

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Mr. R. J. Campbell, describing General Booth's dream of heaven, which ended in a vision of the whole glorious throng volunteering to go down to earth to 'battle with hell,' said, 'I do not care in the least whether an inhabitant of the celestial city can ever find his way back to earth.' It is a pity that so many of these fine militant spirits—Dr. Parker was one of them—let their tongues or their passing moods run away with them. Mr. Campbell *does* care whether an inhabitant of the celestial city ever finds his way to London.

But we quite agree with his daring conclusion:—

I am perfectly sure no one has ever yet been worthy to enter heaven who would not be willing to go to the depths of hell, if necessary, to rescue a suffering soul. This is salvation. It is vision of Christ, and everything short of it is moral blindness.

'Are you anxious about your soul?' he cried, to his probably startled hearers:—

Strike for humanity and let your soul alone. Do you believe you have found Christ because you pay him high honour and cultivate conventional virtues in his name? You may be spiritually blind. If the governing motive of your life is desire for your own safety and comfort, you are none of his, though you may be as orthodox in your opinions as the Pope or the Free Church Council. Do you think heaven is yours because you have made your claim upon the Redeemer's finished work? Why, you do not yet know what heaven is, and you may get the greatest surprise of your life when you have crossed the river of death.

We thoroughly agree with him.

A writer in 'The International' (London: T. Fisher Unwin), one John Cornelius, discusses with real insight the question of 'The Determination of Faith'; and, in doing so, beautifully illustrates the Gospel we are always preaching: that ultimately the only Religion will be the Religion of the spirit—Human, Rational, Peaceful, Unifying; but he has evidently little sympathy with the theologians who seem to think that the knowledge of God is their freehold. 'Surely the Archangel Gabriel has never yet appeared to one of these to reveal the absolute truth, which, if it can humanly speaking be said to exist at all, must at least be beyond the comprehension of finite minds.'

We do not take sufficient account of the subjective element even in our concepts of concrete objective facts: and this is all the more true when we are dealing with 'such quasi-subjective phenomena as those with which religion is so largely concerned,' and which are largely determined by race,

Mr. Cornelius argues that as the world advances in scientific and other knowledge there will be a radical transformation in relation to religion, especially in the direction of unification; but this will ultimately tend to stop so-called 'conversions.' He says:—

There is on the whole little likelihood that the present distribution of religious spheres will undergo great modification; the very harmony between the various creeds of the future will prevent this from happening. It will be hardly worth while, for instance, for a rationalised Christianity and a rationalised Buddhism to carry war into each other's territories. There will, no doubt, however, be some scope for non-religious organisations for those people, who are very numerous in every country, who are not of a religious temperament, and who are in favour of some moral and intellectual cult. There is no reason why ethical societies and such institutions should not flourish side by side with the Churches, although they can never replace them.

There are indications in all countries that rationalism is fast shedding that spirit of intolerance to which it had even less right than the orthodox religions, and that 'all the many paths that wind and wind' are at length leading to one common goal. Modern science has revealed to us some idea of the cosmic structure; we are beginning to have a glimpse of the whole, and like the mariners of Columbus, who, when they saw nothing but sea and sky for months and months, quarrelled as to what course to pursue, but when they sighted land were all of one accord; so we seekers after light, as our vision of the splendours of the Infinite is made more clear by science, cease to quarrel amongst ourselves, but all look forward expectantly to what further knowledge the morrow may bring.

The son of the many millioned millionaire, J. D. Rockefeller, as preacher against the rich man and the envier of him, is a sight for gods and men, but America has got him at that as the leader and teacher of a huge Bible class. His text was Psalm lii., and he remarked, according to 'The New York Tribune':—

This rich man to whom the psalmist refers—doesn't he exist at the present day? I believe he does. You all know him; you read about him in the newspapers every day. Maybe you and I have often envied him. We may have said: 'How splendid it must be to have the wealth, the power, which that man possesses—to be able to control and sway men!'

If that is your frame of mind, my friends, let us hold our opinion in abeyance until we can look at the other side of the picture. This man feels so strong in his ability to buy votes and to use his vast power in other ways to gain what he desires, that he fancies he can get along without any help—without even the help of God. Perhaps this man's mother prayed with him when he was a child, but that was so long ago that he has outgrown it. He has listened to big men who have persuaded him that there is no power of God, but the Psalm tells us that God will tear down that man. The grasp of God, used in that manner, must be a terrible thing, and that is what that man must expect. There will surely come a time when he will wish that he had been more intimate with his Maker and had lived more in accordance with His laws.

Maybe you have passed his handsome private house and wondered whether you would ever be able to buy such a house for your wife and family. Envy him not, for God will surely pull him out of that house. We shall live to see him humbled and trodden in the dust. And now let us ask ourselves again: 'Is it worth while? Can we envy such a man?'

If any of you still think that you would prefer to be like that other man and have what he has and are still willing to pay the price he paid for it, let me assure you that you are making a great mistake,

One might almost take it as an unkind jest, but 'The Tribune' is a highly reputable paper, and such utterances have before been attributed to this singular man; and, on this occasion it is stated that Dr. Aked declared that it was one of the best talks he had ever heard.

'Mad in the pursuit of pleasure' is a phrase we now meet with continually wherever religion, church and worship are concerned; and inside the church as well as outside: in fact some of the sensational means adopted for bringing people in and keeping them in (especially in the United States) are truly shocking.

And yet it is the testimony of some experienced men that in the great cities people are ready for something better. Thus Dr. Wilbur Chapman, of Philadelphia, who, in a quiet but exceedingly persistent way, has been working a new kind of 'evangelistic' enterprise, says that there has never been a time when work of this kind could so easily be carried on in large cities, and that there is in the church to-day an increasing number of people who are deeply concerned that the church should move forward 'and assert her authority in every question of righteousness.'

We specially cite that last phrase inasmuch as that appears to us to be the secret of success. People are tired, and rightly tired, of the clatter of the creeds, but there is a passion for righteousness that only wants to be introduced and explained to those who have it, and organised for action.

The movement due to Dr. Chapman is unique. An observer writes thus of it:—

There was a remarkable absence of effort to secure response to the gospel invitation by appeals to mere feeling. The accessories of music, sacred song and the thrill of a great multitude were not pressed into any service beyond the legitimate one of subduing the mind and heart to the solemn purposes of the hour of worship. Of course, the various evangelists associated with Dr. Chapman in the work differed among themselves temperamentally and in their methods of approach to the people. Dr. Chapman's own mode of preaching was persuasive rather than severely intellectual and coldly argumentative, for he went upon the assumption, which no one will dispute, that what multitudes of the non-churched people need is an impulse to accept a gospel whose terms they have known from childhood and to take their places in the church where they will be under the training, edifying, sanctifying power of God's Word and Spirit, and thus grow up into the stature of perfect men and women in Christ Jesus.

This is indeed a new kind of 'Evangelism,' and we believe in it, for the world needs it. It is a world in which, in our great cities, 'the heat and burden of the day' are being felt; and what is wanted is the calm and strong appeal of man to man on behalf of that for which the word 'Christ' stands,—the religion of the Christ within.

'The Saturday Review,' some time ago, gave us a brief poem by Ella Heath which very suggestively shows the influence of the East upon the West. May it shine on, unto the perfect day!—

I am the reality of things that seem;  
The great transmuter, melting loss to gain,  
Languor to love, and fining joy from pain.  
I am the waking, who am called the dream;  
I am the sun; all light reflects my gleam;  
I am the altar-fire within the fane;  
I am the force of the refreshing rain;  
I am the sea to which flows every stream;  
I am the utmost height there is to climb;  
I am the truth, mirrored in fancy's glass;  
I am stability, all else will pass;  
I am eternity, encircling time;  
Kill me, none may; conquer me, nothing can—  
I am God's soul, fused in the soul of man.

## EXPERIENCES IN PSYCHICAL RESEARCH.

We are indebted to Mr. George C. Holland, of Ottawa, Canada, for the following interesting portion of an Address delivered by him before the Unity Club of Ottawa. Mr. Holland is a well-known man, having been for many years official reporter of the Canadian Senate, and before that editor of one of the local daily newspapers. The testimony of Mr. Holland is all the more valuable because of his evident sincerity, and the precautions which he employed to satisfy himself that the phenomena were genuine.

(Continued from page 315.)

My next experience was with the famous Bangs Sisters. Before leaving home I had written a letter addressed to my father on note paper bearing the Senate embossed crest. I used Senate paper for two reasons: first, to prevent the substitution, by trickery, of other paper, and second, because the mark of the embossed crest appears on the under sheet of the note paper. It seemed to me highly improbable that any medium in Lily Dale would have Senate note paper, or could procure a sheet of it on short notice. By appointment I had a sitting early in the afternoon of a bright, sunny day, in a well-lighted room. One of the sisters, the only one present at the sitting, sat on one side of a plain table; I sat on the other side facing her. There was no cover on the table, and no drawer that I could see. She produced a pair of hinged slates and told me to mark my letter and put it between them. I wrote my name on the envelope and put it between the slates, and then, at her suggestion, tied the slates together with a string and laid them on the table. From that moment until the close of the sitting they were not touched by either of us, and I never lost sight of them. I had heard that a note placed on top of the slates could be transferred to the inside of the sealed envelope, and in my own room at the hotel had written a brief note in shorthand addressed to my son, who could, before his death, read my shorthand notes. This note the medium told me to place on top of the slates. She then dropped a sheet of brown paper, cut to the size of the slates, over the note and sat back in her chair. After a couple of minutes she said: 'You have not addressed that letter.' I replied that I had not read it since it was written a couple of weeks before, but thought I had addressed it. She said: 'No, it begins, "My dear father."' She then took a pad of paper and wrote an exact copy of the letter. I offered to open the envelope and add the address, but she said it was only necessary to write the address on a slip of paper and put it with the note on top of the slates. I did so, and on lifting the sheet of brown paper found my shorthand note still there. While I was doing this the medium was writing on the pad, and she handed me a copy of my shorthand note. Very soon a knock on the slates announced that the writing was over. I lifted the sheet of brown paper and found that the shorthand note and the slip with the address had disappeared. I then cut the cord that tied the slates together, opened the slates, and took out the letter. I examined it critically, to see if it had been tampered with, but found it just as I had left it between the slates. On opening the envelope, I found the slip with the address and my shorthand note between the two sheets of note paper, while the pages which I had left blank were covered with writing. How it was accomplished each one of you can guess for himself, but I felt inclined then, as I do now, to accept the statement of the medium that it was by spirit hands.

