium, will give us further details and particulars.

My husband was at school with one of Dean McNeile’s sons, and I also heard his sermons every Sunday for six years during my youth, and was one of the candidates for his confirmation class while he was at St. Paul’s Church, Prince’s-park, Liverpool; so we shall be greatly interested if he would give his other-world experiences in ‘LIGHT.’—Yours, &c., M. T. D.

SIR,—Fifty or sixty years ago Hugh McNeile was one of the most prominent clergymen in the Established Church, alike as a preacher and as a platform orator. Not only was he Evangelical, but very strongly Protestant. Being always much interested in oratory I used, in those days, to avail myself of every opportunity of hearing any noted speaker, and I recall no preacher, taking them all round, who had mastered that art more perfectly or beautifully. His presence was commanding, his action was striking, his gestures very graceful, his choice of words scholarly, and his reasoning most cogent. In fact, his eloquence came up to the definition of ‘logic on fire.’

I remember, too, hearing that a Liverpool artisan, to whom he was a stranger, used to see him every morning enter his study at four o’clock and begin to work at his Greek Testament, and that the sight of his earnestness and industry exercised a life-long influence on him for good.—Yours, &c.,

Sutton Coldfield.

E. D. G.

‘A Question of Motives.’

SIR,—In the unsigned article in ‘LIGHT’ of March 9th, entitled ‘A Question of Motives,’ I read: ‘We are sometimes told that it is degrading to mediums to be tested, to be searched, to be tied, &c. Is it? Wherein does the degradation lie?’ May I briefly reply? Tests, alike desirable and inevitable, are here confounded with *searching and tying*—methods of testing as useless and degrading as they are discredited and out of date.

The true scientist shows his skill in delicate handling of his sensitive instrument of research, and in devising experiments the object and conditions of which make ‘methods of barbarism’ palpably absurd. And herein lies the contrast between Sir W. Crookes’ conduct towards Florence Cook and Lombroso’s conversion by Eusapia Paladino. He who runs may read how retrograde was the procedure of the criminologist turned strangely Spiritualist, not one of whose results, adduced in his five-page article, needed the *searching, tying and undressing* resorted to as proof. Thus was Eusapia humiliated in vain, unless it should happen that no medium—especially a woman—should hereafter follow in her steps; and letters which I have received since my comments were published in ‘LIGHT’ of January 26th last, give some reason to hope for such a result.

In any case, the English scientist has shown us a more excellent way, and attained greater proofs by higher means;

and since he set forth what he saw—'in my own house, in the light, and with only private friends present besides the medium'—*searching, typing, caging, undressing, et hoc genus omne*, stand condemned at the bar both of good taste and of sovereign science. The psychic phenomena of Spiritualism are, happily, not amenable to such unworthy methods; and physical phenomena, when sought for, may be more efficiently tried. Materialisations, when genuine, can take care of themselves; when not, bring ruin in their train. To what end, then, these indignities, which expose our rites to ridicule, and show that Spiritualism has not yet formed a 'true value-judgment' either of itself or of the world it would convert?—Yours, &c.,

RICHARD W. WADDY.

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Edinburgh.

A Stocking Disappears and is Restored.

SIR,—The mysterious experiences related by Mr. Edward Markwick, referred to in 'LIGHT' of March 16th, p. 125, recall to my mind a similar occurrence which happened in a house in Harrogate, occupied by two old ladies, sisters, whose honesty and veracity were undoubted, and with whom I was staying.

It was on a Thursday afternoon, in the summer of 1893. The younger sister was resting in her room on the third floor, as was her wont. I was in my sitting-room on the second floor. The elder lady, Mrs.—, was seated knitting in a back sitting-room on the first floor; no one in the house but we three, each in a separate room with shut doors, and the outer doors locked.

Mrs.— having completed one stocking hung it on the back of her chair, and commenced casting stitches for another. Wishing to refresh her memory as to the number of stitches, she stretched out her hand for the completed stocking, but it was gone. We all searched for it, shaking out the old lady's skirts, looking under tables and chairs, without success. At length she exclaimed, with a little irritation, 'I shall have to knit another.' The next day the room was thoroughly cleaned out, but the stocking could not be found.

The following Thursday, at the same time, the same conditions existed, except that Mrs.— was reading. Hearing the door click behind her, Mrs.—, who thought it was her sister, took no notice until she felt something drop at her side, and stooped to pick up her pocket handkerchief, as she thought, but instead picked up the missing stocking!

The questions then arose, where had the stocking been, and who could have returned it? It remains an absolute mystery, although we have tried every means that we know of to solve it.—Yours, &c.,

A. A.

Spiritualism a Comforter.

SIR,—A copy of 'LIGHT' of January 5th has reached me, which I find very interesting, and I would like to tell you about the light that has been given to me by Spiritualism. I have been living in South Africa for the last fifty-seven years, and up to about three years ago did not believe in it, but one day I asked my mother, who was then ninety-two years of age and who expected to be going over any time, to come back if possible and tell me the truth of these things. She died about two months after making the promise, and about eight months later a message came through my niece, who is a medium, saying that my mother had come and wanted to give the promised message. My wife and I went to one of the sittings in my niece's private house, and both our parents came through her and advised us to try and get the power ourselves, so that we could communicate with them direct.