Another experience with the same mediums was the production of what is termed a spirit portrait. A lady, by whose kind invitation I was present, wanted a portrait of her deceased brother. She had with her his photograph in a sealed envelope. Besides the Bangs Sisters, there were five persons present. The plain pine table which I have already described was drawn up to a window through which a flood of sunshine poured, and two plain canvases were placed face to

face upon it. The lady who wanted the portrait expressed a wish to select her own canvases, to which the medium readily assented. She picked two out of a pile and substituted them for the two that had been put on the table by the mediums. These were stood on end face to face in close contact and held up in front of the window by the mediums, one on each side of the table. As we looked, a cloud seemed to roll across the face of the canvas. It disappeared and was followed immediately by another cloud. This occurred several times, each time the cloud growing darker. Gradually by this process a background was formed. Then came the outlines of a human head and shoulders. They faded away, and were followed by other outlines which remained. Then one after another the features appeared, and in twenty minutes the picture was complete. When the sealed envelope was opened and the portrait compared with the photograph, it was found to be an enlarged reproduction of the latter, perfect in every detail except the necktie, which, by request of the deceased conveyed through the mediums, was of a different pattern.

I had yet to see a satisfactory materialisation. The first one that I attended may have been genuine, but it was not under test conditions. I therefore spent one evening at a materialisation séance held by a Mrs. Miller-Wilcox. This was under absolute test conditions. A committee of ladies had the medium clothe herself entirely in dark colours, and never left her for a moment until she was placed in the cabinet. While this was being done, another investigator and myself searched the room thoroughly for secret entrances, but found none. We inspected the cabinet carefully for some hiding-place for white clothing, without finding any. Then we sealed the door and windows and took our seats. Including the medium and her daughter and her son-in-law, there were ten of us in the room. The seats were arranged in horseshoe form, the ends being close to the cabinet. The room was lighted with a coal-oil lamp, covered with a shade. While every member of the circle and every movement could be seen, there was not sufficient light to distinguish features clearly. The medium was seated in a rocking chair in the cabinet. Before the materialisation began, I was requested to tie the medium's hands, which I did, and she then proceeded to give us an exhibition of passing solid matter through solid matter, very similar to the tests with Slade described in Zöllner's 'Transcendental Physics.' It was wonderful, but did not impress me at the time as being anything more than very expert juggling. Then the curtain was dropped, and soon a female form clad in white emerged from the cabinet. A member of the circle was called up and recognised the figure as his daughter, who had died some years before. Then followed in quick succession a number of forms, male and female, many of them being recognised as deceased friends of some of those present. I watched the proceedings with much interest, but only as a bystander, none of the forms having called for me. Finally a female form walked from the cabinet straight to where my wife and I were sitting, and taking each of us by a hand led us into the middle of the circle. She stood thus for a few seconds, then disappeared like a flash, as though she had dropped through the floor. In an instant she was back again, and in response to our questions told who she was, giving the name of a dear friend who had died some ten years before. The form again disappeared and we retired to our seats completely mystified. Shortly afterwards a male figure emerged from the cabinet and came to me. Taking me by the hand, he led me into the cabinet, and holding one of my hands told me to feel the medium's hands and see if they were still tied. I did so, and found the fastenings undisturbed. The medium was cold, rigid, and corpse-like, and apparently in a cataleptic condition, while the hand of the spirit form felt warm and human in mine. While I was yet wondering at the contrast, the male figure disappeared and a female form took its place. Taking me by the hand she led me out of the cabinet, and, still holding my hand, raised the curtain and told me to feel the medium's hands. I did so, and found them still tied as I had fastened them. The séance closed soon afterwards with a bang, which made the house tremble as though some heavy body had been dropped on the

floor. This, we were assured by the medium's daughter, was caused by the spirits lifting the medium and her chair, reversing their position, and dropping them on the floor as a signal that the séance was over. On raising the curtain we found that the rocking-chair had been turned with the back to the circle, while the medium, still occupying it, lay in a death-like trance, with her wrists bound as I had tied them.

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#### DR. A. R. WALLACE AND THE THEORY OF EVOLUTION.

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After fifty years, the merits of the co-discoverers of the evolutionary theory have been publicly recognised by the presentation of a medal to Dr. Alfred Russel Wallace by the Linnæan Society. Fifty years ago, the joint paper embodying the results arrived at independently by Darwin and Wallace aroused little more than incredulity, tempered by astonishment and indignation that anyone should question the idea indicated in the Bible and accepted by Linnæus, that every species of plant and animal was a separate and independent creation. Now, however, the conclusions of the two celebrated investigators are regarded as firmly established, and later researches into the details of evolutionary processes, variation and selection, have only confirmed the truth of the main principles enunciated by them.

Dr. Wallace, in an address to the Linnæan Society on July 1st, being the fiftieth anniversary of the reading of the joint paper, gave a review of the circumstances attending the discovery of Evolution by Darwin and himself, and afforded another instance of the generous self-effacement which characterised the relations between the two distinguished pioneers of science. Dr. Wallace said that Darwin had been working on the subject for twenty years, and had steadily refused to publish his results until he had fully accumulated his material. To Dr. Wallace the idea came suddenly, and his proposal to make it known forced Darwin to break silence; the difficulty as to precedence was overcome by the joint announcement, each of the discoverers wishing that the other should have the fullest possible credit. The incident is thus one of the most pleasing in the annals of science.

Even in his recent address Dr. Wallace minimised his own part in the discovery, saying that 'he roughly estimated their respective shares in it, in proportion to the time they had spent on it when first it was given to the world, as twenty years are to one week.' But their work on the subject may be said only to have begun with this first publication, for, as Dr. Wallace also remarked, 'both of them afterwards became writers, and the mystery of how the species came into existence became intensified, and, as Darwin said, haunted them.' The way in which the idea of the evolution of one species from another came to Dr. Wallace is briefly and modestly indicated in his autobiography entitled 'My Life,' Vol. I., pp. 355, 363, 365, and we take this opportunity to mention that copies of this extremely interesting work, published at 25s., and giving an account of Dr. Wallace's untiring labours in many fields, including Spiritualism, may now be had from the office of 'LIGHT' for 8s., post free. It is a record that is fascinating alike to the naturalist, the social reformer, and the investigator of psychical matters, and should be both read and frequently referred to by all who are interested in these important subjects.

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LONDON SPIRITUALIST ALLIANCE.—The last of the gatherings of this session for illustrations of clairvoyance was held in the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, on Tuesday afternoon, June 30th, when Mrs. Imison gave a number of convincing descriptions of the spirit friends of Members and Associates present. The success of this and similar recent meetings has doubtless been due to the pleasant and harmonious conditions which prevailed; these conditions being contributed to in no small degree by the beautiful flowers with which the room was decorated, which were kindly supplied for the purpose by a lady member, who, living in the country, takes this method of helping the work of the Alliance.

## BLAKE'S GENIUS NOT INSANITY.

Specially noticeable of late has been the revival of interest in the works, both literary and artistic, of William Blake, whose art has for a century been a standing enigma to critics. In this case we should, perhaps, rather say a birth than a revival of interest in this wondrous seer, for former generations regarded Blake as crazy or insane. A lecture delivered last November before the Ruskin Union by Greville MacDonald, M.D., on 'The Sanity of William Blake,' has now been published by A. C. Fifield, 44, Fleet-street, E.C., price 1s. net. Mr. MacDonald reminds us that art can only be criticised by the rules of each art, and that men differ in ideas as to what constitutes utility, and therefore as to what is a sane and sensible form of self-expression. He says:—

The genius, the prophet, the poet, is necessarily in his work and life outside the law that binds the masses into correct behaviour. Therefore he is beyond understanding, though the ignorant people may follow him from afar. Unfortunately it is only after we have killed the prophets that their greatness dawns upon our close-hedged understanding. If we are to judge William Blake's sanity by the limited arguments of mind-specialists, we shall most certainly find him lacking; though we may wish the world were less sane if the loss of its wits would bring it nearer to the Kingdom in which Blake lived.

The biologist or teacher of physical science 'belongs mind and soul to facts,' but the man of ideas 'resents the class-room methods of ocular demonstration,' and claims that 'thought explores regions where the words self-evident, tangible, demonstrable, have no meaning. Imagination is indicated by the perception of what is not seen, and often by pointing to it rather than by telling it'; and the power of Blake's teaching lies in his appeal to the instinctive consciousness, unfathomed by science, but touched and stirred by music, poetry, painting, and all true art. Sanity, Mr. MacDonald intimates, consists in limitations, and is measured by conformity to the standard by which others are bound. The man who frees himself from limitations, rules, and reliance on supposed authorities, is called insane, though his is the only real sanity. Of Blake, Mr. MacDonald says:—

He was a child throughout his life; but there was built upon this foundation of sublime insanity a mighty superstructure of heroic endurance and manly fidelity to the thing he knew to be true; of patient fortitude and womanly tenderness towards the weak and suffering. His power of scorn, that mighty weapon, and his potent pity, so lavishly given, had not developed the gentle boy into the adorable man, but that he never left his childhood behind him. Hence largely the sane world's dislike of his manners and the common belief that he died in Bedlam.

A salient feature of Blake's philosophy was his glorification of energy. Two of his aphorisms were: 'Energy is the only life, and is from the body; and reason is the bound or outward circumference of energy. Energy is eternal delight.' When Blake says that energy is from the body, he regards the body as 'a portion of soul discerned by the five senses,' therefore energy is none the less a form of expression of the soul. Mr. MacDonald shows that Blake's literary and pictorial works represented real spiritual conceptions:—

With Blake, the seer of Truth in things, the emotion for which Job finds words, finds form in pictorial art. He sees the sons of God, potent in wing, uplifted in thought, ordering their movements in sense of the everlasting harmony, shouting together in their joy of life. Blake has seen his vision. If we could analyse the way by which the genius works, we should find that it is simply by seeing visions. Prophecy is the message of Eternity to the children of Time. And Blake's is a message to our day as surely as it was a hundred years ago to an age that heeded him not. If his words be madness, then there is no hope left for us. If his visions qualified him as mentally unfit, then had we best give up for ever our ideals, our self-denials, our hope in the beautiful, our faith in the true.

We are requested to state that Mr. Dudley Wright, assistant editor of 'The Annals of Psychical Science,' and lecturer on spiritualistic and other platforms, is not identical with the gentleman of the same name who, according to the newspapers, became bail for the Mahatma Agamya Guru at the first hearing of his case.

## CROSS-CORRESPONDENCES IN AUTOMATIC WRITING.

Miss Alice Johnson's recently published report 'On the Automatic Writing of Mrs. Holland,' which occupies over two hundred pages of Part LV. of the 'Proceedings of the Society for Psychical Research,' contains much that is highly instructive with regard to the respective methods of procedure of communicating personalities, the sensitives who write down their messages, and the clever and ingenious people who comment on the results. With regard to Miss Johnson, as author of the report, we observe with pleasure indications of a willingness to give the 'spirit hypothesis' a fair consideration and to balance it against the 'subliminal theory,' with the result that she confesses her inability to make the scales turn always in favour of the latter.

'Mrs. Holland' is the name given to a lady who had already had some experiences in automatic writing previous to reading Myers' 'Human Personality' in 1903. These writings were mainly verses, rapidly written, and letters to other persons, which usually came when Mrs. Holland sat down to write a letter of her own. This involuntary writing caused severe headaches, which became 'agonising' when she resisted the influence or destroyed the letters thus written, which were intended to be sent to others. In 1904 Mrs. Holland returned to England from India, and made the acquaintance of Miss Johnson and other prominent members of the Society for Psychical Research. Before leaving India, viz., in September, 1903, a series of messages commenced, apparently dictated by Mr. Myers, Mr. Gurney, and Professor Sidgwick. Some of these contained dates and other references, the significance of which was not understood by Mrs. Holland until it was pointed out to her when her writings came to be examined in England. Descriptions were given of persons and places unknown to Mrs. Holland, such as Dr. Verrall, and Mrs. Sidgwick's dining-room, and in one communication there was written, 'Send this to Mrs. Verrall,' with that lady's correct address, which was not known to Mrs. Holland. Early in 1904 the first instance occurred of a remarkable series of 'cross-correspondences,' or independent references to the same topic found in the scripts of different automatic writers. While on earth Mr. Myers had several times tried to obtain these corresponding messages through different mediums, and might, therefore, be expected to endeavour to bring them about when he got to 'the other side'; in fact, Miss Johnson distinctly refers (p. 373) to 'a recent rapid development of cross-correspondences—a development which has taken place since Mr. Myers' death.' The value of cross-correspondences consists in the breaking down of the theory that the writing emanates entirely from the subliminal consciousness of the automatist, for this would mean that two persons must have a subliminal common to both! The only way in which the theory of an independent personality, influencing both writers, can be avoided, is by assuming direct telepathy between the two sensitives, but even this is rendered very improbable in certain cases, as Miss Johnson admits (p. 387). She says:—

A number of details of the picture, quite unintelligible to herself, were given by Mrs. Verrall, while a single *other* important detail, clinching the whole matter, was given by Mrs. Holland, accompanied by a remark implying that Mrs. Verrall had been purposely kept in the dark. . . . All the circumstances suggest, I think, that one and the same intelligence, or group of co-operating intelligences, was responsible both for the cross-correspondences and for the contemporary comments on them.

That these cross-correspondences may fairly be taken as evidences of a plan concerted by the operators on the other side for proving personal survival, is clearly indicated in the following passage (pp. 376, 377):—

Evidence of telepathy from the dead has hitherto mainly referred to events in the past. Now telepathy relating to the present, such as we sometimes get between living persons, must be stronger evidentially, because it is much easier to exclude normal knowledge. In these cross-correspondences we find, apparently, telepathy relating to the present—that is

the corresponding statements are apparently contemporaneous—and to events in the present which are unknown to any living person, since the meaning and purport of the script is often uncomprehended by each automatist until the solution is found by putting the two scripts together. Thus it appears that the method is directed towards satisfying our evidential requirements.

Supposing communication to be possible, says Miss Johnson, and that a group of deceased persons have been trying to communicate in a way to answer previous objections, they would appear to have invented a new plan, that of cross-correspondences, and statements not merely similar but supplementary to each other given through different mediums. This was apparently not thought of by Mr. Myers in his lifetime, and 'it has every appearance of being an element imported into the scripts from outside; it suggests an independent invention, an active intelligence constantly at work in the present, not a mere echo or remnant of individualities of the past.'

Miss Johnson concludes by intimating that there is 'further evidence in the same direction in the more recent portions of Mrs. Holland's script,' with which she hopes to deal later, and says, further, that Mr. Piddington will describe an important series of cross-correspondences recently obtained between Mrs. Verrall, Mrs. Piper, Miss Verrall, and Mrs. Holland.

We now turn to a feature of the writings which is of interest as throwing light on the conditions necessary for successful communication, and as suggesting why experiments conducted by 'Psychical Research' methods are almost foredoomed to failure. As is the case with other series of automatic writings, a good part of the communications consists of remonstrances against the mental attitude of the automatist, which precludes free expression by the communicator. Here are a few samples:—

It is such a pity to break the chain. A few minutes steadily each day are not too much to ask from you. You need not have the old-fashioned fear that this kind of thing is weakening to either brain or body. It will expand your sympathies and sharpen your powers of understanding. . . I can't help feeling vexed, or rather angry, at the half-hearted way in which you go in for this. You should either take it or leave it. You endanger your own powers of sensitiveness and annoy us bitterly. . . Don't be self-conscious. Who is there to consider you a charlatan? . . . The absurd thing is that you are afraid that the interest you take in the S.P.R. will make you fraudulent. I can feel your pencil shying, as it were, when I try to form a name that suggests anything you have read. Half the time and energy we spend in scolding you and trying to keep you up to the mark would give splendid proofs that people are longing for. . . Do try to forget your abiding fear of being made a fool or a dupe. If we ever prompt you to fantastic follies you may leave us. It is a form of restless vanity to fear that your hand is imposing upon yourself, as it were. Leave *yourself* out of the matter.

A frequently recurring phrase is, 'Your hand needs to be pushed and dragged.' A caution is also given to 'resist this flock of crying, passing influences,' meaning those which only gave a few vague words or an illegible scrawl.

The two chief controls purported to be Myers and Gurney, and the 'scripts' obtained from them were clearly indicated by the difference in handwriting. The 'Myers control' disliked writing with a pencil, while the 'Gurney control' wrote, 'Always a pencil for me. I hate ink.' The Myers' messages were written in a more sloping and pointed hand than Mrs. Holland's own, which is 'clear, bold, round, and legible'; the Gurney writing is 'vehement' and upright, but neither of them is regarded as characteristic of these persons during their lives on earth.

Some curious incidents lend variety to the character of the writings. In 1905 a series of communications was received, apparently from Laurence Oliphant, and Mrs. Holland had 'a funny, confused impression of a group of three women and one man. One of the women is elderly. The messages come from the man chiefly, but sometimes the youngest woman of the three joins in, as it were.' Two of the women were probably the mother and the first wife of Laurence Oliphant, and

there are frequent references to the wife (Alice) in Laurence Oliphant's script. Then there are a few allusions to the late Professor Henry Fawcett, the blind Postmaster-General, with rough sketches of a pair of dark spectacles and a stamped letter. There is a curious attempt at punning on the names of Gurney, Sidgwick, and Myers in a line of the script: 'A gurnet among the sedge which grew in the mires.' Some communications were also received from Dr. Richard Hodgson, who spelt out his name by using figures for letters, and also by a cryptogram, using the next letter of the alphabet in each case. This way of communicating his name was described as 'an extremely characteristic touch.' In one case a warning was conveyed to Mr. Feilding with regard to the electric wiring of his house; it was tested, and a serious leak was found, which might have proved dangerous. A combination of psychometry with automatic writing gave interesting results with regard to 'Talbot Forbes,' whose name will be familiar to readers of 'Seen and Unseen.' In this connection reference is made to a good example of cross-correspondences between Mrs. Forbes and Mrs. Verrall, which may be quoted to show how these curious and important incidents occur. Miss Johnson observes that 'in some of the most remarkable instances the statements in the script of one writer were by no means simple reproductions of statements in the script of the other, but seemed to represent different aspects of the same idea, one supplementing and completing the other,' and continues:—

Thus, in one case Mrs. Forbes' script purporting to come from her son, Talbot, stated that he must now leave her, since he was looking for a sensitive who wrote automatically, in order that he might obtain corroboration of her own writing. Mrs. Verrall, on the same day, wrote of a fir tree planted in a garden, and the script was signed with a sword and suspended bugle. The latter was part of the badge of the regiment to which Talbot Forbes had belonged, and Mrs. Forbes has in her garden some fir trees, grown from seed sent to her by her son. These facts were unknown to Mrs. Verrall.