After sitting for a few minutes every day for about two months my wife got the power to take the messages, and she has continued to exercise it ever since. She does not go into a trance, but uses a pencil and a printed copy of the alphabet. She sits till the power comes into her arm, and then the pencil points to each letter and spells out the words of the messages as fast as I can write them down. I send you some of them out of about three hundred which we have received.

There are four of our family who have now got the power, and, so far, we have had nothing to do with any other Spiritualist, as we have lived in the country, and have attended no séances; but it is glorious to know that there is no death, and I would not give up my comforting faith in Spiritualism for all the gold and diamonds that have been found in South Africa. I was never before really happy about my dear friends who had died, as everything the Church could tell me was uncertain, but now that our parents and departed friends come in this way and assure us of the future life I am more than happy.—Yours, &c.,

B. R. B.

Natal

Mr. Jesse Shepard in Munich.

SIR,—As I was instrumental in getting Mr. Jesse Shepard to visit Germany, it is with much pleasure that I now send you a brief report of his visit to Munich.

The 'Uebersinnliche Welt' for March contains a highly interesting account of his recitals in that city, but still more interesting is a letter received from the Baroness Helene von Schewich, president of an important theosophical society in Munich, and the author of several works well known in Germany. This letter is significant from more than one point of view, as it brings into prominence the spiritual and mystical, as well as the phenomenal, character of Mr. Shepard's music. Baroness von Schewich here points out, and perhaps for the first time, the strange complexity of the vocal effects produced at these recitals, while she herself frankly avows her conviction that the sounds produced, as she heard them, had a spiritual origin. The letter of the Baroness is written in English, intended for publication, and is as follows:—

'My heart is full of beautiful thoughts since I was happy enough to hear what to me seemed voices from another world, and I think whoever is blessed by hearing what I heard must become better and more elevated by such a revelation. I can only speak of the effect produced on my own feelings and on those of friends who were touched in the same way by these marvellous recitals. I shall remain thankful all my life for such a revelation.

'There is one very curious fact about this music, the fact that almost everyone in the audience is affected differently. While one finds the 'Passage of the Red Sea' the most phenomenal, another is more impressed with those strange barbaric dances; while another hears the singing, as I heard it, as a chorus of angelic voices, another only hears a high and lovely soprano; his neighbour hears a duo, while another has heard a whole choir of silvery-voiced children.

'We had the same experiences twice; at the house of our friend, Dr. Klimaszensky, and at our own house, where the recital was given in a studio—a large one with a high ceiling—the light could not be shut out entirely, so no illusion was possible; we could easily discern everyone present. Both audiences were very large, and only highly educated people were present, yet the wonderful effect I spoke of was the same at both recitals. Both rooms seemed to widen into an immense cathedral, the voices to descend to us from high and far, and as I felt it, to give us happiness and peace.

'I could write much more about those wonderful hours, about the elevating impression they left, about the possible explanation of the phenomenon that every listener hears the music in a different manner, but that would extend this letter to a book.'

I close with a quotation from a letter by Dr. Walter Bormann, the president of the Psychical Society of Munich. Dr. Bormann says: 'Mr. Shepard astonished his audiences by his marvellous piano playing, but the most profound impression was produced by a choral song of female voices, which made the room seem wider and higher, with the voices coming from above. The listeners were seized with an indescribable emotion, and many here will hold Mr. Shepard in thankful remembrance.'

Of Mr. Shepard's successes in Dresden I shall give an account later.—Yours, &c.,

ROBERT FRIEDERICH.

An Appeal for Mercy.

SIR,—Permit me to appeal to Spiritualists and all reader of 'LIGHT' on behalf of a poor fellow creature now lying under sentence of death for the crime of murder. I refer to Horace Rayner. Surely, if the newspaper reports are correct, he is to be pitied indeed. If the laws of heredity are fixed and unalterable, he is as much a victim as the man he killed. We Spiritualists know better than most people that the death penalty is wrong. Can we not unite and make some effort towards a reprieve for one upon whom the sins of the parents have surely fallen?—Yours, &c.,

Brighton.

BESSIE RUSSELL-DAVIES.

'Help for a Worthy Couple.'

SIR,—Kindly allow me to acknowledge with heartfelt thanks the following sums received by me for the fund for Mr. and Mrs. Emms: From 'Well-wisher,' 10s.; 'Lewisham,' 5s.; 'G.F.T.,' 3s.; Mr. W. O. Drake, 1s. (seventh instalment); Miss M. Simpson, 5s. 9d.; 'C.S.,' 20s.; Mr. A. V. Peters, 3s. 10d. Further contributions will be thankfully received and acknowledged by—Yours, &c.,

(Mrs.) M. H. WALLIS.

'Morveen,' Mountfield-road,
Church End, Finchley, N.