Miss Johnson also says: 'The whole amount of connection shown between the scripts will, I think, be admitted to be beyond what could have been produced by chance, and among the simpler cases are some which may be called complete successes'; and she enumerates several incidents which, she says, 'may all be described as successes *complete of their kind*, since apparently there was success in what was aimed at.' There is much in this report which forms a good testimonial to the 'invisible operators,' and a recognition of their existence as independent personalities, endowed with patience, resource, and determination to afford to the world the clear and definite evidence which many have been seeking in order to present to mankind an assured conviction based upon uncontrovertible demonstration.

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#### TO CORRESPONDENTS.

P. JENKINS.—'The planets may or may not be 'the abodes of spiritual beings,' we do not know, and have no means of proving, or disproving, the idea that they are, or may be, 'the future dwelling-places of incarnate human beings.' We do know, however, that spirit people exist and manifest themselves to us; and we are anxious that this knowledge should be enjoyed by others—especially by Agnostics, Materialists, and all 'who sit in darkness and in the shadow of death.' Speculations regarding *other* planets are interesting but not very profitable. There is work to be done here and now. The distant future can take care of itself if we use our present opportunities and powers wisely and well. 'One step enough for me.'



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### SEEKING GOD AND FINDING HIM.

'God,' be it observed, and not an opinion about Him, —not a dogma, not a definition, not a metaphysic, not a philosophy. 'Canst thou by searching find out God?' asked 'Zophar the Naamathite.' The perfect answer to that question was given by one of the psalmists, 'Whither shall I go from Thy spirit?' Not by searching is God to be found, but by quiet 'waiting' for Him in the still temple of the soul. As Jesus said, 'The kingdom of God is within you.'

John Ruskin's insight here was singularly spiritual and keen. The teacher says, 'God is love': but what is love? he asks, and then he answers 'Look in the mirror and see.' 'Out of your own heart you may know what love is. All the words and sounds ever uttered: all the revelations of cloud or flame or crystal are utterly powerless.' They cannot tell you what love is: but 'the broken mirror can.' But His thoughts are not as our thoughts, it is said. True: not as ours in vastness, but they are the same in kind: and so love and justice are, with God, of the same nature as love and justice with us, only as far above ours as the heavens are higher than the earth.

'But this poor miserable me,' says Ruskin; 'is this all the book I have got to read about God in?' Indeed, yes, he replies: 'no other book, nor fragment of book than that will you ever find,—no velvet-bound missal, nor frankincensed MS.,' nothing but 'that flesh-bound volume' of the soul can reveal God. 'Know thyself, for, through thyself only, thou canst know God. Through the glass darkly, but, except through the glass, in nowise.'

This is not one of Ruskin's frequent exaggerations. It is a literal truth that God's most direct revelation to Man is Man himself. How could it be otherwise? If God would give a revelation of Himself to a horse it would have to be done horse fashion, and not in terms of a man; and when man tries to project his mind and his will into the horse, as he does, it has to be done through the nature of the horse: but, wonder of wonders! when that is done, it is found that, after all, what is justice and affection in man is justice and affection in the horse, only on a different plane, and with manifestations of a different order.

Here is the Spiritualist's answer to the Agnostic's case, that God is the 'Unknowable.' He is indeed the Unknowable in Himself, and not only the Unknowable, but also

the Unthinkable, but when we once get over the difficulty of postulating Him, and assuming His existence in some mode, it is comparatively easy to discern what we may call His qualities, or, let us say, His tendencies, wishes, or aims. There may still remain much confusion, and many seeming contradictions, but on the whole we may draw conclusions as to His will.

The fatal error has been the judging of God according to the measure of a man, with a man's self-assertion and changeableness, vexation and approbation, love of power and love of praise. Hence the partly childish and partly savage story of His behaviour upon 'the fall of man'; and the after-story of His 'Plan of Salvation' for 'a guilty world'; and all the low-toned limitations and vindictiveness which, say what men will, cannot survive either modern civilisation or modern science.

Our emancipation is to be found in the doctrine of Natural Development: and in that we can carry the Agnostic with us, with the hope that he may ultimately bend with us before that Power which, being manifested in Nature, wells up in us, as Herbert Spencer said, as consciousness; and, may we not add? as love of justice and affection. There is no secure resting-place except in the thought of God as the Universal Life, the inmost of everything.

It is an old and favourite saying that we must 'look through Nature up to Nature's God'; but we can do better than that: we can look *into* Nature for Nature's God. God is not above Nature in space: He is in it: He is it—and more. One of our modern seers, H. S. Sutton, saw it all on one of these glorious summer days, and said:—

The day with light its genial self engirds;  
The trees are glad, with fluty voices dear.  
'Thou art my God!' When I say o'er those words,  
I see a light beyond the day, and hear  
Voices far richer than the songs of birds.

Mine eyes with happy tears then overswim;  
The thoughts I have are sweetest that can be;  
My mind's a cup, with love above the brim;  
Fine incense circles around all I see;  
In every sound I hear a holy hymn.

'Thou art my God! thou, Father, thou, my Friend!  
My Saviour thou, the eternal Lord of all!  
(O thought which doth all deepest thoughts transcend,  
Beneath whose painful stress I well may fall,  
In love and wonder which shall know no end!

Here we find the vital thought that it is the mind which interprets, because it has the interpretation in itself. It is the mind that is the 'cup,' and it is the mind that detects the 'fine incense' that 'circles around' everything that is seen.

He who is the inmost of everything is the inmost of Man: hence the truth of that mysterious saying that 'the Spirit (of God) maketh intercession for us, with groanings (or yearnings) which cannot be uttered': for the Spirit of God is identical with that divine impulse at the heart of the Human Race which never ceases to urge and drive and woo it onward, from the brute to the ideal humanity, from the human to the angelic, and from the angelic to the divine. That is our only possible and unrefutable answer to those who still stand by their damnatory clauses and their absurd and presumptuous attempts to determine human destinies and to distribute the divine awards. We say:—There are no lost: there cannot be. We cannot fall away from the Infinite: we cannot be driven from His presence. Here and everywhere, now and forever, it must be that God will be better than all our hopes or fears.

## THE PHYSICAL PHENOMENA OF SPIRITUALISM: ARE THEY NATURAL OR SUPERNATURAL?

BY GEORGE P. YOUNG.

(*President of the Spiritualists' National Union.*)

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 28th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

(*Continued from page 320.*)

### THE VEHICLE OF INTER-COMMUNICATION.

As we rise from the physical condition, the prison-house of earth, with its confines and limitations, we enter the realm of greater reality. But our aim is to discover the bridge, the vehicle of communication, the medium which allows the denizens of the higher life to manifest and incarnate on this mundane plane. Such a medium or vehicle is provided by the psychoplasm of the human aura. This emanation has been termed, for simplicity, 'human tissue in solution,' because it is elaborated from living human tissue. No aura is clairvoyantly perceived to surround a corpse.

Personally, perhaps, I would prefer to view the psychoplasm as an ultra-gaseous radio-active emanation: an electronic, or fourth state of matter, somewhat similar to the emanation surrounding the spontaneously disintegrating atoms of radium, thorium, or actinium. Professor Rutherford found that radium emanation could be drawn away by a current of air. Frequently, when sitting in a strong draught, clairvoyants have complained that the psychic forms in my surroundings could not 'build up,' owing to the dispersal of the 'psychoplasm' concentrated by the spirit operators as a clothing for the psychic form. Materialisation cabinets have to be shielded from draughts, otherwise manifestations are prevented or nullified.

### THE CONCEPTIONS OF PHYSICAL CHEMISTRY.

Let us develop this conception by gradual stages. In the atom of hydrogen, the lightest chemical element (and it is remarkable, or noticeable, that the constituent chemical elements of the human body are all of small atomic weight), we have about seven hundred corpuscles or negative electrons moving with incredible speed. These electrons are given off by metals when they are intensely hot and when illuminated by ultra-violet light, also by uranium, thorium, radium, and other radio-active substances at ordinary temperatures. In some degree these corpuscles are given off by all forms of matter, being displaced and shot out of the atomic systems.

For pictorial comparison, if a rapidly moving negative electron were represented by a full-stop on a printed page, the atom in which the electrons disport themselves would be represented by a church one hundred and sixty feet long, eighty feet broad, and forty feet high, in which, therefore, the dots would to all appearance be almost lost.

All elements are more or less radio-active, going through a process of spontaneous disintegration; so that wherever we have chemical combination we have a multitude of free corpuscles. This explains the process of electrolysis or the breaking up of water ( $H_2O$ ) into its constituent chemical elements, hydrogen and oxygen, by means of the electric current. For this purpose slightly acidulated water has two electric terminals placed in it which, by copper wires, are connected to a galvanic battery. When the current passes through the liquid, the hydrogen atoms (the positive ions or electron ferries or carriers) go in one direction, whilst the oxygen atoms (the negative ions) proceed in the opposite direction from the one terminal to the other.

Now if the light atom of hydrogen has seven hundred interatomic corpuscles and oxygen has eleven thousand two hundred more tightly packed corpuscles, we see a possible explanation. Hydrogen can pick up more loose corpuscles

than oxygen, say twice as many. Hydrogen thus carries the positive charge through an acid or salt solution. The electrons, or corpuscles, are given up at the terminals and passed, by electronic displacement, from molecule to molecule of copper like the buckets at a farm fire, where the labourers in continuous line or chain hand on one bucket in the direction of the burning stack as they receive another from nearer the farm pond.

An electric current is therefore a steady stream of electrons or corpuscles successively transmitted, from molecule to molecule of the copper conducting wire.

Faraday showed long ago that chemical actions between portions of matter are indistinguishable from electrical actions. In water the positive hydrogen is united by affinities, chemical and electrical, to the negative oxygen. Whenever we have chemical actions it is safe to assume a rearrangement and transfer of corpuscles or electric charges. Thus we reach the modern view that electrical changes lie at the basis of chemical action.

Let us now seek to apply these electro-chemical principles to the study of the human organism.

### BIO-CHEMISTRY.

From careful experiments, conducted in the study of the processes of digestion, respiration and excretion, we conclude that energy is neither created nor destroyed in the human body. In the chemical changes undergone in the process of digestion, and the combustion of carbon-compounds in respiration, energy is liberated. All the energy which is given out by the body comes from without, namely, from the food as it undergoes chemical transformation and unites with the oxygen of the atmosphere. From what has been previously said we may understand Loeb's conclusion that, 'The main action of food in the body is the production of electricity. The body is in some sort a dynamo, and food is of value according to the supply or charge of electricity it affords.'

The spirit, or life-principle, utilises the energy of the food for the various functions of the body, such as the production of movement and work, as well as of heat, electrical changes, movements of fluid, &c., in the body. Life shows itself in this continual process of exchanging energy with the environment. Professor F. J. Allen says:—

The most prominent, and perhaps the most fundamental, phenomenon of life is what may be described as the energy traffic, or the function of *trading in energy*. The chief physical function of living matter seems to consist in absorbing energy, storing it in a higher potential state, and afterwards partially expending it in the kinetic or active form.

### THE ELECTRO-CHEMISTRY OF THE HUMAN BODY.

The body is a storehouse of molecular, chemical, and electrical energies, which allows the incarnating Ego to function in the mundane environment. By the elaboration or sublimation of the auric emanations it also provides a medium for discarnate spirit operators to manifest their presence and power.

The human tissues are largely composed of carbon and water. Now from the electro-chemical point of view carbon and water are remarkable substances. The molecules of carbon and water usually aggregate in clusters and attract loose corpuscles by their residual or spare affinity. Hence their remarkable capacity for forming chemical combinations. Thus also, when common salt is placed in water the massive water-molecules tear apart the salt atoms—hydrogen and chlorine—and set many corpuscles free. Even the splashing of water into spray near waterfalls shakes corpuscles loose, and they can thus perturb an electroscope.

We may expect, therefore, that the human organism, where chemical changes are so manifold, complicated, and continuous, will be surrounded by an aura, or an atmosphere of loose and liberated corpuscles. And it is one of the marvels of corpuscles that they serve to attract to themselves other forms of matter. They will meet with particles which they will gather to themselves. In an ingenious experiment Professor J. J. Thomson employed this tendency by discharging electricity from a pointed conductor near an escaping jet of steam—

the previously invisible steam concentrated or condensed around the escaping corpuscles to form a mist. Hindu fakirs employ the dissipating or spreading incense to act as a carrier or dispersal agent of psychoplasm before performing so-called magical feats. This setting free of corpuscles may be accomplished in various ways—as during the combustion of carbon compounds in respiration. Breathing towards a spirit light increases its luminosity. This also explains why deep breathing has a psychic value and why it is so often employed by 'magnetic healers.'

In nerve-action, also, we have a liberation of negative electrons. Professor Matthews observed that the stimulus of a nerve by an electric current always proceeds from the negative pole or cathode. Nerve impulses are due, he maintained, to a wave of precipitation of corpuscles. The colloid particles in nerve tissue, carrying a positive charge or excess of corpuscles, are brought nearer together when external vibrations (such as waves of heat, &c.), fall upon them; this releases some of the negative electrons, and they are successively transferred from sheath to sheath. This transfer induces a similar wave of precipitation along the muscular sheaths to which the nerves are connected, and brings about muscular contractions.

This can be experimentally demonstrated by taking a dark sheet of cardboard and covering it with splashes of calcium sulphide dissolved in collodion. This screen is then excited by exposure to a bright light and taken into a dark room, where the clenching of the fist, or any muscular movement, even speaking, will cause the glowing, luminous patches to increase in brilliance.

Dr. Maxwell similarly observed that when more 'power' was required to produce raps, telekinesis (movement of objects), or to increase the brilliance of lights, contracting the muscles in the vicinity was of effective service. Dr. Hodgson observed that many of the telekinetic and other manifestations in the séances of Eusapia Paladino were preceded by or accompanied with violent muscular contortions of the body of the medium. Hodgson, being a literary man, a doctor of law, was suited for the examination of such evidence as came through trance-possession, but was not fitted for investigating physical phenomena. He hastily concluded that these muscular contortions proclaimed their fraudulent character, whereas we can now readily understand them to be necessities of the situation. In the light of later knowledge the famous Cambridge fiasco (the experiments conducted with Eusapia Paladino by members of the Society for Psychical Research, assisted by Mr. Maskelyne), demonstrated throughout the incompetence of the experimenters.

#### TELEKINESIS.

A moving electric charge, such as we have in the radiating corpuscle, generates a magnetic field. When we have sitters around a table there is usually a good deal of (corpuscular or electronic) psychoplasm in circulation. Psychics frequently describe the process adopted by spirit operators to induce this circulation. Thus we have all the requirements or conditions for electro-magnetic action—moving electricity, the generation of a magnetic field, and as a necessary consequence, mechanical motion such as table-tilting.

#### SPIRIT-RAPS.

Spirit-raps resemble the discharges of static electricity between unequally charged conductors. Dr. Maxwell has found that they are most readily obtained at a double-topped table made of wood throughout. In the study of electricity we know that the contact of unlike substances produces an electro-motive force, and screws and metal attachments thus cause the 'power' to leak away. The raps seem rather to occur *in* the wood than to be due to external concussion. These raps and some spirit lights are, like all electric discharges, accompanied by the formation of ozone ( $O_3$ ) or concentrated oxygen, having a pungent odour which some untrained sitters mistake for that of phosphorus pentoxide ( $P_2O_5$ ), the fumes which arise from phosphorus in damp air, and consequently charge the medium with fraudulently employing phosphorus.

#### MATTER THROUGH MATTER.

We may appreciate the reality of the passage of matter through matter by a knowledge of specific heat and molecular dynamics. A medium is sometimes passed bodily through the walls of a locked room. The chemistry of the body helps us to see why this is not injurious. It is found that the lighter the atoms (as hydrogen, oxygen, &c., of which the human body is mostly composed), the greater the number that can be combined into one molecule, thereby increasing its flexibility, a feature of all living cells, as well as its latent heat, so that those substances made up of light atoms less readily change their specific temperature when subjected to extremes of heat or cold.

When we place a vessel containing mercury and another containing water over a flame, so that they receive equal amounts of heat, we discover, after a certain time, by thermometers placed in the vessels, that while the water has risen  $6^\circ$  F. in temperature the mercury has risen  $180^\circ$  F. Thus we say that the water has the greater specific heat, or capacity for storing heat. Let us apply these principles in the study of the seemingly impossible feat of passing matter through matter.

On one occasion Professor Zöllner had placed two Italian sea-shells on a table, the smaller underneath the larger. When the medium Slade placed a slate under the table-top for spirit directions to be written on it, a violent crack was heard. Zöllner rushed forward and seized the shell, which had passed through the top of the table. *It was almost red-hot.*

On another occasion, when a ring of wood was passed through an endless loop of catgut, a smell of burning somewhat similar to the odour of commercial sulphuric acid pervaded the room, and a white mark appeared on the catgut. A similar odour and whitish mark were observed when the catgut was placed in a candle-flame, thus showing that the passage of matter through matter is accompanied by the evolution of heat.

About nine months ago, I was holding the hands of Mr. Tom Tyrrell, of Blackburn, who was under control, in a good light, when the spirit operator showered his knife and keys from his pocket. I saw the great force and speed with which they were sent through the cloth of his trousers. This frequently occurs with Mr. Tyrrell, and when the metal articles are picked up they are found to be very warm. This is easily understood—the necessary arresting of the molecular motions (relatively fixed and pendulum-like in a solid) setting up heat. When a billiard-ball is thrown against a wall its temperature, after its motion has been arrested by the wall, is considerably higher than when it left the hand, arresting of motion being accompanied by the evolution of heat.

Flowers and fruits may be readily brought as *apports* into the séance-room, because, being mostly composed of water and light chemical elements, their specific heat or capacity for storing heat is exceedingly high. Thus they are not so liable to injury or destruction in the passage of matter through matter.

(To be continued.)

As will be seen from an advertisement which appears elsewhere in this issue of 'LIGHT,' Archdeacon Colley will lecture on his recent experiences in spirit photography on Tuesday next, the 14th inst., in the Eustace Miles Restaurant.

On Saturday last 'The Clarion' presented its 'cordial congratulations to Sir Alfred Russel Wallace on his inclusion in the Birthday Honours,' and said: 'The recognition of the great Socialist's services to science and his country is very welcome, though just a little belated. It was on July 1st, 1858, that one Charles Darwin and a co-scientist named Alfred Wallace presented a world-shaking document on "natural selection," to the members of the Linnean Society, and the knighthood to Sir Alfred Russel Wallace comes fifty years after! Verily a man can achieve honour more quickly in this country by robbing his fellows, or poisoning them with bad beer, than by devoting his life to their service.' Let us hope that this is an intelligent anticipation of events, and that Dr. Wallace *will* yet be honoured, but his name did *not* appear in the Birthday Honours list on June 26th, although that of Thomas Wallace Russell, M.P., did—which fact may account for the mistake.



## TRANSITION OF MISS LIZZIE DOTEN.

Some thirty or forty years ago the name of Miss Lizzie Doten was familiar to most British Spiritualists, and her inspired poems, which were published by the 'Banner of Light,' of Boston, U.S.A., in two volumes, 'entitled 'Poems from the Inner Life' and 'Poems of Progress,' were almost as well known in this country as in America. To the present generation of Spiritualists, however, Miss Doten and her works are almost unknown, as she retired into private life many years ago, and it was with a feeling akin to surprise that we read in a recent issue of 'The Progressive Thinker' that she had passed to spirit life only this year. In answer to our inquiries Mr. Harrison D. Barrett, late president of the National Association of Spiritualists of America, has kindly supplied us with the desired particulars, and states that she passed away in February last, being nearly eighty years of age. He says :—

She wrote nothing in the way of poetry or prose for us during the last twenty-eight years of her life. She told me that she withdrew from the lecture field and from all mediumistic work by reason of the fact that she had become unable to determine the point at which her personality ceased to act and the agency of spirit influences began. I tried to induce her to write something for the 'Banner of Light' at frequent intervals during the period of my editorship, but failed. She did not repudiate her experiences, but declared that she wished to determine beyond a shadow of a doubt the source whence those experiences came. Personally, I liked her very much, and she certainly did a great deal of work for our movement forty or fifty years ago. In a work entitled 'Noted American Women,' she is accredited with being the greatest and best improvisatrice of the nineteenth century. She well deserves that high praise.

Some weeks since an Australian correspondent asked us for the correct version of 'Resurrexi,' one of the poems given through Miss Doten's instrumentality by Edgar Allan Poe, and we cannot do better than give it now as a sample of the striking improvisations which used to be poured through her. The 'Springfield Republican,' in which the verses first appeared, says :—

'The following striking poem was recited by Miss Lizzie Doten, a spiritual trance-speaker, at the close of a recent lecture in Boston. She professed to give it impromptu, as far as she was concerned, and to speak under the direct influence of Edgar A. Poe. Whatever may be the truth about its production, the poem is, in several respects, a remarkable one. Miss Doten is, apparently, incapable of originating such a poem. If it was written for her by someone else, and merely committed to memory and recited by her, the poem is, nevertheless, wonderful as a reproduction of the singular music and alliteration of Poe's style, and as manifesting the same intensity of feeling. Whoever wrote the poem must have been exceedingly familiar with Poe, and deeply in sympathy with his spirit.'

From the throne of Life Eternal,  
From the home of love supernal,  
Where the angel feet make music over all the starry floor—  
Mortals, I have come to meet you,  
Come with words of peace to greet you,  
And to tell you of the glory that is mine forevermore.  
Once before I found a mortal  
Waiting at the heavenly portal—  
Waiting but to catch some echo from that ever-opening door ;  
Then I seized his quickened being,  
And through all his inward seeing,  
Caused my burning inspiration in a fiery flood to pour !  
Now I come more meekly human,  
And the weak lips of a woman  
Touch with fire from off the altar, not with burnings as of  
yore ;  
But in holy love descending,  
With her chastened being blending,  
I would fill your souls with music from the bright celestial  
shore.  
As one heart yearns for another,  
As a child turns to its mother,  
From the golden gates of glory turn I to the earth once more,  
Where I drained the cup of sadness,  
Where my soul was stung to madness,  
And life's bitter, burning billows swept my burdened being o'er.

Here the harpies and the ravens,—  
Human vampyres, sordid cravens,—  
Preyed upon my soul and substance till I writhed in anguish  
sore ;  
Life and I then seemed mismated,  
For I felt accursed and fated,  
Like a restless, wrathful spirit, wandering on the Stygian shore.

Tortured by a nameless yearning,  
Like a frost-fire, freezing, burning,  
Did the purple, pulsing life-tide through its fevered channels  
pour,  
Till the golden bowl—Life's token—  
Into shining shards was broken,  
And my chained and chafing spirit leaped from out its prison  
door.

But while living, striving, dying,  
Never did my soul cease crying,  
'Ye who guide the Fates and Furies, give, O give me, I implore,  
From the myriad hosts of nations,  
From the countless constellations,  
One pure spirit that can love me—one that I, too, can adore !'

Through this fervent aspiration  
Found my fainting soul salvation,  
For from out its blackened fire-crypts did my quickened spirit  
soar ;  
And my beautiful ideal—  
Not too saintly to be real—  
Burst more brightly on my vision than the loved and lost  
Lenore.

'Mid the surging seas she found me,  
With the billows breaking round me,  
And my saddened, sinking spirit in her arms of love upbore ;  
Like a lone one, weak and weary,  
Wandering in the midnight dreary,  
On her sinless, saintly bosom, brought me to the heavenly shore

Like the breath of blossoms blending,  
Like the prayers of saints ascending,  
Like the rainbow's seven-hued glory, blend *our* souls forever-  
more ;  
Earthly love and lust enslaved me,  
But divinest love hath saved me,  
And I know now, first and only, how to love and to adore.

O, my mortal friends and brothers !  
We are each and all another's,  
And the soul that gives most freely from its treasure hath the  
more ;  
Would you lose your life, you find it,  
And in giving love, you bind it  
Like an amulet of safety, to your heart forevermore.

## EDUCATION AND RELIGION.

'Miss Education and her Garden' is a lively satire on the blunders of modern educational methods, by Mary Everest Boole (C. W. Daniel, 11, Cursitor-street, price 6d.). Miss Education wants to make her garden grow, and she goes to older people named Physical Culture, Biology, Religion, and Occultism, and gets from them fertilisers, weed-killers, and other specifics ; but, having been nursed by Prejudice, she mixes them all together, and her plants, forced into premature growth, soon wither and die. Then she meets with an old farmer named Geometry, who teaches her principles of method and experiment, with careful registration of results, obtained preferably by slow and sure methods, and Miss Education soon becomes the most successful gardener in the world.

'Mistletoe and Olive' is another little book by Mrs. Boole, issued by the same publishers at 1s. 6d. *net*. It describes in simple language the growth of the religious idea in primitive man, and the tendency for misunderstood symbolism and ritual to degenerate into superstition. But when we comprehend the true revelation of Unity and continuity, and overcome the lower law of separation, all Nature becomes full of instruction, and development is shown as an orderly sequence. 'All things are subject to separation in order that all things may grow' ; but the growth is a growth into Unity, the keynote of the only enduring Religion.

Mr. Daniel also publishes a series of booklets (3d. each) on 'Christian Mystics,' the latest additions to which are on 'William Blake' and 'Theresa of Avila,' by W. P. Swainson, giving a condensed yet adequate account of the main features of the lives and work of these enlightened 'visionaries'—a word which the world is now learning to apply without thereby casting a reproach, but rather as an acknowledgment of more intimate perception of Reality.

## JOTTINGS.

The 'Leamington Spa Courier,' of June 26th, states that a speaker at the recent Pan-Anglican Congress, Bishop Mylne, Rector of Alvechurch, Redditch, formerly Bishop of Bombay, earnestly recommended the practice of 'the laying on of hands,' and said, further, that he had 'seen in operation the advantage of this spiritual gift of psychopathic treatment on those afflicted with sickness.'

A correspondent, 'H. R. M.,' who resides at Norwich, writes: 'We had a rather good test of identity a few weeks ago. A control came, giving the name of William Rugge, saying that he was the last Abbot of St. Benet's Abbey (near here); that upon Henry VIII. abolishing his office of abbot he was made Bishop of Norwich; and gave other particulars about himself, all of which were verified by reference to some old documents in our Free Library, with the exception of the date of his death, which was given as 1556, and the records state 1550. The medium was a lady who had not previously had access to the documents.'

At the International Congregational Council held at Edinburgh, Dr. Mackintosh, of Manchester, said that 'Religion, in its perfection as Christianity, had taught that there was some knowledge, and that the most precious of all, which was inaccessible to the scientific intellect. It appeared to be a plain psychological fact that the religious leadership of the world had rested with the prophets, the men of intuition, and not with the men of reflection, to whom they owed science and philosophy. The interest of religion in the protest against intellectualism ought to be made plain. Philosophy, however well disposed, however competent in its own sphere, must not lay down the law to Christian doctrine.'

Dr. Garvie described the attitude of Christian theologians towards science as nothing less than cowardice before the battle had been lost, for Christian apologists were sometimes discussing conditions of abject peace; but the Christian faith had certainties and verities that were rooted in the eternal, and which might give it courage in facing the attacks of physical science. Something of this we might apply to Spiritualism, barring the cowardice. Spiritualists have steadily and consistently maintained that there were phenomena, both psychical and purely spiritual, which could not be explained by sciences which only took account of the properties of ponderable matter, and that they opened up new realms to extended, but not necessarily unscientific, inquiry.

Mr. Charles Miller, the Californian medium for materialisations, has recently been in Paris, and gave several séances with excellent results; one of them, at which the recently deceased 'Bonne Maman' manifested, is described by M. and Madame Letort in 'L'Echo du Merveilleux.' The editor of the same journal, M. Gaston Mery, states that he attended a test séance with Miller, at which the medium stripped in the presence of four gentlemen, and, after being closely examined, put on a black suit without pockets; the phenomena at the séance were of the usual type, and he was again carefully searched after the séance. In this case, says M. Mery, 'it is impossible, as far as we are concerned, to imagine any mechanism by which fraud could be possible, and, astounding and disconcerting as the phenomena may be, we regard it as a sort of conscientious duty to declare that, under the circumstances, we can have no suspicions with regard to their authenticity.'

Miss Johnson's report on 'Cross - Correspondences' (p. 328) is valuable, but, if the 'intelligent operators at the other end of the line' have achieved 'complete success' in 'what they attempted to do'—viz., to give evidence of their existence, as personalities separate and distinct from the sensitives whose hands they employed for writing—then the case for Spiritualism is proved, and the claims of Spiritualists are justified by the fact of human survival after bodily death. William Denton used to say that 'a pin-prick of fact will let all the gas out of the balloon of theory,' and that 'one proved instance of spirit return establishes the fact of life after death.' Since his day, not only one, but thousands of 'complete successes' have been attested by inquirers, including F. W. H. Myers and Dr. Hodgson, and yet the world goes blindly on asking for 'authoritative' proof. Truly 'having eyes they see not'; 'neither will they believe though one rise from the dead.' It is all very well to pile up proofs—but a truth cannot be more than proved! Being proved with 'complete success,' the application of the truth to daily life should follow—or it is valueless.

We have received from R. B. Fenno and Co., of New York, a copy of a book entitled 'The Heavenly Life,' by Mr. James Allen, editor of 'The Light of Reason.' As we did not see this title among Mr. Allen's advertised books, we addressed an inquiry to him, and he replied that it was the second part of his book entitled 'All These Things Added,' and that its sale in this country would be an infringement of his copyright. Mr. Allen is a widely-known exponent of 'New Thought' and elevated ideals of life, and his numerous books can be obtained from him at the 'Light of Reason' office, Ilfracombe.

Spiritualism does not seem to spread as rapidly in the West of England as it does in the North, but it is rather surprising that there should be no representative body of Spiritualists at work in Bristol. From time to time correspondents ask us if we can introduce them to Spiritualists, or mediums, resident in that city, but hitherto we have been unable to help them. Mr. Arthur H. Bartlett, of 43, North-road, Bishopston, Bristol, informs us that he has been trying to arouse public interest by giving open-air addresses and distributing copies of 'LIGHT.' There must be a number of persons, residents and visitors, who are interested in psychical subjects, and it is a pity that some united effort cannot be made to let the light shine in this important centre of population.

Royal personages on the Continent seem to be greatly interested in Spiritualism, if we may trust newspaper reports. It has frequently been stated that the Czar of Russia consults mediums, and a few days ago it was said that the Kaiser had attended séances. Now comes a story, from the Rome correspondent of the 'Morning Leader,' that 'Princess d'Antoni, the celebrated Spiritualist clairvoyant who effected Marconi's conversion to Spiritualism, and who is connected with one of the noblest families in Rome, has joined the nursing staff of the Red Cross hospital train which left Rome to-day for an experimental journey through Umbria. The Princess intends applying her extraordinary powers as the basis of a new method of scientific nursing, especially in painful surgical cases.' It is not clear whether the Princess will use her clairvoyant powers in the diagnosis of disease in much the same way as do Mr. Spriggs and Mr. Rex, or whether she will adopt some form of magnetic healing treatment. (Since the above was written we have seen a quotation from the 'Nord-deutsche Zeitung' to the effect that the story regarding the German Emperor's presence at séances is 'an absolute invention'.)

Mr. Miller has lately been in London for a short time, and at the suggestion of his friends, M. and Madame Letort, of Paris, who were also in London, a sitting was held with him at a private house on Monday evening last. In a light sufficient to enable objects in the room to be distinguished, several forms came from the cabinet, gave their names, and spoke; some of the names were recognised by sitters, and others were the usual controls of Mr. Miller, such as 'Betsy' and 'Dr. Denton.' Some seemed to rise from, and sink into, the floor outside the cabinet, and were outlined against the dark curtains. Semiluminous patches, the size of a hand or of a head, were seen moving at various heights from the floor, and lights were seen near the ceiling. Under the imprudent conditions of the séance, convened at short notice, and the strangeness of the surroundings to Mr. Miller, the manifestations were generally considered to be fully as satisfactory as could have been expected.

The tone of communications from the other side is generally high, and, even if the messages proceed from 'evil and impersonating spirits,' as we are frequently told, they are often of a character which sets us a good example. 'Forgive your enemies' is good teaching, but it represents a state of mind which too many fail to attain. Still, spirit messages frequently indicate that the communicating intelligence has reached that desirable moral plane, and by example inculcates the principles of the Lord's Prayer. A Glasgow correspondent, 'A. O.,' forwards us details of some communications received at a private circle in that city, which purported to come from a woman, the keeper of a dairy, who had been killed and robbed. When asked by a sitter, 'Do you wish to have your murderer brought to justice?' the reply given was: 'No; we are instructed not to take vengeance on our enemies; God deals out justice to all.' Asked why she had communicated, the spirit replied, 'I have been trying to attract attention for long, as some of my friends were suspected, and I wanted to take suspicion from the innocent.' 'A. O.' says: 'I was abroad when the crime was committed and knew nothing about it, neither did anyone in the house, but I have been making inquiries and find that the details which were given to us were correct.'

## SPIRITUALISTS' NATIONAL UNION ANNUAL CONVENTION.

The Sixth Annual Convention of the Spiritualists' National Union was held in Ebenezer Church, Glasgow, on the invitation of the Glasgow Association of Spiritualists, on Saturday and Sunday, July 4th and 5th. Mr. George P. Young, President of the Union and of the Glasgow Association, presided, and there were present fourteen of the executive and sixty-seven delegates and members, besides many members of societies. After the delegates had been cordially welcomed in the name of the Glasgow Association, and the minutes had been read, Mr. Young delivered his presidential address, giving an interesting review of the work of the Union and the progress of the cause, and making suggestions for future efforts. A vote of thanks was passed to the president for his brilliant and helpful address, and it was agreed that it be published. The balance-sheets and secretary's report having been adopted, the endeavour of the executive to make arrangements with district councils for their formation into district committees of the Union was explained by Mr. Hey. It was agreed that the last Sunday in March be observed as Pioneer Sunday, to commemorate the anniversary of the birth of Modern Spiritualism. The president gave an interesting account of the visits of the executive to various centres in England and Wales for holding quarterly meetings to encourage local spiritualistic societies in their work, and to address propaganda meetings.

The conference unanimously approved of the principle of movable executive meetings, and decided that members nominated to the executive council must give their services for propaganda meetings.

A proposal that the Union should start a Building Fund Bank, in which affiliated societies might deposit their building funds, and out of which advances could be made for building purposes up to one half the amount required, was referred to the executive for consideration and legal advice and for report at the next conference.

A vote of condolence with the relatives of prominent workers who had passed to the higher life during the year was passed unanimously.

It was agreed that about six district bazaars should be promoted in suitable centres in Britain on behalf of the general funds of the Union, and that the third Sunday in October shall be devoted by societies to aiding the National Fund of Benevolence. The following were elected members of the executive council: Mr. Jones, of Lancaster, Mr. Joseph Kay, of Keighley, Mr. Webster, Mr. J. J. Morse, of Manchester, and Mr. R. G. Owen, of Bootle. After considering cordial invitations from Blackburn and Halifax, it was decided to hold the next annual convention at Halifax.

On Sunday last, at the morning sitting of the convention, Mr. Young presiding, a paper was read by the Hon. Everard Feilding, hon. secretary of the Society for Psychical Research, on 'Methods of Investigating Psychical Phenomena.' Mr. James Robertson, of Glasgow, made some vigorous comments on the attitude of the S.P.R.

At the afternoon sitting, Mr. Hepworth presiding, a paper was read by Mr. G. P. Young, the President, on 'The Spiritualist Attitude towards Established Institutions and Kindred Movements,' which was listened to with manifest interest. The general tone of the address and discussion was that while Spiritualists were in union with all workers for social reform and the amelioration of the conditions of life, they were not likely to subordinate Spiritualism to any other cause, but to regard it as the motive force of all progressive movements.

In the evening a mass meeting in the church was attended by about a thousand persons; Mr. Young presided. The choir and orchestra, under the conductorship of Mr. Walter Biggin, rendered several pieces, Mr. W. Ross being the organist. Short but excellent addresses were given by prominent workers, Mr. J. J. Morse leading off in his characteristic style. Mr. Fletcher, of Wigan, made an impressive speech, Mr. James Robertson, of Glasgow, an enthusiastic one, Mr. John Adams, of London, gave a thrilling account of his conversion, and Mr. Hanson Hey a clever and pointed exhortation. After a magnificent rendering of the 'Hallelujah Chorus' a vote of thanks was passed to the Glasgow Association, coupled with the names of Mr. John M. Stewart, the conference secretary, and Mr. Walter Biggin, the choir-master, the vote being acknowledged by Mr. Smith, vice-president. This impressive meeting cannot fail to be beneficial in stimulating inquiry into the claims of Spiritualism.

D. M.

## THE PSYCHO-THERAPEUTIC SOCIETY.

The seventh annual meeting of the Psycho-Therapeutic Society on Monday last, at the Caxton Hall, Westminster, was largely attended.

Mr. George Spriggs, president, was supported by Lady Coomara, hon. treasurer, who presented a satisfactory financial statement, and by Mr. Arthur Hallam, hon. secretary, who reported good progress in every department of the society's operations. The monthly lectures, mostly given by eminent medical men, were well attended, and the weekly classes of instruction in medical clairvoyance, phrenology, massage and psycho-therapeutics had been appreciated by an increasing number of students.

To the lending library some valuable additions had been made, and the publication department had been extended, whilst the 'Health Record,' the society's monthly journal, had made considerable headway. A staff of twenty qualified operators were regularly employed at 3, Bayley-street, Bedford-square, London, W.C., and on the free treatment days they were besieged by patients; no less than 510 had been attended to during the twelve months ending June 30th, whilst nearly 4,474 free treatments had been given with remarkably successful results. Miss E. D. L. McGrigor reported some of the most noteworthy cures effected, and read letters from grateful patients recording the inestimable benefit received. The entire staff gave their services without fee or reward, and the work had so grown that the society is to be incorporated and larger premises are being thought of, the ultimate aim being to establish a fully-equipped Psycho-Therapeutic hospital and institute for the reception of 'in' as well as 'out' patients, and for this purpose an appeal for funds is being made.

## 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.*

## The Mystery of Pain.

SIR,—On the subject of 'pain,' which has been much discussed lately in your columns, may I recommend a study of a small volume entitled 'The Mystery of Pain,' by James Hinton, whose original and profound reflections may throw new light on the subject for some of your readers, and in any case would prove full of interest?—Yours, &c.,

GERTRUDE E. SHAW.

## Catholic View of the Resurrection.

SIR,—Kindly permit me to offer a few remarks on certain statements in your review of my work, 'Messianic Philosophy.' You say, 'Criticism worthy of the name throws grave doubts on much of the "evidence" brought forward from supposed ancient documents as to the existence of Jesus Christ, but the author accepts it all, and uses language curiously similar to that of the Bishop of Durham, quoted on p. 222 of "LIGHT,"' &c. It is not the truth to say that I accept *all* the evidence. There is no 'criticism worthy of the name' which disputes the existence of Jesus as an historical person.

Although I am a regular reader of 'LIGHT,' I never read the remarks of the Bishop of Durham on p. 222, so that the 'curiously similar' character of my statement is one of those frequent coincidences of mental expression which are well known to every literary person.

Your reviewer goes on to say: 'Two notable admissions are made in this book: That certain details of Christian ideas and practice may have been taken from Mithraism and other religions; and that "the writings of the New Testament are not the primary basis upon which the Christian Church is built." They are no admissions at all, at least not from a Catholic standpoint. It is matter of history that the Church in her work of conversion has always employed what is good in every form of false religion; and she has ever insisted upon the fact that the Scriptures are not the basis upon which Christianity is founded. She is the living witness to the truth, and the only authorised and infallible interpreter of the sacred writings committed to her care. This is one of the great differences between the Catholic and Protestant positions.

Lastly, the critique proceeds to say, in reference to the miraculous character of the resurrection, 'An isolated miracle could bring no abiding consolation to mankind.' A *real* miracle is, of its essence, something worked by God. Surely if He wished to bring consolation to suffering humanity, by such means, He could do so. If He could not, He is not Infinite, and therefore is not God.—Yours, &c.,

GIDEON W. B. MARSH.

## Help for a Worthy Couple.

SIR,—Kindly allow me to acknowledge with many thanks the following contributions received by me during June for the fund for Mr. and Mrs. Emms: 21s. from 'Kaye,' and 7s. collected at the London Spiritualist Alliance Psychic Class, per Mrs. Smith, of Leyton. Further donations will be gladly received by,—Yours, &c.,

(MRS.) M. H. WALLIS.

'Morveen,' Mountfield-road,  
Finchley, London, N.

## All Imagination.

SIR,—I had a hearty laugh whilst reading your 'Jottings' in 'LIGHT' of the 4th inst. It is about four years since I read one of Mr. Frank Podmore's books, and not since then have I been so vastly amused as I was when reading that Mrs. L. I. Finch had been telling the Theosophists at Rome that materialisations are 'personages of our imagination, created by our fancy, and modelled into plastic forms by the psycho-biological forces of the medium.'

Dear me, what a powerful imagination she must have! I wonder what the Theosophists thought about it! Perhaps they have not yet recovered from their surprise.—Yours, &c.,  
W. CHRIMES.

Latchford.

## National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge receipt of the following donations during the month of June and to thank those friends who have so generously supported the Fund: Mr. J. Robertson, £1; collection made at Accrington Mediums' Union Class Picnic, per Mrs. Thompson, 11s.; A Friend, 2s.; Miss E. L. Boswell-Stone, 5s.; Miss M. Simpson, £1; total, £2 18s.

Now that the holiday season is commencing may I urge the claims of those who are lying upon sick beds in close rooms, unable to get away, even for a change of air?

If all Spiritualists who are going away for a holiday would send but one shilling to the Fund, it would be the means of helping many of our poor people to enjoy a little more comfort. All donations will be acknowledged.—Yours, &c.,

A. E. BUTTON,  
Hon. Financial Secretary.

9, High-street, Doncaster.

## Are Spirit Messages Used by Ministers?

SIR,—Having paid some attention to psychical matters during the last two years, and having read 'A Guide to Mediumship,' and other books dealing with the subject, allow me to thank Mr. and Mrs. Wallis heartily for the lucid way in which they deal with the subject and the immense help they have given me and others in our pursuance of this study.

I wish also to ask whether you or your readers know of any ministers of the Gospel who have received direct pulpit messages through automatic writing? I am acquainted with 'Spirit Teachings,' by 'M. A. (Oxon.);' and such teachings are certainly of an exalted and spiritual nature; but I mean weekly messages given with the express purpose of being preached. Having received extensive communications of late through automatic writing I feel deeply interested in this particular phase of teaching.—Yours, &c.,

B.A.

## Planchette: An Explanation Desired.

SIR,—A lady I know has very often tried to experiment with ouija and planchette, but directly she touches either the movements are so violent that she is forced to put it aside at once. She once touched planchette in my presence, but it instantly moved violently, scored heavy black lines, broke its point, tore the paper, and finally simply kicked itself off the drawing board on which the foolscap paper was stretched. I afterwards held the ouija pointer with her, but its movements were instantly so violent that we had to drop it after about half a minute from fear of receiving a blow.

For some time after such experiments her hands and arms twitch quite uncontrollably. She tells me the movements of the pencil when trying automatic writing are equally violent.

Do you consider that this violence is caused by magnetism, by some kind of nervous force, or does it show undeveloped mediumistic power?—Yours, &c.,

INQUIRER.

[Probably 'Inquirer's' friend is a strong 'physical' medium. If a circle were formed with four or five congenial and experienced sitters, valuable phenomenal results might almost certainly be expected.—Ed. 'LIGHT.']

## SOCIETY WORK.

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

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Moore gave an address and Mrs. Moore clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. A. Webb, clairvoyante.—W. T.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. G. Tayler Gwinn gave an impressive address on 'The Fear of Death' and replied ably to questions. Sunday next, Mrs. Ord, address; Mrs. Neville, psychometry.—S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. F. Leaf gave a good address on 'Thought' and excellent psychometric and clairvoyant delineations. Sunday next, at 7 p.m., Mr. W. F. Smith on 'Self-Consciousness'; Mrs. Smith, clairvoyant descriptions.—N. R.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Miss Sainsbury spoke briefly on 'The Ideal Side of Life.' Mrs. Sharman gave a recitation and nine well-recognised psychometric delineations. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 3.30, meeting in Battersea Park; at 7 p.m., Mr. Kelland. Thursday, at 8 p.m., circle.—E. F. S.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last a harmonious circle was held and several friends spoke. In the evening Mr. J. H. Pateman's address on 'Prayer' and a solo by Mrs. Pateman were much enjoyed. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., address. Tuesday, healing.—H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mrs. A. Webb gave an address and good clairvoyant descriptions to a large audience. Sunday next, at 11 a.m., circle; at 7 p.m., Miss Chapin, the blind medium; silver collection. On the 16th inst., Mrs. Whimp. Wednesday and Friday, members' developing circle.—J. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. Macdonald Moore delivered an instructive address on 'The Compensations of Life.' Mr. W. Tregale finely rendered a solo. Mr. G. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. A. V. Peters, clairvoyant descriptions. Silver collection.—A. J. W.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mr. Abbott gave an excellent address on 'Spiritual Peace.' Sunday next, at 7 p.m., Mr. Tayler Gwinn. Thursday, at 8.30 p.m., clairvoyant descriptions. Sunday, 26th, Mr. E. W. Wallis. Sunday, August 2nd, Mrs. H. Ball.—S. R.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Messrs. Clegg and Frost spoke. Mrs. Scott presided. July 15th, at 8 p.m., Madame Zeilah Lee, silver collection; 18th, prayer meeting. Sunday, 19th, at 6.45 p.m., Miss A. V. Earle. 13th, at 7.30 p.m., 16th, at 8 p.m., 17th, at 2.30 p.m., circles.—C. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. D. J. Davis delivered excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, inspirational addresses and clairvoyant descriptions. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions. Saturdays, at 8 p.m., prayer meeting.—A. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. W. Underwood gave an uplifting address 'About the Will of God.' On Saturday last the annual outing to Riddlesdown was thoroughly enjoyed. Sunday next, Mr. Wesley Adams, trance address; Mrs. Wesley Adams, clairvoyant descriptions. Monday, at 7 p.m., and Thursday, at 8.15 p.m., circles.—O. B.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. W. E. Long replied powerfully to Father Vaughan. Sunday next, at 7 p.m., Mrs. Fairclough Smith, trance address on 'Man and his Relationship to God.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard gave an inspiring address on 'The Life Beyond.' Sunday next, at 11 a.m., address, Mr. J. W. Haywood.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last, at the seventh anniversary celebration, Miss N. Brown gave successful clairvoyant delineations. The afternoon meeting was devoted to a review of the work of the Mission, its position and prospects. In the evening Mrs. Effie Bathe lectured eloquently on 'Animal Consciousness,' illustrated by original paintings, and replied to questions. A solo was excellently rendered by Miss Blanche Maries, accompanied by Miss Chumley. Mrs. Barton presided. On the 2nd inst. Miss Chapin gave clairvoyant delineations and comforting messages to a large audience. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. Stebbens. Thursday, at 8 p.m., public meeting; 19th, at 11.30 a.m. and 7 p.m., Mrs. A. Webb.—C. J. W.